Worrell's Translation

of the

New Testament

With Notes

A. M. Osborne.

August 5th 1906.

THE NEW TESTAMENT

REVISED AND TRANSLATED

BY

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With Notes and Instructions

DESIGNED TO AID THE EARNEST READER IN OBTAINING A CLEAR UNDERSTANDING OF THE DOCTRINES, ORDINANCES, AND PRIMITIVE ASSEMBLIES, AS REVEALED IN THESE SCRIPTURES,

With Numerous Suggestions as to How the Reader May Utilize the Wonderful Possibilities Set Forth in The Word.

PUBLISHED BY

A. S. WORRELL,

LOUISVILLE, KY.

1904.

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NAMES OF THE BOOKS OF THE NEW TESTAMENT.

	No. of chapters.	Written about.		No. of chapters.	Written about.
Matthew	28	A. D. 38	2 Thessalonians	3	A. D. 54
Mark	16	" 65	1 Timothy	6	" 65
Luke	24	" 64	2 Timothy	4	" 68
John	21	" 90	Titus	3	" 65
The Acts	28	" 64	Philemon	1	" 64
Romans	16	" 60	Hebrews	13	" 64
1 Corinthians	16	" 59	James	5	" 60
2 Corinthians	13	" 60	1 Peter	5	" 60
Galatians	6	" 58	2 Peter	3	" 66
Ephesians	6	" 64	1 John	5	" 90
Philippians	4	" 64	2 John	1	" 90
Colossians	4	" 64	3 John	1	" 90
1 Thessalonians	5	" 54	Jude	1	" 66
			Revelation	22	" 96

N. B.—It should be understood by the reader that the division of the different books of the New Testament into chapters and verses was the work of men; and it must be confessed, with deep regret, that the work, as a whole, was very poorly done; a chapter sometimes ending where perhaps only a semi-colon or even a comma should have been used; and a verse often ending where the slightest division was required. Such errors tend to obscure the sense.

Yet, because all Biblical literature is based upon the above unfortunate divisions, this present work follows the same order with a few exceptions. The purpose has been, however, to divide the translated matter into paragraphs, rather than to make each verse (as in King James' version) appear as a paragraph.

APPENDICES.

Appendix (A) furnishes tables of weights, measures and values.

Appendix (B) gives some hints as to how to use the word in its application to others.

Appendix (C) supplies a brief outline of the faith and practice of an ideal assembly of God.

Appendix (D) furnishes an alphabetical list of subjects that may supply material for many readings and studies.

PREFACE.

This Book, in this particular form, is the outgrowth of a solemn conviction that such a work was required of the writer by Him Whose he is, and Whom he seeks to serve. No conviction less than this could have sustained the writer during the two years and a half he has, largely, devoted to this work. The work has been done with the view of pleasing the SUPREME CRITIC, at Whose judgment bar he will have to account for the manner in which He has handled His word; hence, the all-controlling motive has been to please Him Who is to be his Final Critic and Judge.

The work has been begun and prosecuted under the distinct conviction that these New Testament Scriptures, with which the writer has been concerned, are the veritable word of God—His last revelation to this sin-cursed world. Had he believed that these Scriptures were inspired only in "spots," he never could have had the courage to undertake such a task. Or, had he believed that any of the New Testament teachings have become *effete*, or that they mean less than they did when first given, he would have had no heart to embark upon such an enterprise, as their revision and publication. Believing, however, with all his heart, that these Scriptures contain nothing but "live matter;" that they are as true now, and as applicable to man's needs as a *tripartite* being, as they ever were; and that God stands ready to verify all the promises He has given the world and His people in this Book, when His conditions have been met; the writer, under the guidance of the Holy Spirit (as he believes), undertook the immensely responsible task of furnishing to the public, a correct revision and translation of these Scriptures, put up in good style, with brief notes designed to help the ordinary Christian, who has no knowledge of the original Greek.

Coupled very closely with a desire to please God by rendering whole-hearted obedience to Him in His requisition upon the writer to execute this work, has been the desire—amounting well-nigh to a *passion*—to glorify Him by this same work. A strong desire, therefore, to *please* and *glorify the Triune God*, has glowed in the writer's heart from the time the work began, two and a half years ago; and, with intense gratitude to the Author and Source of all good, he records the (to many) astonishing fact that, during all the labor of revision and preparation of the notes, he has never realized any fatigue, in body or mind, worth noticing. On the contrary, his very spirit, soul, and body, have glowed, much of the time, with an exhilaration that he could but credit to Him Whom he had undertaken to serve, please, and glorify, in the execution of this work.

Of course, absolute perfection is not claimed for this work; but we are confident that there are many improvements, which the intelligent reader will not fail to recognize, and especially in the following particulars: 1. In the capitalization of the initial letter of every pronoun referring to Deity; as, God *Who*, instead of God *who* or God *which*. 2. In restricting the solemn form of the *pronouns* and *verbs* to Diety alone; using the common uniformly in all other cases; as, The Father *loveth* the Son; The disciple *loves* his Savior. 3. In the use of quotation marks to enclose a direct quotation; as, The Pharisee prayed thus within himself, "Lord, I thank Thee that I am not as other men." 4. In the use of pronouns; as, "Happy are *those who* mourn," instead of the usual translation, "Blessed are *they that* mourn." 5. In the clipping of *thousands* of *uns* from the preposition *unto;* as, "He gave the book *to* me," instead

of "He gave the book *unto* me," where the *un* is not only (in such cases) useless, but decidedly clumsy and inelegant. In these five particulars alone many thousands of improvements are made even over the late revision of the American Commission, and that also of the English.

Then, in the matter of translation, the present work claims far greater fidelity to the original Greek—especially in the use of two important words—than any revision except a few that, like this, have been by individuals; viz., *baptidzo* and *ecclesia*. Had King James, and all others since his day, dealt honestly with these two words, Christendom would not be torn up into shreds, and divided up into competing or hostile factions, as it now is. Had all these revisers correctly *translated* instead of *transferred*, the Greek word *baptidzo*, Christendom would not be compelled to blush at the immense absurdity of calling three entirely different acts *baptism*. Had they translated *baptidzo* immerse—which the scholarship of the world required—no one would have been so simple as to call either *sprinkle* or *pour* immersion; but as they failed to translate *baptidzo*, those who are ignorant of the Greek had no certain means of knowing that *immersion*, *sprinkling*, and *pouring* might not all find shelter under this untranslated word, baptize or baptism. Had they translated *baptidzo* immerse, then every one would have known that sprinkling and pouring were *not immersion*. Thus an immense wrong has been done in failing to translate *baptidzo*.

Then a failure properly to translate *ecclesia* has, likewise, wrought untold mischief. The word [compounded of *ek out of*, and *kaleein to call*—hence to call out, or those called out from the world to be disciples of Christ], rightly translated, would have afforded no shelter for the vast ecclesiasticisms that have overshadowed and well-nigh crowded out of being the simple, independent, local assemblies, that were established in the first centuries of Christianity. *Ecclesia* should have been translated *assembly or congregation*; and this would have been a rebuke to those who would swallow up all local assemblies in a consolidated denomination, or ecclesiasticism. The concrete use of the word ecclesia justifies nothing beyond a local, independent assembly of believers; as, the ecclesia, or assembly, at Jerusalem; the assembly at Corinth, Antioch, etc.; and the assemblies in Macedonia, the assemblies in Asia, etc. The largest body of Christians here on earth that can exist under the use of the word ecclesia, is a single assembly or congregation of believers; and all those bodies of Christians that have merged their existence into an ecclesiasticism, or organized denomination, have simply missed God's thought on the subject. Thus the religious world has got into a fearful muddle, and is divided up into almost countless factions, largely through the failure to translate *baptidzo*, and to translate *ecclesia* properly. The word *church* is no proper translation of ecclesia; and it should never have found its way into the New Testament Scriptures.

The Greek tenses. It is astonishing to note the little regard paid to the Greek tenses by the revisers under King James, and by the late English and even American Commission. Few, indeed, have "The courage of the Greek tenses," or courage to translate them as they are. Rotherham and Young nearly always translate the tenses correctly; the late lamented Broadus comes next (so far as the writer's information extends) in his fidelity to the tenses; and both the American and the English revisions have made great improvement over the revisions of King James in regard to their rendering of the tenses, though both of the former are singularly lax in their hand-

ling of the *aorist indicative*. If these Scriptures are truly inspired, they must have been *verbally* inspired; and, if verbally inspired, the tense of every verb must have been inspired; and, being inspired, every tense ought to be duly translated. To handle the tenses carelessly, is to trifle with the word of God. The writer has dealt with the tenses as themselves inspired, and he has not dared to translate them otherwise than is required by the genius of the Greek language. He has translated the present tense to correspond to the "common," "progressive," or "emphatic" form of the English present, as the sense seemed to require; the Greek imperfect, which denotes incomplete or habitual action in past time, into the progressive, or frequentative imperfect tense in English; and the *aorist* indicative, as the imperfect indefinite in English, to denote completed action in indefinite past time. These are the three tenses that are most difficult to render; the present perfect, future, and future perfect in Greek, meaning about the same as the corresponding tenses in English. It is the business of the translator to translate with scrupulous exactness; and it is the business of the reader to understand and interpret the meaning; the former being concerned to express in English, (or any other language), just what the Greek (or the language to be translated) *says;* and the latter, to get the best possible meaning out of *what is said*. Many translators seem to have had in their minds just what *ought* to have been said, and they often disregard the Greek tenses to sustain their antecedent assumptions. In this work, the writer endeavored to lay aside, as far as possible, all pre-conceived and inherited notions of this inspired Book, and went to work to get at just what it teaches; and, as he has been enabled to grasp the meaning of the Greek, he has faithfully, and in the fear of God alone, endeavored to express it in pure, up-to-date English.

There is yet one other matter the writer has not felt free to copy from others; viz., the habit of transferring a participial modifier of the subject to the predicate, and make it a part of a compound predicate; as, "and having taken a towel, He girded Himself," instead of, as some revisions have it, "and took a towel and girded Himself." This may make the same general meaning, but it is not true to the Greek; and, besides, it *assumes* the right to put in an "and" that is not found in the Greek. This is a very common occurrence in most revisions.

It is needless to say, after what has been said above, that this book appears in the interest of no denomination of Christians; nor does the writer expect any of them, as such, to adopt it; albeit, he does expect intelligent Christians, into whose hands it may fall, who are hungering and thirsting for the Gospel of Christ, to appreciate it; and to help in its distribution over the land, regardless of all petty sect opposition. The writer feels sure that those who read and study this version carefully and prayerfully, in connection with the notes, will be led to drop many of the traditions of men, and come into the possession of a much larger Gospel, than has been ordinarily dealt out to them. The Gospel of Christ, in its fullest meaning, and with all its provisions for the wants of our sinful race, is none too large; and it has been one aim with the writer, all the way through, to bring out, so far as he has been able, the whole truth, "as truth is in Jesus."

"But are you not fearful that your plain translation will injure the sale of the book?" No; not in the least; for money has nothing to do with it. A billion of dollars could not change the translation of either *baptidzo* or *ecclesia*. This work

has been done as to the Lord; and it is His, and all the net proceeds will be His. We look to Him, therefore, to manage to give it a wide circulation for His own glory. Of course, the co-operation of the lovers of His truth will be gratefully acknowledged.

It should be remarked that the Greek text of Westcot and Hort, as modified by that of Scrivener and others, has been used in the preparation of this work.

TO THE READER.

1. The *italic* words in the body of the Scripture have no word answering to them in the Greek text, but are often understood, or implied; as, "If the world hates you, ye know that it has hated Me, before *it hated* you."

2. The words of Scripture that are to be explained in the notes, appear in *italics*; as, *He will give you another Advocate*; the Father will give the obedient believer who loves Jesus another Advocate, meaning here the Holy Spirit. The explanation immediately follows the *italic words*.

3. The *alternative* renderings appear just below the body of the Scripture and just above the notes.

4. Whenever the word Heaven appears with an initial capital H, it refers to the abode of God, or the place where the Heavenly hosts abide. When it is written, heaven, with a small h, or in the plural, heavens, it means the regions above the earth, or the firmament.

Special to the Reader.—1. Understand, dear reader, that present and eternal interests will be subserved by a real understanding, involving an experimental knowledge, of the Gospel of Jesus Christ.

2. If you really desire such an understanding of these Scriptures, you must be taught by the Holy Spirit, (John 14:26; 16:13, 14).

3. The Holy One will delight to teach you, if you will receive Him, and yield yourself to His teaching and guidance, (Luke 11:13; John 14:15–17, 26).

4. Understand, too, that a willingness to do the will of God is one of the best preparations for receiving a knowledge of His will, (John 7:17).

5. As Christ is the Essence of the Gospel, seek, with all your heart, to know Him. Open the door of your heart to Him, and let Him in, (Rev. 3:20); and then, as the Holy Spirit enables you to come into heart-union with your Savior (Eph. 3:16, 17; John 14:17–21), make it a matter of the very first concern to continuously abide in Him, and cherish His abiding in you, (John 15:4, 5).

6. By all means, find time to study the word—some portion of it—every day; invoking the Spirit to teach you its real meaning.

7. Study all the references carefully and prayerfully.

8. Study the word under the distinct conviction that it is the inspired word of God; and seek, in the study of it, to grasp all its teachings, clearly taking in every doctrine, promise, principle, and precept, as well as every provision of the Gospel for all the needs of mankind; devoutly praying that you may have grace to appropriate every provision for your spirit, soul, and body, and thus come to have, so far as possible, an experimental knowledge of it.

9. Finally, seek to convey to others, as far as you can, the knowledge thus acquired, to the praise and glory of God.

10. Study the contents, or outline, of each book, before entering upon its study.

— THE —

GOSPEL ACCORDING TO MATTHEW.

GENERAL REMARKS ON THE FOUR GOSPELS.

In the wisdom of God He has given four independent accounts of the life and ministry of our Lord Jesus Christ. In the first three there is much in common, both in the matter and the arrangement; each writer having his own peculiar style. John's Gospel speaks of the Divine Christ, and details some of His sublimest teachings, with but little in common with the other three. The main purpose for which John's Gospel was written is stated in John 20:31: "These are written, that ye may believe that Jesus is the Christ, the Son of God; and that, believing, ye may have life in His name."

MATTHEW.

Matthew, called also Levi, was one of the twelve apostles. He was a tax-collector under the Roman government, (Matt. 9:9; 10:3); but when Jesus called him into His service, he left all, and followed Him. Matthew, it appears, wrote his Gospel in Hebrew [or a later Hebrew called Aramaic]; and, later, it was translated into Greek. He seems to have written more particularly for the Jewish Christians. His Gospel was written, it is thought, as early as A. D. 38.

CONTENTS.

I. The lineage, birth, and childhood of Jesus, (I, II). II. His baptism, (III). III. His temptation in the wilderness, (IV). IV. His sermon on the mount, (V, VI, VII). V. Heals the sick, and casts out demons, (VIII, IX). VI. Sends out His twelve disciples, and gives them power to cast out demons and heal the sick, with instructions how to carry on their work, (X). VII. Christ's opinion of John, (XI:1-14); He rebukes the cities for rejecting Him, (XI:16-24); reproves the Pharisees, (XII:1-8); heals others, answers the Pharisees, (XII:9-13). VIII. He illustrates the nature of the Kingdom of Heaven by various teachings, (XIII). IX. The Kingdom of Heaven rejected in the rejection of Jesus, (XIII:57); by the Pharisees, (XV:12); confessed by the disciples, (XIV:33); by the Canaanitish woman, (XV:22); by the multitude, (XV:31); by Peter, (XVI:16). X. His sufferings announced, (XVI:21); [Transfiguration, (XVI:1-8)]; second announcement, (XVII:22, 23); third announcement, (XX:18, 19). XI. Climax of suffering, (XXI—XXVII); Triumphal entry, (XXI); Final conflict with the Pharisees and Sadducees, (XXII, XXIII); His discourse on the end of the age, (XXIV, XXV); His crucifixion, (XXVII); His resurrection, (XXVIII).

N. B.—The above is only an outline of the principal points in Matthew's Gospel; there being many things necessarily omitted in so brief an outline.

MATTHEW.

CHAPTER I.

1 A book of *the* lineage of Jesus Christ,
Son of David, Son of Abraham.
2 Abraham begat Isaac; and Isaac begat
Jacob; and Jacob begat Judah and his
brothers; 3 and Judah begat Pharez and
Zarah of Tamar; and Pharez begat Hez-
rom; and Hezrom begat Aram; 4 and
Aram begat Aminadab; and Aminadab
begat Naasson; and Naasson begat Salmon;
5 and Salmon begat Boaz of Rahab; and
Boaz begat Obed of Ruth; and Obed begat
Jesse; 6 and Jesse begat David, the king;
and David begat Solomon, of the *wife*
of Uriah; 7 and Solomon begat Reho-
boam; and Rehoboam begat Abijah; and
Abijah begat Asa; 8 and Asa begat Je-
hoshaphat; and Jehoshaphat begat Joram;
and Joram begat Uzziah; 9 and Uzziah
begat Jotham; and Jotham begat Ahaz; and
Ahaz begat Hezekiah; 10 and Hezekiah
begat Manasseh; and Manasseh begat
Amon; and Amon begat Josiah; 11 and
Josiah begat Jechoniah and his brothers
upon[1] the removal to Babylon; 12 and,
after the removal to Babylon, Jechoniah
begat Salathiel; and Salathiel begat Zerub-
babel; 13 and Zerubbabel begat Abiud;
and Abiud begat Eliakim; and Eliakim
begat Azor; 14 and Azor begat Sadoc;
and Sadoc begat Achim; and Achim begat
Eliud; 15 and Eliud begat Eleazer; and
Eleazer begat Matthan; and Matthan begat
Jacob; 16 and Jacob begat Joseph, the
husband of Mary, of whom was born Jesus,
Who is called Christ.
17 All the generations, therefore, from
Abraham to David *are* fourteen genera-
tions; and from David to the removal to
Babylon, fourteen; and from the removal
to Babylon to the Christ, fourteen genera-
tions.

1 Gr. *At the Babylonian removal.*

NOTES ON CHAPTER I.

1 *A book of lineage of Jesus Christ;* a carefully prepared record of the ancestors of Jesus on the human side.

8 *Joram begat Uzziah;* there appears to be an omission of three kings between Joram and Uzziah; viz., Ahaziah, Joash, and Amaziah. The reason for the omission of these names is not obvious; it is supposed, however, that it may be because of their connection, through Athaliah, with the wicked Ahab.

11 *Josiah begat Jechoniah;* here Eliakim, son of Josiah, and father of Jechoniah, is omitted.

16 *Who is called the Christ;* the Christ means the Anointed. Jesus was anointed with *the Holy Spirit,* (Acts 10:38), to fit Him for His office work. In Hebrew [or Old Testament language] He was called the Messiah, which is the same as the Christ, or the anointed One.

17 *All the generations . . . are fourteen;* by certain omissions which the Jews probably understood; making, in all, forty-two generations, in round numbers, from Abraham to Christ.

18 Now the birth of Jesus Christ was thus: His mother Mary having been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit.

19 And Joseph her husband, being a righteous man, and not wishing to make an example of her, purposed privately to divorce her. 20 And, while thinking of these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, fear not to take to yourself Mary your wife; for that which was begotten in her is of the Holy Spirit. 21 And she shall bring forth a Son, and you shall call His name Jesus; for He will save His people from their sins." 22 Now all this has come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying, 23 "Behold, the virgin shall be with child, and shall bring forth a Son, and they shall call His name Emmanuel," which is, being interpreted, God with us. 24 And Joseph, arising from sleep, did as the angel of the Lord directed him, and took to himself his wife; 25 and he knew her not, until she brought forth a Son, and he called His name Jesus.

THE BIRTH OF JESUS.

18 *Mary, having been espoused to Joseph;* engaged to be married to him. *Before;* before they were married. *Of the Holy Spirit;* the Spirit was the Author of the humanity of Jesus, [Heb. 10:5; Luke 1:35].

19 *Not wishing to make an example of her;* not wishing to expose her to shame. *Privately to divorce her;* Deut. 24:1.

20 *Son of David;* descendant of David.

21 *Call His name Jesus;* same as Joshua. Jesus signifies *the salvation of Jehovah. He shall save His people;* from the pollution, power, guilt, and penalty, of sin.

22 *That it might be fulfilled;* which was written in Isa. 7:14: "A virgin shall conceive, and bear a Son." (spoken more than seven hundred years before).

23 *Shall call His name Emmanuel;* this was a proper title for Jesus Christ, because He was God manifested in flesh, and mingled among the people.

CHAPTER II.

THE VISIT OF THE WISE MEN.

1 And Jesus having been born in Bethlehem of Judæa, in the days of Herod the King, behold, wise men from the east came to Jerusalem, 2 saying, "Where is He That is born King of the Jews? For we saw His star in the east, and we came to do Him homage."

3 And the king Herod, hearing *it*, was troubled, and all Jerusalem with him; 4 and having assembled all the high-priests and scribes of the people, he was inquiring of them, "Where the Christ should be born?" 5 And they said to him, "In Bethlehem of Judæa;" for thus it has been written through the prophet: 6 "And you, Bethlehem, land of Judah, are by no means least among the governors of Judah; for out of you shall come forth a Governor, who shall be shepherd of My people Israel."

7 Then Herod, having privately called the wise men, ascertained from them exactly the time the star appeared; 8 and, sending them to Bethlehem, he said, "Having gone, inquire ye exactly concerning the Child; and, when ye find *Him*, bring me word, that I, too, having come, may worship Him." 9 And they, having heard the king, departed; and, behold, the star, which they saw in the east, went before them, till, having come, it stood over where the Child was. 10 And, seeing the star, they rejoiced with exceeding great joy. 11 And, coming into the house, they saw the Child with Mary, His mother; and, falling down, they paid Him homage; and, having opened their treasures, they presented to Him gifts—gold and frankincense and myrrh. 12 And, having been divinely warned in a dream not to return to Herod, they departed by another way into their own country.

NOTES ON CHAPTER II.

1 *Of Judæa;* to distinguish it from Bethlehem of Galilee. *Herod the King;* who was an Edomite, a Jewish proselyte, and a man of great wickedness and cruelty.

2 *Born King of the Jews;* tradition says that there was a very general belief that there would be born in Judæa one who would hold universal dominion. *We saw His star in the east;* no doubt, this star was divinely appointed to guide these wise men to the place where the infant Redeemer was born.

3 *Herod . . . was troubled;* he feared a rival. And his trouble spread like a contagion among the people of his realm.

4 *High-priests;* the chief officers of the Jewish religion at that time. *The Scribes;* the writers and expounders of the law.

5, 6 *The Prophet;* Micah. ch. 5:2. The apostle does not quote the exact words, but gives the sense of the prophecy.

8 *That I . . . may worship Him;* the crafty king had no notion of worshipping Him, but meant to kill Him.

9 *Went before;* as they went from Jerusalem to Bethlehem; thus guiding their way. *Stood over where the Child was;* thus guiding them to the very spot. Those who use the light God gives them will get more.

12 *Having been divinely warned in a dream;* God has, more or less in all ages, given warnings to His people in dreams or visions. *Not to return to Herod;* God would not suffer these wise men to aid Herod in his wicked purpose.

13 And, they having departed, behold, an angel of the Lord appears to Joseph in a dream, saying, "Having risen, take the Child and His mother, and flee into Egypt, and be there till I speak to you; for Herod is about to seek the Child to destroy Him." 14 And, arising, he took the Child and His mother by night, and departed into Egypt, 15 and was there till the death of Herod; that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Out of Egypt I called My Son."

16 Then Herod, seeing that he was deceived[1] by the wise men, was exceedingly enraged; and, having sent forth, he slew all the male children in Bethlehem, and in all its borders, from two years old and under, according to the time which he exactly learned from the wise men. 17 Then was fulfilled that which was spoken by Jeremiah the prophet, saying, 18 "A voice in Ramah was heard, weeping and great mourning; Rachel, weeping for her children; and she was not willing to be comforted, because they are not."

19 And, Herod having died, behold, an angel of *the* Lord appears to Joseph in a dream in Egypt, saying, 20 "Arising, take the Child and His mother, and go into the land of Israel; for those who sought the life[2] of the Child are dead."

21 And he, having risen, took the Child and His mother, and came into the land of Israel. 22 But, hearing that Archelaus was reigning over Judæa instead of his father Herod, he feared to go thither; and, having been divinely warned in a dream, he withdrew into the parts of Galilee; 23 and, coming, he dwelt in a city called Nazareth; that it might be fulfilled which was spoken through the prophets, "A Nazarene shall He be called."

1 Or, *mocked.*

2 Gr. *Soul.*

13 *Take the Child and His mother, and flee into Egypt*; it is perfectly easy for the All-wise God to thwart all human schemes, and disconcert the plans of the Devil.

15 *Out of Egypt I called my Son*; Hosea 11:1; referring primarily to the nation of the Israelites, but applied here to Jesus—the Messiah, and Redeemer.

16 *Slew all the male children*; the enraged monster, in order, as he supposed, to include Jesus in the number, slew all the male children from two years old and younger! *Learned exactly from the wise men*; Herod was particular to get the exact time when the star appeared; supposing that the age of Jesus would date from that period; but, to make the matter sure, he included in his bloody orders all males under two years.

17 *Fulfilled*; the slaughter of the innocents in Judæa was like the scene depicted by Jeremiah in 31:15.

18 *In Ramah*; North of Jerusalem in the realm of the tribe of Benjamin, of whom Rachel was the mother. Rachel was buried near Bethlehem, where, poetically, she may be represented as weeping for her slain descendants.

23 *Nazareth*; a town very much despised. *A Nazarene*; one exceedingly odious, as it was foretold that Jesus would be, (see Isa. 53:2, 3).

CHAPTER III.

JOHN THE IMMERSER.

1 Now in those days comes John, the Immerser, preaching in the wilderness of Judæa, 2 saying, "Repent ye for the Kingdom of Heaven has drawn near; 3 for this is he that was spoken of by Isaiah, the prophet, saying, 'A voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.'" 4 And John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey.

5 Then were going forth to him Jerusalem, and all Judæa, and all the country round about the Jordan, 6 and they were being immersed by him in the river Jordan, confessing their sins.

NOTES ON CHAPTER III.

1 *The Immerser*; a title given to John, because he immersed people. *In the wilderness of Judæa*; bordering on the Jordan and the Dead Sea; a country used for pasturage.

2 *Repent ye*; repentance is a radical change of mind in regard to sin, accompanied by a purpose and a disposition never to commit it any more. Since the death, resurrection, and ascension of Jesus Christ, repentance becomes man's first duty, (see Acts 3:19; 17:30). *The Kingdom of Heaven*; the interests of Christ in the hearts and lives of men; God's cause on earth. He rules in the hearts of men now, and is preparing material for His Millennial reign and visible Kingdom on earth.

3 *Prepare ye the way of the Lord*; in the original it is, "Prepare ye the way of Jehovah." The Messiah is coming, prepare the way before Him. The Jehovah of the Old Testament is the Christ Jesus of the New.

4 John's raiment and food indicated great simplicity of life and manners; but in Christ's esteem John was the greatest of living men, regardless of his poverty and simplicity.

5, 6 *There were going forth to him*; crowds of people kept thronging to him, as indicated by the tense form of the verb. *They were being immersed*; not that the same people were being repeatedly immersed, but different companies, in almost a continuous stream at times, kept coming to him; and they were, one after another, immersed by him in the Jordan.

7 But, seeing many of the Pharisees and Sadducees coming to his immersion, he said to them, "Broods of vipers! who warned you to flee from the coming wrath! 8 Produce, therefore, fruit worthy of repentance; 9 and think not to say within yourselves, '*As* a father we have Abraham;' for I say to you, that God is able out of these stones to raise up children to Abraham. 10 And already the axe is lying at the root of the trees; every tree, therefore, not bearing good fruit, is cut down, and cast into *the* fire.

11 "I, indeed, immerse you in water unto repentance, but He Who is coming after me is mightier than I, whose sandals I am not worthy to bear, He will immerse you in *the* Holy Spirit and fire; 12 Whose fan *is* in His hand, and He will thoroughly cleanse His threshing-floor, and will gather His wheat into the granary, but the chaff He will burn with unquenchable fire."

JESUS IS IMMERSED BY JOHN.

13 Then cometh Jesus from Galilee to the Jordan, to John, to be immersed by him; 14 but he was hindering Him, saying, "I have need to be immersed by Thee; and doest Thou come to me?"

15 But Jesus, answering, said to him, "Suffer *it* now; for thus it becomes us to fulfill all righteousness." Then he suffers Him.

16 And, having been immersed, Jesus went up straightway from the water; and, behold, the heavens were opened; and he saw *the* Spirit of God descending as a dove, coming upon Him; 17 and, behold, a voice out of the heavens, saying, "This is My Son, the beloved, in whom I delighted."

7 *The Pharisees*; a self-righteous, but very corrupt, people of the Jews. *Sadducees*; a sect that denied the resurrection, and the existence of angels and spirits, and were very loose in their doctrines and practices. *Broods of vipers*; John designated these sects as *Broods of vipers*, so bitter and malignant were they against the truth.

8 *Fruit worthy of repentance*; showing the reality of your repentance, by forsaking sin in every form.

9 *Think not to say*; do not depend on your pious ancestors, but be truly religious yourselves.

10 *The axe is lying at the root of the trees*; if your life does not prove you to be a good tree, you will, like a worthless tree, be destroyed.

11 *He*; Jesus Christ. *Will immerse you in the Holy Spirit*; by the death of Jesus Christ sin was put away; and Christ's ascension to the Father opened the way for every true believer to receive the gift of the Spirit. (Luke 11:13; John 4:14; 14:16, 17); to be immersed in the Holy Spirit, (Mark 1:8; Luke 3:16); or to be filled with the Spirit, (Acts 2:4; 4:8, 31; Eph. 5:18). *And fire*; referring to the burning, purifying, cleansing influence of the Holy Spirit, as He is permitted to fill the believer, day by day, with His Holy presence.

12 *His wheat*; the true Christians. *The chaff*; the wicked.

14 *I have need to be immersed by Thee*; John felt his great inferiority to Jesus, and he shrank from the idea of immersing Him.

15 *It becomes us to fulfill all righteousness*; all the requirements of God. Jesus having taken the place of the sinner, it was proper for Him, by the aid of John's service, to picture forth in this burial ordinance (Rom. 6:4), His own death and resurrection; thus vindicating the justice of the law that requires the sinner's death, and his rising to a new life.

16 *And he saw*; John saw, (see John 1:33). *Descending as a dove*; in appearance like a dove. This was the Third Person of the Trinity. *Coming upon Him*; the Spirit, as a dove, descending upon Jesus, (see Luke 3:22).

17 *This is My Son, the beloved*; this is the voice of the Father gladly recognizing His beloved Son, Who, as man's Substitute, had assumed the place of death, as was seen in the immersion, or burial in water, to which Jesus had submitted. *In whom I delighted*; here the tense is the aorist and the mode indicative; and so there is but one translation to those who have the courage of the Greek tenses. The Father, it is true, was always delighted with His Son, but now particularly when He saw Him go meekly submitting to the symbol of death; thus showing His readiness to fulfill the office of the Lamb that was to be slain in behalf of the lost race of Adam. This especially delighted the Father.

CHAPTER IV.

1 Then Jesus was led up by the Spirit into the wilderness, to be tempted[1] by the Devil. 2 And, having fasted forty days and forty nights, He afterwards hungered. 3 And the Tempter, having come near, said to Him, "If Thou art God's Son, speak, that these stones may become loaves *of bread*."

4 But He, answering, said, "It has been written, 'Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.'"

1 Or, *tested*.

NOTES ON CHAPTER IV.

1 *By the Spirit*; the Holy Spirit. All who receive the Holy Spirit have to be tried. *To be tempted by the Devil*; or tested by the Devil. Eve was tempted along the same lines as those along which Jesus was tempted, (see I John 2:16) and she fell. Jesus had to stand the same test as that under which Eve fell.

2, 3 *He hungered;* after His forty days' fast. *Make these stones loaves*; Satan would have led Jesus to work a miracle to satisfy His own hunger, but He refused.

4 *It has been written*; Deut. 8:3. *By every word*; obedience to God's word in all things is the surest way of having all our needs supplied, (Phil. 4:19).

5 Then the Devil takes Him into the holy city, and placed Him on the pinnacle of the temple, 6 and says to Him, "If Thou art a Son of God, cast Thyself down; for it has been written, 'He shall give His angels charge concerning Thee; and on *their* hands they shall bear Thee up; lest at any time Thou shouldest dash Thy foot against a stone.'"

7 Jesus said to him, "Again it has been written, 'You shall not tempt the Lord your God.'"

8 Again the Devil takes Him into[2] an exceedingly high mountain, and shows Him all the kingdoms of the world, and the glory of them; 9 and he said to Him, "All these things will I give Thee, if, falling down, Thou wilt worship me."

10 Then Jesus says to him, "Depart, Satan; for it has been written, 'You shall worship the Lord your God, and Him only shall you serve.'"

11 Then the Devil leaves Him; and, behold, angels came and were ministering to Him.

12 And, hearing that John was delivered up, He withdrew into Galilee. 13 And, having left Nazareth, having come, He dwelt in Capernaum, which is by the sea, in the borders of Zebulon and Naphtali; 14 that it might be fulfilled which was spoken through Isaiah the prophet, saying, 15 "Land of Zebulon and land of Naphtali, by way of the sea, beyond the Jordan, Galilee of the nations: 16 The people that were sitting in darkness saw a great Light; and to those sitting in a region and shadow of death Light arose."

17 From that time Jesus began to preach, and to say, "Repent ye; for the Kingdom of Heaven has drawn near."

18 And, walking by the sea of Galilee, He saw two brothers, Simon who is called Peter, and Andrew his brother, casting a net into the sea, for they were fishers. 19 And He says to them, "Come after Me, and I will make you fishers of men." 20 And, immediately leaving their nets, they followed Him.

21 And, having gone on thence, He saw other two brothers; James *a son* of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and He called them; 22 and they, having immediately left the boat and their father, followed Him.

23 And Jesus was going about in all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing every disease and every sickness among the people. 24 And the report of Him went forth into all Syria; and they brought to Him all having ailments, afflicted with manifold diseases and tortures, demoniacs, and lunatics, and paralytics; and He healed them. 25 And there followed him great multitudes from Galilee, and Decapolis, and Jerusalem, and Judæa, and beyond Jordan.

2 Or, *upon*.

6 *Cast Thyself down*; Satan now would have Jesus commit a sin of presumption. *Written*; Ps. 91:11, 12. Satan perverts Scripture, implying that, do what He might, He would be kept from harm.

7 *You shall not tempt the Lord your God*; Deut. 6:16. We are not to try God's power, truth, or faithfulness, by opposing his revealed will.

9 *All these things will I give Thee*; that Satan, as a usurper, has much under his control, may be seen from Eph. 2:2; 6:12. *If Thou wilt worship me*; Satan wished Jesus to worship him. Here again Jesus defeats him by His skillful use of God's word; reminding him that God is the only Person worthy to be worshipped.

11 *Then the Devil leaves Him*; having been thoroughly defeated. The way to defeat Satan is to smite him with "the sword of the Spirit," as Jesus did.

12 *Hearing that John was delivered up*; meaning that he was cast into prison, (Luke 3:20). *Galilee*; the northern part of Palestine.

13 *Capernaum*; a town on the north-western shore of the sea of Galilee.

14 *Fulfilled*; Isa. 9:1, 2.

15 *Galilee of the nations*; Galilee bordering on the Gentile nations.

16 *Saw a great Light*; meaning Christ, "the Light of the world." (See also John 8:12).

17 *Repent ye*; give up your sins. *For the Kingdom of Heaven has drawn near*; they must give up sin, if they would enter into the Kingdom of Heaven; for nothing unclean can enter that blissful abode, (Rev. 21:27).

18 *Sea of Galilee*; called also the sea of Tiberias and of Gennesaret. It is a lake about 13 miles long and from 6 to 9 miles wide.

19 *Fishers of men*; soul-winners; rescuing them from the grasp of the Devil, and bringing them into the Kingdom of God's dear Son.

23 *Synagogues*; Jewish houses of public worship. *Healing every disease*; Jesus still heals those who obey and trust Him.

24 *Syria*; a country east and north of Palestine. *Demoniacs*; persons largely under the control of demons. All people are more or less under the control of demons, until Christ comes and drives them out, and puts His own life in them, (Luke 11:21, 22). *And He healed them*; all diseases can be healed by the Great Physician. Healing is part of the Gospel, and, as such, it will last through the Gospel dispensation.

REMARKS ON CHAPTER IV.

1 The Devil, or Satan, called also the Adversary, the Serpent, Beelzebub, Prince of the Power of the Air, and the Accuser, is a fallen being of great power. There is but one Devil; but there are countless demons, who are subordinated to him, and ready to execute his will.

2 Those who quote Scripture to *pervert* it, ought to know that they are in the service of the Devil.

3 We are not to suppose that Jesus had anything in Himself responsive to the testings of Satan; for Jesus was, as to His humanity, always "holy, harmless, undefiled, and separate from sinners," (Heb. 7:26). Satan tested Jesus, first, along the line of His animal nature; then along the line of "the pride of life," and finally, (as stated in Matthew) along "the lust of the eyes." Luke states it in the order given in I John 2:16; viz: "*The lust of the flesh, the lust of the eyes, and the pride of life;*" answering to the threefold division of man's nature; viz: that of *body, soul,* and *spirit,* (I Thess. 5:23).

CHAPTER V.

THE SERMON ON THE MOUNT.

1 And, seeing the multitudes, He went up into the mountain; and, He having sat down, His disciples came to Him: 2 and, opening His mouth, He taught them, saying,

3 "Happy *are* the poor in spirit; because theirs is the Kingdom of Heaven.

4 "Happy *are* they that mourn; because they shall be comforted.

5 "Happy *are* the meek; because they shall inherit the earth.

6 "Happy *are* those who hunger and thirst for righteousness; because they shall be filled.

7 "Happy *are* the merciful; because they shall receive mercy.

8 "Happy *are* the pure in heart; because they shall see God.

9 "Happy *are* the peacemakers; because they shall be called sons of God.

10 "Happy *are* those who have been persecuted for righteousness' sake; because theirs is the Kingdom of Heaven.

11 "Happy *are* ye, when they shall reproach you, and persecute you, and say all manner of evil against you falsely, for My sake. 12 Rejoice, and exult; because great is your reward in Heaven, for so persecuted they the prophets who *were* before you.

13 "Ye are the salt of the earth; but, if the salt become tasteless, with what shall it be salted? It is henceforth good for nothing, except, when cast without, to be trodden under foot by men.

14 "Ye are the light of the world: a city, set upon a hill, cannot be hid. 15 Nor do they light a lamp, and put it under the measure, but on the lamp-stand; and it gives light to all who *are* in the house. 16 So let your light shine before men, that they may see your good works, and glorify your Father Who is in Heaven.

17 "Think not that I came to destroy the law, or the prophets; I came not to destroy,

NOTES ON CHAPTER V.

3 *Happy*; or blessed. *The poor in spirit*; those who feel their unworthiness, and take a lowly place at the feet of Jesus. The very opposite of the proud and self-sufficient. *Theirs is the Kingdom of Heaven;* such persons belong to the Kingdom of Heaven, having been born of the Spirit, (John 3:3, 5).

4 *They that mourn;* first over their own sins; then over their sinfulness; and later over the desolations of Zion. *Comforted;* by the Holy Comforter, Who cometh in to abide in the heart that is truly dead to sin, and alive to God.

5 *The meek*; those who have lost the fiery nature of the self-life, and have become gentle, submissive, patient, kind, and non-retaliative. *They shall inherit the earth*; during the reign of Christ, (Rev. 20:4; Zech. 14:9).

6 *Hunger and thirst for righteousness*; for the living Christ. The soul that is truly hungering and thirsting for God (Pss. 42:1, 2; 63:1; 84:2), can be satisfied with nothing short of the living Christ enthroned within, (Eph. 3:17; John 14:20, 21). *Shall be filled*; shall receive what they desire, (see John 4:14; Eph. 3:16-19).

7 *The merciful*; those who are filled with tender compassion for the sufferings of others, and who show their sympathy in a substantial way. *Shall receive mercy*; ch. 25:42-45.

8 *The pure in heart*; those who have Christ enthroned in their hearts. *See God*; have fellowship with the Father and the Son, (I John 1:3; John 14:23).

9 *The peacemakers*; those who are trying to extend the peaceful reign of Christ, by inducing others to accept Him as their all in all. *Sons of God*; not merely "babes in Christ" (I Cor. 3:1-3), but sons of God by exercising their privilege to become such, (John 1:12).

10 *For righteousness' sake*; because of their Christ-like lives.

11 *Falsely;* misrepresenting you, and lying about you. *For My sake;* because of your love for Me, and your likeness to Me.

12 *So persecuted they the prophets*; Heb. 11:35-38; II Tim. 3:12.

13 *Salt of the earth*; means of preserving it by your righteous lives, good examples, and prayers. *Become tasteless;* lose its virtue, become worthless, and fit only to be thrown out, and be trodden under foot.

14 *Ye are the light of the world;* Christians ought to reflect the light of Christ; but, to do this effectually, they must let Him live in them, and show Himself to the world through them.

15 *Under the measure*; containing about a peck, dry measure.

16 *So let your light shine*; so represent Christ in all your daily walk and conversation, that they will be won, not to you, but to *Him.*

17 *But to fulfill*; Christ came, not to destroy the law, or to set aside the teachings of the prophets, but to fulfill both. Christ perfectly obeyed the law, and, by His vicari-

but to fulfill. 18 For verily I say to you, till the heaven and the earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. 19 Whosoever, therefore, shall break one of these least commandments, and shall teach men so, shall be called least in the Kingdom of Heaven; but whosoever shall do and teach them, shall be called great in the Kingdom of Heaven. 20 For I say to you that, unless your righteousness shall exceed that of the scribes and Pharisees, ye shall in no wise enter into the Kingdom of Heaven.

21 "Ye heard that it was said to the ancients, 'You shall not kill; and whosoever kills shall be in danger of the judgment.' 22 But I say to you that every one who is angry with his brother shall be in danger of the judgment; and whosoever says to his brother 'Raca!' shall be in danger of the high-council; and whosoever shall say, O, foolish *one*! shall be in danger of the hell[1] of fire. 23 If, therefore, you are offering your gift at the altar, and there remember that your brother has ought against you, 24 leave there your gift before the altar, and go your way, first be reconciled to your brother, and then, coming, offer your gift. 25 Agree with your adversary quickly, while you are with him in the way; lest perhaps the adversary deliver you to the judge, and the judge deliver you to the officer, and you be cast into prison. 26 Verily I say to you, in no wise shall you come out thence, till you pay the last farthing.

27 "Ye heard that it was said, 'You shall not commit adultery;' 28 but I say to you, that every one who looks upon a woman, to lust after her, already committed adultery with her in his heart.

29 "And, if your right eye is causing you to stumble, pluck it out, and cast it from you; for it is profitable for you that one of your members should perish, and not your whole body be cast into Hell.

30 "And, if your right hand causes you to stumble, cut it off, and cast *it* from you; for it is profitable for you that one of your members should perish, and not your whole body go away into Hell.

31 "And it was said, 'Whosoever shall put away his wife, let him give her a writing of divorcement;' 32 but I say to you, that every one who puts away his wife, except on account of fornication, makes her commit adultery; and whosoever marries her *when* put away commits adultery.

33 "Again ye heard that it was said to the ancients, 'You shall not swear falsely, but shall perform to the Lord your oaths;' 34 but I say to you, Swear not at all; neither by Heaven, because it is God's throne; 35 nor by the earth, because it is His footstool; nor by Jerusalem, because it is the Great King's city; 36 neither

1 Gr. *Gehenna of fire.*

ous death, fulfilled the law in man's behalf, so that those who truly believe in Him are "dead to the law by the body of Christ." (Rom. 7:4). They keep the moral law now by virtue of Christ's life in them, (Rom. 8:4).

18 *One jot*; the smallest Hebrew letter. *Or tittle*; the smallest point in the law—moral and ceremonial—could not be set aside.

19 *Least commandments*; least by way of comparison with others. None are small. *Shall be called least*; of least importance as a teacher, because he does not teach the whole truth. If this was true of the *law*, what rank will those preachers take, who preach but a part of the Gospel?

20 *Righteousness of the scribes and Pharisees*; which, at the least, was only a righteousness of works, and could give them no entrance into Heaven, (Rom. 3:20; Gal. 2:16; 3:11).

21 *In danger of the judgment*; exposed to the judgment, (Deut. 16:18); death was the penalty for murder.

22 *Angry with his brother*; anger is apt to lead to malice, and malice to hatred; and he that hates his brother is a murderer, (I John 3:15). *The judgment*; the judgment of God, Who looks at the *heart*. Moses' law provided death for the murderer; but God's law reaches much deeper, and consigns to eternal death those who even *hate* another, unless they repent.

23 *Raca*; vain fellow, blockhead; the outgrowth of unrestrained anger. *The high-council*; that of the Sanhedrin. *O foolish one*; whoever advances in his wrath to such a point is in danger of losing his soul in Hell.

23, 24 *Your brother has aught against you*; before we can pray, or perform any religious service acceptable to God, we must, if it is possible, be at peace with our brethren.

25 *Your adversary*; the one who has something against you. But this looks beyond to God Who is the Opposer and the Punisher of all iniquity. *While you are with him in the way*; use your opportunity to be reconciled to your brother and to have him reconciled to you. And, especially, do not fail to get right with God, while you have opportunity.

28 *In his heart*; the sin of adultery may be committed in the heart, so far reaching is God's law!

29, 30 *Is causing you to stumble*; leads you into sin. *It is profitable for you*; to cut off a right hand, or pluck out a right eye rather than to lose the whole body in Hell.

31 *A writing of divorcement*; Deut. 24:1.

32 *Except on account of fornication*; this is the only Scripture reason for severing the marriage relation. *Makes her commit adultery*; exposes her to the danger of doing so by marrying again. *Marries her when put away*; to marry one who is separated from her husband is to commit adultery.

33 *You shall not swear falsely*; commit perjury.

33—36 *Swear not at all*; this would seem to preclude, not

swear by your head, because you can not make one hair white or black. 37 But let your speech be, 'Yes, yes;' 'No, no;' and what *is* more than these is of the evil *one*.

38 "Ye heard that it was said, 'An eye for an eye, and a tooth for a tooth,' 39 but I say to you, Resist not the evil *man*; but whosoever smites you on your right cheek, turn to him the other also; 40 and to him who is desirous that you should be sued at the law, and to take your coat, grant your cloak also; 41 and whosoever shall impress you *to go* one mile, go with him two. 42 Give to him asking you; and from him who wishes to borrow of you turn not away.

43 "Ye heard that it was said, 'You shall love your neighbor, and hate your enemy;' 44 but I say to you, Love your enemies; and pray for those who persecute you; 45 that ye may be sons of your Father Who *is* in Heaven; because He causeth His sun to rise on evil *men* and on good, and sendeth rain on *the* righteous and on *the* unrighteous. 46 For, if ye love those who love you, what reward have ye? do not even the tax-collectors the same? 47 And, if ye salute your brethren only, what more *than others* do ye? Do not even the gentiles the same? 48 Ye, therefore, shall be perfect, as your Heavenly Father is perfect."

only profanity, but all kinds of legal oaths. It is enough to solomnly affirm.

37 *Yes, yes; no, no*; simple affirmation or denial without swearing of any kind.

39 *Resist not the evil man*; by rendering evil for evil.

40 *Coat, cloak*; the coat was an inner garment, answering to a dress coat among us. The *cloak* was worn over the other, and used much as an overcoat. *Grant your cloak also*; let him have your cloak, too, if he insists on it. "Love seeks not her own," (I Cor. 13:5).

41 *Shall impress you to go a mile*; this seems to refer to governmental *impressment*; and in all such cases, one should be willing to do even more than is required.

42 *Give to him asking you*; this seems to be very plain. There was a missionary once who hesitated to explain this verse to his African audience; but receiving no rest till he did explain it, his heathen audience soon took nearly everything he had in his home. The king, hearing of what his subjects had done, issued an order that all the goods should be returned; and so the goods were found in the missionary's yard not many days later. God will help those, who obey Him, and supply all their need. (Phil. 4:19).

44 *Love your enemies*; this command can be fully obeyed only as we let Jesus live and rule in our hearts, and exercise His mighty love through us, (I Cor. 13:4-7).

45 *That ye may be sons of your Father*; if we act towards our enemies as God does—bestowing blessings upon them—all undeserved on their part, we show our high origin, and prove ourselves to be real sons of God.

46 *If ye love those*; those only, who love you.

48 *Perfect as your Father*; we should imitate our Heavenly Father in all His merciful works to sinful men. Our Father wishes us to become like Him by letting His Son develop and live His perfect life in us.

CHAPTER VI.

1 "Take heed that ye do not your righteousness before men, to be seen by them, otherwise at least ye have no reward with your Father Who *is* in Heaven. 2 When, therefore, you are doing alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say to you, they receive their reward. 3 But, when you are doing alms, let not your left hand know what your right hand is doing, 4 that your alms may be in secret; and your Father, Who seeth in secret, will recompense you.

5 "And, when ye pray, ye shall not be as the hypocrites; for they love to pray, standing in the synagogues and in the corners of the streets, that they may be seen by men: verily I say to you, they have their reward. 6 But when you pray, enter into your closet; and, having closed your door, pray to your Father Who *is* in secret; and your Father Who seeth in secret will recompense you.

7 "And, *when* praying, use not vain repetitions, as the gentiles *do*; for they think that for their much speaking they shall be heard. 8 Be not, therefore, like them; for your Father knoweth of what things ye

NOTES ON CHAPTER VI.

1 *To be seen by them*; to gain their favor or admiration. All such work is an abomination in the sight of God.

2 *They receive their reward*; in the applause of their fellowmen. That is what they aim at; and that is all they get. They have to meet God in the future judgment; and they will receive their final reward from Him.

3, 4 *Let not your left hand know*; let your deeds of charity be known only to the recipient and to God. He will, in due time, recompense you suitably.

5 *Be ye not as the hypocrites*; who parade their piety before the public, trying to add to their own popularity thereby.

6 *Enter into your closet*; have a private place for your personal prayers.

7 *Use not vain repetitions*; words without meaning, or needlessly going over the same thing. *As the gentiles*; all people other than the Israelites. *For their much speaking*; their many words; supposing that their words had some merit in them, and that the more they said, the more likely they would be to be heard, (see I Kings 18:26).

have need before ye ask Him. 9 Thus, therefore, pray ye: 'Our Father, Who *art* in Heaven, Hallowed be Thy name. 10 Thy Kingdom come; Thy will be done, as in Heaven, so on earth. 11 Give us this day our daily bread. 12 And forgive us our debts, as we also have forgiven our debtors. 13 And bring us not into temptation, but deliver us from the evil one.'

14 "For, if ye forgive men their trespasses, your Heavenly Father will also forgive you; 15 but, if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 "And, when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear to men to fast. Verily I say to you, they receive their reward. 17 But, *when* fasting, anoint your head, and wash your face, 18 that you appear not to men *to be* fasting, but to your Father Who is in secret; and your Father Who seeth in secret will recompense you.

19 "Lay not up for yourselves treasures upon the earth, where moth and rust consume,[1] and where thieves break through,[2] and steal; 20 but lay up for yourselves treasures in Heaven, where neither moth nor rust consumes, and where theives do not break through,[2] nor steal; 21 for where your treasure is, there will your heart be also.

22 "The lamp of the body is the eye. If, therefore, your eye be sound, your whole body will be full of light; 23 but, if your eye be evil, your whole body will be dark. If, therefore, the light that is in you be darkness, how great the darkness!

24 "No one can serve two masters; for either he will hate the one, and love the other; or he will hold to one, and despise the other. Ye cannot serve God and Mammon. 25 Therefore, I say to you, be not anxious for your life,[3] what ye may eat, or what ye may drink; nor for your body, what ye may put on. Is not the life[3] more than the food, and the body than the raiment? 26 Behold the fowls of the heaven, that they sow not, nor reap, nor gather into barns; and your Heavenly Father feedeth them. Are not ye much more valuable than they? 27 And who of you, by being anxious, can add to his stature one cubit? 28 And why are ye anxious about clothing? Consider the lilies of the field, how they grow; they toil not, neither do they spin; 29 but I say to you that even Solomon in

1 Or, *disfigure.* 2 *Dig through.*

3 Gr. *Soul.*

9 *Thus pray ye;* this, as a model, is at once concise, pointed, and comprehensive. It contains the invocation, six petitions, and the doxology; three of these petitions pertaining to God, and three to the petitioner. *Our Father;* the rightful Sovereign of all, the Father of our Lord Jesus Christ, and, hence, the Father of all who truly believe in Christ. True believers are children of God by faith in Jesus Christ, (Gal. 3:26). *Hallowed be Thy name;* Thy name be sanctified, made holy, revered, honored, adored.

10 *Thy Kingdom come;* into the hearts of Thy people, till all shall know Thee. It probably includes the Millennial reign also, when the meek shall inherit the earth. *Thy will be done;* everywhere in all the earth, as it is done in Heaven.

11 *Give us this day our daily bread;* or with *Rotherham,* our "needful bread." Bread is the gift of God, appointed to sustain life, and needful to this end.

12 *Forgive us our debts;* our sins. *Debtors;* those who have sinned against us.

13 *Bring us not into temptation;* keep us out of all perils, and from the way of the despoiler. *Deliver us from the evil one;* from Satan.

14, 15 If we expect God to forgive us, we must forgive others who have done us wrong. An unforgiving person is an unforgiven person.

16 *Disfigure their faces;* by failing to wash them, and by leaving their hair and beard undressed.

17 *Anoint your head;* with oil, and appear as usual. Let not your unusual manner draw attention to you.

19 *Treasures upon the earth;* earthly riches, which most men regard as their chief good.

20 *Treasures in Heaven;* loving deeds of obedience, feeding and clothing God's poor, carrying or sending the Gospel to others. These are the deeds that will bring reward and blessing in the life to come.

21 *There will your heart be;* our hearts cling to our treasures. If our treasures are laid up in Heaven, our *hearts* will be there also, and God's blessing will crown our lives.

22 *If your eye be sound;* sound and clear in vision.

23 *If your eye be evil;* diseased, unable to see clearly. *Will be dark;* be enveloped in darkness. The deeper teaching is, that, if one's spiritual vision is not clear, his spiritual being will be in darkness and wretchedness. *How great is the darkness;* if the powers which God gave us to discern the good are so distorted as to lead us to choose the evil, how intense must be our darkness!

24 *Serve two masters;* Yield obedience to two rival masters; such as God and Mammon, or riches.

25 *Be not anxious for your life;* anxiety is always sinful, because it implies that God is not made the supreme object of one's care. What one eats, drinks, and wears, embrace all the necessities of life. God has given us *life;* will He not provide all that is necessary to sustain it? Having given us bodies, will He not provide the clothing needful for their comfort?

26 *Much more valuable than they;* *If* God feeds the less valuable, will He not also feed the more valuable?

27 *By being anxious;* by concentrating all his care and interest on the point. *Can add to his stature one cubit;* or make himself any taller than nature made him. Some understand that the word stature here means *age;* but a *cubit* is not a measure of time, but of space; as length, breadth, or height.

all his glory was not arrayed as one of these. 30 And, if God doth so clothe the grass of the field, that to-day is, and to-morrow is cast into the oven, *will He* not much more *clothe* you, O ye of little faith? 31 Be not, therefore, anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we put on?' 32 For after all these things the nations are seeking; for your Heavenly Father knoweth that ye have need of all these things. 33 But seek ye first His Kingdom and His righteousness; and all these things shall be added to you. 34 Be not, therefore, anxious for the morrow; for the morrow will be anxious for itself. Sufficient for the day *is* its evil.

30 *Cast into the oven*; burned for fuel. *Of little faith*; little faith in God. Surely if God clothes the grass with beauty, He will clothe His own children.

32 *The nations are seeking*; the heathen are concerned about what they shall eat, drink, and wear; but God's children should have no anxiety about any of these things.

33 *Seek ye first His Kingdom*; the first and wisest thing to do is, to get into the Kingdom of God by faith in His Son, and be clothed with His righteousness. *All these things shall be added*; the man who fully accepts Jesus Christ, and lives alone for His glory, will have all needed temporal good added.

34 *Be not anxious for the morrow*; do not borrow trouble from the future. Each day has its own duties and responsibilities, and these are quite enough without borrowing any from the future.

CHAPTER VII.

1 "Judge not, that ye be not judged; 2 for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you.

3 "And why do you behold the mote that *is* in your brother's eye, but consider not the beam in your own eye? 4 Or how will you say to your brother, 'Permit me to cast out the mote out of your eye;' and, behold, the beam *is* in your own eye? 5 Hypocrite! Cast out first the beam out of your own eye; and then you will see clearly to cast out the mote out of your brother's eye.

6 "Give not that which *is* holy to the dogs; neither cast your pearls before the swine, lest haply they trample them down with their feet; and, turning, rend you.

7 "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you; 8 for every one who asks receives, and he who seeks finds, and to him who knocks it shall be opened. 9 Or what man is there of you, who, if his son shall ask for bread, will give him a stone? 10 Or if he shall ask for a fish, will give him a serpent? 11 If, therefore, ye, being evil, know how to give good gifts to your children, how much more will your Father Who *is* in Heaven give good things to those asking Him?

12 "All things, therefore, whatsoever ye wish that men should do to you, so do ye also to them; for this is the law and the prophets.

13 "Enter ye in through the narrow gate; because wide *is* the gate, and broad *is* the way that leads to destruction, and many are those who enter through it; 14

NOTES ON CHAPTER VII.

1 *Judge not*; rashly, unjustly, or severely, the doings or the character of others.

2 *With what judgment*; we may expect to be judged by the same principle or rule, as that by which we judge or deal with others.

3-5 *The mote ... the beam*; the man with dim vision, blunted conscience, or dwarfed spiritual powers, finds fault with others, all unconscious to himself of his own radical defects. If we would truly help others, we should first get right ourselves.

6 *Give not that which is holy to the dogs;* as the flesh offered in sacrifice was not to be given to dogs, so Christians must not give their sacred things to quarrelsome, curish men. *Neither cast your pearls before the swine;* as swine would not appreciate pearls, but would rudely trample them under their feet; so many men have no relish for spiritual things, but are ready to trample all your teachings under their feet; and would rejoice, besides, to damage you anyway in their power. God's people need the Spirit's guidance, lest they should rather injure, than help, the cause of Christ.

7 *Ask ... seek ... knock;* we should *ask* for the things we need; *seek* for the things we desire to find; and *knock* for admission into the presence of our God. These are so many ways of having our utmost needs supplied.

8 *Every one who asks*; asks truly, with an unquestioning faith, all the antecedent conditions of obedience being complied with; and so, also, in regard to the *seeking* and *knocking*.

11 *Give good gifts to your children*; all parents, even those who are evil, delight to bestow good gifts upon their children. *How much more*; our Heavenly Father is immeasurably more concerned to bestow *good things*—even the Holy Spirit (Luke 11:13), and all that is promised in the Gospel—upon those who truly ask Him. What an infinite mine of riches is here presented!

12 *That men should do to you*; the rule that is to govern our conduct towards others may be learned by what we wish them to do to us; not by what *they do*, but what we wish them to do.

13 *Enter ye in through the narrow gate*; this points to the difficulty of entering upon a truly religious life. *Wide is the gate*; hence easy to be entered; one having but to follow his own evil heart, and to walk in the ways of Satan,

because narrow *is* the gate, and straitened[1] the way that leads to life, and few there are who find it!

15 "Beware of false prophets, who, indeed, come to you in sheep's clothing, but within are ravening wolves. 16 From their fruits ye shall recognize them. Do *men* gather grapes from thorns, or figs from thistles? 17 So every good tree bears good fruit, but the worthless tree bears evil fruit. 18 A good tree cannot bear evil fruit, nor can a worthless tree bear good fruit. 19 Every tree that does not bear good fruit is cut down, and cast into *the* fire. 20 So then, from their fruits ye shall know them.

21 "Not every one who says to Me, 'Lord, Lord,' shall enter into the Kingdom of Heaven, but he that does the will of My Father in Heaven. 22 Many will say to Me in that day, 'Lord, Lord, did we not prophesy by Thy name? and by Thy name cast out demons? And by Thy name do many mighty works?'[2] 23 And then will I confess to them, I never knew you; depart from Me, ye who work iniquity.

24 "Every one, therefore, who hears these words of Mine, and does them, shall be likened to a prudent man, who, indeed, built his house upon the rock; 25 and the rain descended, and the streams came, and the winds blew, and beat upon that house; and it fell not, for it had been founded on the rock.

26 "And every one who hears these words of Mine, and does them not, shall be likened to a foolish man, who, indeed, built his house upon the sand: 27 and the rain descended, and the streams came, and the winds blew and beat upon that house; and it fell; and great was its fall."

28 And it came to pass that, when Jesus ended these words, the multitudes were astonished at His teaching; 29 for He was teaching them as *One* having authority, and not as the scribes.

1 Or, *confined*; or, *difficult.*

2 Gr. *Powers.*

14 *And few*; few, comparatively, get into the way of life. Many things tend to discourage the multitudes, and prevent their seeking salvation.

15 *Beware of false prophets*; be careful to avoid false teachers. *Sheep's clothing;* appearing as true teachers. *Ravening wolves*; greedy of gain, ready to plunder, concerned "for the fleece rather than the flock." These are Satan's servants.

16-20 *From their fruits*; from the nature and effect of their teachings you may see who they are.

21 *Not every one*; men are to be judged of, not by their words or professions, but by their obedience to the requirements of God's word, and by the spirit they display. (Rom. 8:9).

22 *Mighty works*; false teachers do many *mighty works*, through the power of Satan, and deceive many thereby; but all such false teachers will be exposed at the last; for they cannot deceive God.

23 *I never knew you*; as my disciples.

24-27 *Built his house upon the rock*; Christ Jesus is *the Rock* upon Whom every wise person builds his house, or character. And those who truly build thereupon can never be confounded. While those who build on any other foundation will see their hopes wrecked, and themselves ruined eternally.

28 *Ended these words;* finished His Sermon on the Mount. *The people were astonished*; as well they might be; for this was the most powerful exposition of truth they had ever heard; not by a mere man, but by the *God-man.*

29 *As One having authority;* and surely He did have it; for He spoke, not as the scribes, but as one who got His messages fresh from the Godhead.

The Sermon on the Mount has been the admiration of the learned and pious in all ages of Christianity; and even some infidels have spoken in its praise.

CHAPTER VIII.

A LEPER CLEANSED.

1 And, when He came down from the mountain, great multitudes followed Him. 2 And, behold, a leper, coming near, was worshiping Him, saying, "Lord, if Thou art willing, Thou art able to cleanse me." 3 And, stretching forth His hand, He touched him, saying, "I am willing. Be cleansed." And immediately his leprosy was cleansed.

4 And Jesus saith to him, "See that you tell no one; but go, and show yourself to the priest, and offer the gift which Moses commanded, for a testimony to them.

A CENTURION'S SERVANT HEALED.

5 And, Jesus having entered into Capernaum, there came to Him a centurion,

NOTES ON CHAPTER VIII.

2 *A leper*; leprosy is one of the foulest and most incurable diseases. *Art willing. . . . able*; Thou hast the power to heal, if only Thou art willing. Such is the belief of the great mass of Christians. They think that, *if* Jesus were willing, they could be healed. *I am willing*; the fault is not the unwillingness of Jesus, but in the unbelief of Christians.

3 *Touched Him*; a touch from Jesus will cancel the worst disease.

4 *Tell no one*; possibly this and similar prohibitions were meant to check the popularity of Jesus, lest it might prevent His death on the cross. *The gift*; Lev. 14:2-32. *For a testimony*; that the cure was real, and that the party might safely be admitted into society.

5 *Centurion*; a Roman officer commanding a hundred soldiers.

beseeching Him, 6 and saying, "Lord, my boy[1] has been prostrated in *my* house, a paralytic, fearfully afflicted." 7 And He saith to him, "Having gone, I will heal him." 8 And the centurion, answering, said, "Lord, I am not worthy that Thou shouldest enter under my roof, but only speak in a word,[2] and my boy[1] shall be healed; 9 for I also am a man under authority, having under myself soldiers; and I say to this one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does *it*."

10 And Jesus, hearing *it*, wondered, and said to those following *Him*, "Verily I say to you, with no one in Israel did I find such faith. 11 And I say to you that many will come from the east and the west, and will sit down with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven; 12 but the sons of the Kingdom shall be cast out into the outer darkness; there will be the weeping, and the gnashing of teeth."

13 And Jesus said to the centurion, "Go your way; as you believed, be it done to you." And the boy was healed in that hour.

PETER'S MOTHER-IN-LAW AND MANY OTHERS HEALED.

14 And Jesus, coming into the house of Peter, saw his mother-in-law prostrate, and sick with fever; 15 and He touched her hand, and the fever left her, and she arose, and was ministering to Him. 16 And, when it was evening, they brought to Him many demoniacs; and He cast out the spirits with a word, and healed all who were sick, 17 that it might be fulfilled which was spoken by Isaiah the prophet, saying, "Himself took our infirmities, and bore our sicknesses."

A SCRIBE AND A DISCIPLE TESTED.

18 And Jesus, seeing a multitude about Him, gave orders to depart to the other side. 19 And a[3] scribe, coming near, said to Him, "Teacher, I will follow Thee wheresoever Thou mayst go." 20 And Jesus saith to him, "The foxes have dens; and the birds of the heaven have lodging-places; but the Son of Man hath not where to lay His head." 21 And another of the disciples said to Him, "Lord, permit me first to go and bury my father." 22 But Jesus saith to him, "Follow Me, and leave the dead to bury their own dead."

A TEMPEST CALMED.

23 And His disciples followed Him, *as* He entered into a boat. 24 And, behold, there arose a great tempest in the sea, so that the boat was being covered by the waves; but He was sleeping. 25 And, coming to *Him*, they awoke Him, saying,

1 Or, *young man.* 2 Or, "*say the word.*"

3 Gr. *One.*

6 *My boy*; possibly a servant boy.

8 *I am not worthy*; a sense of unworthiness is sure to accompany great faith.

9 *Under authority*; under authority to his superiors, and hence familiar with prompt obedience. *Having under myself soldiers;* knowing how to render prompt obedience. As much as to say, "Master you need not trouble yourself to go to the place where my sick boy is, but simply order his healing, and it will be done."

10 *Such faith;* this gentile soldier displayed greater faith in the power of Jesus than any Israelite He had met.

11 *Many will come;* many from the gentiles—a prophecy that many gentiles would accept the Gospel.

12 *Sons of the Kingdom*; the Jews, who were the people of God, rejected Jesus, and were cast out, or rejected. *And there*; in the outer darkness. This may refer to the condition of the Jews in their dreadful state of rejection during the centuries that have followed their rejection of Jesus Christ, or it may refer to the lost in Hell.

13 *As you believed*; in My ability to heal your boy. *Be it done to you*; your boy shall be healed.

15 *The fever left her;* and so it is now: those who receive the Saviour's touch through faith are healed of whatever diseases they have.

16 *He cast out the spirits;* the demons that were in the demoniacs. Demons have much to do with many diseases. (see Luke 13:16; Acts 10:38).

17 *Took our infirmities*; upon Himself. *Bore our sicknesses*; that is, Jesus took our infirmities, or weaknesses, upon Himself, and bore them away with our sicknesses or diseases; and all this, to relieve His people of them. See Isa. 53:4, "Surely He hath borne our sicknesses, and carried our pains." These Scriptures make it certain that Christ made provision in His atonement for the bodies of His followers. Healing for the body is manifestly a Gospel provision; and its Author alone can revoke it. Of course, unbelief will deprive any individual of this Gospel provision.

18 *The other side*; of the sea of Galilee.

19 *I will follow Thee*; will become Thy disciple.

20 *The foxes have dens*; or holes in the earth or rocks, which serve them as a sort of home. *The birds . . . have lodging-places*; places of resort. *The Son of Man*; Jesus Christ. *Hath not where*; not so much as a place to lay His head! Thus the Maker of all worlds, (John 1:3; Col. 1:16, 17), became poorer than even the foxes and birds! and this, too, that we might become rich. (II Cor. 8:9). Jesus would teach this scribe, and all others as well, that His true followers had no right to expect riches in this present life.

22 *Leave the dead;* those dead spiritually. *Bury their own dead;* their own dead kindred. Jesus would teach him that true discipleship is of more importance than all human relations—a lesson which that person, no doubt, especially needed, (see ch. 19:21).

"Lord, save: we are perishing!" 26 And He saith to them, "Why are ye fearful, O ye of little faith?" Then, having arisen, He rebuked the winds and the sea; and there was a great calm. 27 And the men wondered, saying, "What manner of *Man is* this, that even the winds and the sea obey Him!"

TWO DEMONIACS RELIEVED.

28 And, when He came to the other side, into the country of the Gadarenes, there met Him two demoniacs, coming out of the tombs, exceedingly fierce, so that no one could pass along that way: 29 and, behold, they cried out, saying, "What *is there* to us and to Thee, O Son of God? Didst Thou come here to torment us before *the* time?" 30 Now there was afar off from them a herd of many swine feeding. 31 And the demons were entreating Him, saying, "If Thou cast us out, send us away into the herd of swine." 32 And He said to them, "Go." And, having come out, they went away into the swine; and, behold, the whole herd rushed down the steep into the sea, and died in the waters! 33 And those feeding them fled; and, going away into the city, they reported all things, and the things relating to the demoniacs. 34 And, behold, all the city came forth to meet[3] Jesus; and, seeing Him, they besought *Him*, that He would depart from their borders.

26 *O ye of little faith;* having little faith in My power to protect and keep My own. *Rebuked the winds;* commanded them to cease blowing.

28 *To the other side;* the east side. *Gadarenes;* some MSS. read *Gergesenes.* Gergesa and Gadara were cities in the same region of country, (see Mark 5:1). *Out of the tombs;* the Jews often made excavations in hills and rocks, where they buried their dead. Such places would afford shelter to those having nothing better.

29 *What is there to us and to Thee;* what is there in common between us? *Before the time;* appointed to judge and punish evil spirits. Evidently demons are aware that there is a time of trouble coming, (see Rev. 12:12).

32 *Go;* Jesus has control of demons, and the right to order them at His will. *They went away into the swine;* evil spirits have great fondness for living in human beings (see ch. 8:16); but prefer living even in *swine* to living outside. *Rushed down the steep;* the demons frightened and infuriated the swine, causing them to jump wildly down the cliff into the sea, where the swine perished in the waters.

34 *Besought Him, that He would depart from their borders;* fearing perhaps, other possible damage. They preferred their temporal to their eternal interests; thinking more of their *swine* than of Jesus Christ.

3 Gr. *For a meeting with Jesus.*

CHAPTER IX.

A PARALYTIC FORGIVEN AND HEALED.

1 And, entering into a boat, He crossed over, and came into His own city.

2 And, behold, they were bringing to Him a paralytic laid upon a couch. And Jesus, seeing their faith, said to the paralytic, "Child, be of good courage; your sins are forgiven."

3 And, behold, some of the scribes said among themselves, "This Man is blaspheming!"

4 And Jesus, knowing their thoughts, said, "Why think ye evil in your hearts? 5 For which is easier, to say, 'Your sins are forgiven,' or to say, 'Arise, and walk.' 6 "But, that ye may know that the Son of Man hath authority on the earth to forgive sins" (then saith He to the paralytic), "Arise, and take up your bed, and go to your house." 7 And, having arisen, he went to his house; 8 and, seeing *it*, the multitudes feared, and glorified God, Who gave such authority to men.

MATTHEW CALLED.

9 And Jesus, passing on thence, saw a man, called Matthew, sitting at the tax-office, and He saith to him, "Follow Me." And, rising up, he followed Him.

10 And it came to pass, as He was reclining *at table* in the house, behold, many tax-collectors and sinners, having come, were reclining with Jesus and His disciples.

NOTES ON CHAPTER IX.

1 *Into His own city:* Capernaum, (ch. 4:13).

2 *Seeing their faith;* the faith of others often accomplishes much for their friends. "*Your sins are forgiven;*" disease is often a fruit of sin. Jesus had power to forgive sins; and the pardon of the man's sins was the hope of healing to him.

3 *This Man is blaspheming;* by usurping, as they supposed, the prerogative of God.

4 *Knowing their thoughts:* Jesus, as a consequence of His omniscience, knew their thoughts. *Think ye evil;* as if I were a blasphemer.

5 *Easier;* both alternatives—the forgiving of sins, and the healing of diseases—are of God.

6 *That ye may know;* by the healing of the paralytic. Being God (I John 1:1; Isa. 9:6), He was able to forgive sins and to heal the sick.

8 *Such authority;* the authority to heal the sick, and, in the present case, to forgive sins also.

9 *Matthew;* the writer of this Gospel. *Sitting at the tax-office;* receiving the taxes that were being paid.

10 *And sinners;* wicked persons. This does not imply that the tax-collectors were not sinners, but they were, perhaps, not as outbroken in sin as the others.

11 And the Pharisees, seeing *it*, said to His disciples, "Why is your Teacher eating with the tax-collectors and sinners?" 12 And Jesus, hearing *it*, said, "Those who are well have no need of a physician, but those who are ill. 13 But, going, learn what *this* means: 'I desire mercy, and not sacrifice;' for I did not come to call the righteous, but sinners."

WHEN TO FAST.

14 Then came to Him the disciples of John, saying, "Why do we and the Pharisees fast often, but Thy disciples fast not?" 15 Jesus said to them, "Can the sons of the bridechamber mourn while the Bridegroom is with them? But there will come days, when the Bridegroom will be taken away from them, and then will they fast.

16 "And no one puts a piece of unshrunk cloth on an old garment; for the patch tears away from the garment, and a worse rent is made.

17 "Neither do they put new wine into old wine-skins;[1] otherwise, indeed, the skins burst, and the wine runs out, and the skins are destroyed; but they put new wine into fresh wine-skins, and both are preserved together."

THE DAUGHTER OF JAIRUS RAISED.

18 While He is speaking these things to them, behold, a ruler, having come to *Him*, was worshiping Him, saying, "My daughter just now died; but, coming, lay Thy hand upon her, and she shall live."

19 And Jesus, having risen, was following him, also His disciples.

THE WOMAN WITH FLOW OF BLOOD CURED.

20 And, behold, a woman, having a flow of blood twelve years, having come up behind *Him*, touched the border of His garment; 21 for she was saying within herself, "If I only touch His garment, I shall be made well." 22 And Jesus, turning and seeing her, said, "Be of good courage, daughter, your faith has made you well."[2] And the woman was made well[2] from that hour.

23 And Jesus, having come into the house of the ruler, and seeing the flute-players and the multitude making a tumult, 24 said, "Withdraw; for the damsel did not die, but is sleeping." And they were laughing at Him. 25 But, when the multitude was put forth, having gone in, He took hold of her hand, and the damsel arose. 26 And the report of this went forth into all that land.

TWO BLIND MEN RESTORED TO SIGHT.

27 And, as Jesus was passing on thence, two blind men followed Him, crying out, and saying, "Have mercy on us, O Son of David!" 28 And the blind men came to Him, *when* He entered into the house; and He saith to them, "Believe ye that I am able to do this?" They say to Him,

1 Or, *Bottles made of skins.*

2 Gr. *Saved.*

12 *Those who are ill*; it was the custom, at that time, for the sick to call in a physician, though the *materia medica* has no place in the Gospel of Christ, nor in the Mosaic economy. The Saviour was alluding to the self-righteous Pharisees, who, if they were what they professed to be, would need nothing from Him; but, if there were others, who were conscious of sin and evil in their hearts, He might do them good.

13 "*I desire mercy, and not sacrifice*;" Hosea 6:6; meaning that God prizes a merciful disposition, manifested by deeds of kindness and mercy, far more than the most exact performance of outward rites and ceremonies.

15 *The sons of the bridechamber*; the attendants of the bridegroom during the marriage feast, (Judges 14:10, 11). The application is that, while Christ is present the bride, or the attendants, are not expected to mourn; but, when He should depart, mourning and fasting might be proper.

16 *Unshrunk cloth*; cloth newly woven has to be shrunk before it is fit to be used in patching an old garment. *The patch tears away*; by shrinkage.

17 *New wine*; unfermented wine. *Into old wine-skins*; old bottles made of skins. *The skins burst*; in consequence of the fermentation of the new wine. *New wine into fresh wine-skins*; unfermented wine should be put up in fresh skins, that will stretch, and not burst. The teaching is that Christianity is not to be grafted on to Judaism, ritualism, or formalism, of any type. Both the unshrunk cloth and the wine, etc., teach that *Pharisaism* is not the soil in which Christianity can thrive.

18 *A ruler*; an elder, or keeper of the synagogue. "*Just now died*;" only a moment ago. But she was dead, as the Greek plainly declares. *And she shall live*; the ruler had great faith in Jesus, believing that, if He would lay His hand on her, she would live.

21 *She was saying within herself*; the thought kept revolving, as it were, in her mind. *If I only touch His garment*; a single touch of faith will bring healing now as then.

22 *Your faith has made you well*; her faith brought her into touch with Christ, and He did the healing.

23 *Making a tumult*; with their music and wailing.

24 *Withdraw*; retire; your services are not needed. *The damsel did not die*; to remain so permanently. Her death resembles a nap of sleep from which she will presently awake.

25 *Having gone in*; Mark says that five persons were with Jesus (5:37, 40). These were competent witnesses of the miracle.

27 *Son of David*; an expression among the Jews that was equal to the Messiah, as a Descendant from David.

"Yes, Lord." 29 Then He touched their eyes, saying, "According to your faith be it done to you." 30 And their eyes were opened. And Jesus strictly charged them, saying, "See that no one know *it*." 31 But they, having gone forth, spread abroad His fame in all that land.

DEMONIAC RELIEVED, AND OTHERS HEALED.

32 And, as they were going forth, behold, they have brought to Him a dumb *man*, a demoniac; 33 and, the demon having been cast out, the dumb spake. And the multitudes wondered, saying, "Never was it so seen in Israel!" 34 But the Pharisees said, "By[3] the ruler of the demons He is casting out the demons."

35 And Jesus was going about all the cities and the villages, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing every disease and every infirmity. 36 And, seeing the multitudes, He was moved with compassion for them, because they were harassed and scattered, as sheep having no shepherd. 37 Then He saith to His disciples, "The harvest, indeed, *is* abundant, but the laborers few; 38 pray ye, therefore, the Lord of the harvest, that He send forth laborers into His harvest.

3 Gr. *In.*

33 *The demon having been cast out, the dumb spake*; evidently the demon destroyed his speech; but, when it was cast out, he could speak, (Isa. 35:5, 6). Demons have great power to damage human beings, and to destroy not only their speech, but their reason. The lunatic asylums are filled with demon-possessed men and women, who, for the most part, are deprived of reason through this dreadful agency.

34 *By the ruler of the demons*; the Devil, or Satan, who is "the prince of the powers of the air," (Eph. 2:2). One *Diabolos*, or Devil, but countless billions, perhaps, of demons subordinate to him. These Pharisees, led on, no doubt, by the Devil, were trying to keep the Jews from accepting Jesus as the Messiah, by getting them to believe that Christ was in partnership with Satan, in the very matter of casting demons out of the people!

35 *Healing every disease*; every disease with which He came in contact, or every sort of ailment.

36 *As sheep having no shepherd*; the multitudes were scattered and confused, reminding Matthew of a flock of sheep without a shepherd. The religious teachers of the Jews were not competent shepherds; and, therefore, the restless, confused condition of the people.

37 *The harvest, indeed, is abundant;* many hundreds of millions need the Gospel.

38 *Send forth laborers into His harvest;* it is the prerogative of God to call, equip, and send forth laborers into His harvest; and it is the privilege of all Christians to join in this prayer to the Lord of the harvest. It is a fearful thing for any one to attempt to enter this great harvest field as a laborer, unless he is endued with power for the work (Luke 24:49; Acts 1:8), and has Christ revealed in him (Gal. 1:16) as the supreme qualification for preaching.

CHAPTER X.

THE TWELVE APOSTLES SENT FORTH.

1 And, having called His twelve disciples, He gave them authority over unclean spirits, so as to cast them out, and to heal every disease and every infirmity.

2 Now the names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother; 3 Philip, and Bartholomew; Thomas, and Matthew the tax-collector; James *the son* of Alphæus, and Thaddæus; 4 Simon the Cananæan, and Judas Iscariot, who also betrayed Him. 5 These twelve Jesus sent forth, having charged them, saying, "Go not into *any* way of *the* gentiles, and enter not into a city of the Samaritans; 6 but go ye rather to the lost sheep of *the* house of Israel. 7 And, while going, preach, saying, 'The Kingdom of Heaven

NOTES ON CHAPTER X.

1 *Authority over unclean spirits*; showing that all unclean spirits were under His control. *To cast them out, and to heal*; the casting out of demons was one thing, and the healing of the sick another; but as demons have an agency in fastening diseases upon people, they should be cast out as a preparation for healing—especially where they have brought the disease to the parts. Full equipment for service comes from Christ.

2 *Apostles*; persons sent. The apostles were the highest officials connected with the early propagation of Christianity. *Simon*; called Cephas, which is the Syro-Chaldaic for the Greek Petros—Peter. *James;* who was slain by Herod, (Acts 12:2).

3 *Matthew*; the tax-collector, acting in the interests of the Roman government, hence very much hated by the Jews. *James, the son of Alphæus*; the writer of the epistle bearing his name.

5 *Gentiles*; or nations other than the Jews. *Samaritans*; a mixture of Jews and pagans. These people occupied the country formerly belonging to Ephraim and the half tribe of Manasseh, after the King of Assyria had taken them captive.

6 *Lost sheep of the house of Israel*; the tribe of Judah and Benjamin comprised the bulk of the Israelites who returned from the Babylonian captivity; yet there were individuals of the other tribes intermixed with these; and these were the only representatives of the house of Israel in Palestine; and to these the Gospel was to be preached first.

7 *The Kingdom of Heaven*; the reign of Christ in the hearts of men. This to the world will be an invisible Kingdom, till Christ returns to rule over the earth, (Zech. 14:9; Rev. 20:4).

has come nigh.' 8 Heal the sick; raise the dead; cleanse *the* lepers; cast out demons; freely ye received, freely give. 9 Procure neither gold, nor silver, nor brass, for your girdles;[1] 10 nor wallet for *your* journey, nor two coats, nor sandals, nor a staff; for the laborer *is* worthy of his food.

11 "And into whatsoever city or village ye enter, inquire who in it is worthy, and there abide till ye go forth. 12 And, *as* ye *are* coming into the house, salute it: 13 and, if, indeed, the house is worthy, let your peace come upon it; but, if it be not worthy, let your peace return to you. 14 And, whosoever does not receive you, nor hear your words, *as ye are* going forth out of that house or city, shake off the dust of your feet. 15 Verily I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

16 "Behold, I send you forth as sheep in the midst of wolves; become ye, therefore, as wise as the serpents and as innocent as doves. 17 But beware of men; for they will deliver you up to high-councils,[2] and in their synagogues they will scourge you; 18 and before the governors and the kings shall ye be brought for My sake, for a testimony to them and to the gentiles. 19 And, when they deliver you up, be not anxious how or what ye shall speak; for it shall be given you in that hour what to speak; 20 for it *is* not ye that speak, but the Spirit of your Father Who speaketh in you.

21 "And brother will deliver up brother to death; and father, his child; and children will rise up against parents, and cause them to be put to death. 22 And ye will be hated by all, for My name's sake; but he who endures to the end, the same shall be saved.

23 "And, when they persecute you in this city, flee into the next;[3] for verily I say to you, ye will in no wise finish[4] the cities of Israel, till the Son of Man come.

24 "A disciple is not above the teacher, nor a servant above his lord. 25 *It is* enough for the disciple, that he become as his teacher, and the servant as his lord. If they called the Master of the house Beelzebub, how much more those of his household? 26 Fear them not, therefore; for nothing has been covered, that shall not be revealed; and hid, that shall not be known. 27 What I am saying to you in the darkness, speak ye in the light; and what ye hear in the ear, preach on the housetops. 28 And be not afraid of those who kill the body, but are not able to kill the soul; but rather fear Him Who is able to destroy both soul and body in Hell.[5] 29 Are not two sparrows sold for a farthing? And

1 Or, *purses.* 2 *Sanhedrins.*

3 Gr. *The other.* 4 *Finish visiting.* 5 Gr. *Gehenna.*

8 *Freely ye received, freely give;* as ye received this wonderful power without cost to yourselves, so dispense it without cost to others.

9 *Neither gold*; do not take time to procure these things. Your work is too urgent to wait for any elaborate preparation. Trust in Christ to supply your needs.

10 *Wallet;* or bag, to hold provisions. *Nor a staff;* if they had a staff or sandals they might take them, (see Mark 6:8, 9). They were to go without delay. *Worthy of his food*; this is true in all ages of this dispensation.

11 *Worthy*; a person of piety, who would likely receive the message. *There abide till ye go forth*; they were not to be changing places all the time, both on account of their own convenience and that of those who might be interested in their messages.

13 *If, indeed, the house is worthy*; if the members of the household receive your message. *Let your peace*; let your blessing rest upon it. *Not worthy*; if they refuse your message. Then blessings will rest upon you, but not upon them.

14 *Shake off the dust of your feet*; an emphatic method of expressing abhorrence of their sins, (see Acts 13:51).

15 *More tolerable*; the doom of Sodom would be less dreadful, because Sodom had less light. The more light one has, the more responsible he is.

16 *As sheep*; unprotected by visible power. *Wolves*; this expression points to wicked, cruel men, who would delight to harm them. *Become . . . wise as the serpents*; some serpents are very shrewd in avoiding a dangerous foe. *Innocent as doves*; doves are a symbol of innocence.

17 *High-councils*; the Sanhedrin, or high-court of the Jews.

18 *A testimony*; a testimony of the truth of the Gospel, which would turn against them, in case they reject it.

19 *Be not anxious;* God will supply you with just the defense He wishes you to make.

21 *To death*; the unbelieving members of the family will rise up against the believing portion, and cause them to be put to death.

22 *Endures to the end;* continues faithful to Christ to the close of life.

23 *Till the Son of Man come*; to deliver His people. Meaning, as is supposed, that He would come to them before they should get through with carrying the Gospel to the cities of Israel; hardly referring directly to the destruction of Jerusalem or to His coming for His bride (ch. 25:1-13), or His coming to close up this dispensation, (Zech. 14:4, 5, 9; Rev. 19:11-21).

24 *Above the Teacher*; Ye need not expect to fare better than I do.

27 *What I am saying to you in the darkness*; privately. *On the housetops*; openly.

28 *Fear Him*; God. *Destroy . . . in Hell*; by consigning them to the fires of Hell.

not one of them shall fall on the ground without your Father. 30 But the very hairs of your head have all been numbered. 31 Fear not, therefore; ye are of more value than many sparrows.

32 "Every one, therefore, who shall confess Me[6] before men, him will I also confess before My Father Who is in Heaven. 33 But whosoever denies Me before men, him will I also deny before My Father Who is in Heaven.

34 "Think not that I came to send peace on the earth; I came not to send peace, but a sword; 35 for I came to set a man at variance with his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; 36 and the man's foes *will be* those of his own household.

37 "He that loves father or mother more than Me, is not worthy of Me; and he that loves son or daughter more than Me, is not worthy of Me. 38 And whosoever does not take up his cross, and follow Me, is not worthy of Me.

39 "He that finds his life[7] shall lose it; and he that loses his life for My sake shall find it.

40 "He that receives you receives Me; and he that receives Me receives Him Who sent Me. 41 He that receives a prophet in the name of a prophet shall receive a prophet's reward; and he that receives a righteous man in the name of a righteous man shall receive a righteous man's reward. 42 And whosoever shall give to drink a cup of cold water to one of these little ones in the name of a disciple, verily I say to you, he shall in no wise lose his reward."

6 Gr. *In Me.*

7 Gr. *Soul.*

29 *Without your Father;* if the Father is concerned about the sparrows, will He not take care of you?

32 *Confess Me*; as the Messiah, or as his Saviour, and continue to follow Me. *Him will I also confess*; I will own him as Mine.

33 *Denies Me*; disavows Me as his Saviour. *Him will I also deny*; deny to be My disciple, and treat him as My enemy.

34-36 *But a sword*; the effect of the Gospel is to array members of the same family against one another.

37, 38 *Father or mother*; no one is worthy of Christ, unless he is willing to forsake all human kindred, to follow Him. He must be willing to sacrifice all kindred and yield up his own life to Christ, if he would be a true disciple.

39 *He that finds his life*; by denying or forsaking Christ will lose it in the end; and he who gives up his life or soul for Christ's sake, he will in this way save it.

40 *Receives you . . . Me;* Christ and His true followers are so united, that what is done to them He considers as done to Himself; and He and the Father are so united, that what is done to One is done to the Other.

41 *Receives a prophet*; because of love for Jesus Christ and for His servants. *A prophet's reward*; he shall share in the spiritual blessings that are bestowed upon a prophet.

42 *To one of these little ones*; to even the feeblest of His disciples. *In the name of*; because of his attachment to Christ and to His disciples. For even the smallest kindnesses bestowed upon God's children, He will see to it that a suitable reward will be given.

CHAPTER XI.

1 And it came to pass that, when Jesus finished commanding His twelve disciples, He departed thence to teach and preach in their cities.

JOHN IN PRISON SENDS A QUESTION TO JESUS.

2 And John, having heard, in the prison, of the works of the Christ, sending by his disciples, 3 said to Him, "Art Thou the Coming One, or are we to look for another?"

4 And Jesus, answering, said to them, "Having gone, report to John what ye are hearing and seeing: 5 *the* blind receive sight, and the lame walk, lepers are cleansed, and the deaf hear, and the dead are raised, and the poor have the Gospel proclaimed to them. 6 And happy is he, whosoever shall find no occasion of stumbling in Me."

7 And, as these were going, Jesus began to say to the multitudes concerning John, "What went ye out into the wilderness to behold? a reed shaken by the wind? 8 But what went ye out to see? a man in soft raiment? Behold, those wearing soft

NOTES ON CHAPTER XI.

2, 3 *John, . . . in the prison*; Luke 3:19, 20. *Art Thou the Coming One;* the promised Messiah. *Look for another;* John was perhaps puzzled to know how the true Messiah could let His herald and messenger be in prison, and do nothing for his release. This seeming indifference of Jesus seems to have caused John to doubt whether, after all, Jesus was the true Messiah.

5 *The blind . . . the lame*; see Isa. 29:18; 35:4-6; 42:7. The knowledge that such things were performed by Jesus should have encouraged John, who, like the disciples, was slow to understand the real nature of Christ's Kingdom.

6 *No occasion of stumbling in Me*; who does not question my Messiahship.

7 *A reed shaken;* a vacillating, unstable thing.

8 *A man in soft raiment;* fine, costly, delicate clothing. *Kings' houses*; the place for persons who wear such raiment is in the palaces of kings, not in the wilderness.

raiment are in kings' houses. 9 But why did ye go out? to see a prophet? Yea, I say to you, and much more than a prophet. 10 This is he of whom it has been written, 'Behold, I send My messenger before Thy face, who shall prepare Thy way before Thee.'

11 "Verily I say to you, there has not arisen, among those born of women, a greater than John the Immerser; yet he that is least[1] in the Kingdom of Heaven is greater than he. 12 And from the time of John the Immerser until now, the Kingdom of Heaven is taken by storm, and violent men seize upon it; 13 for all the prophets and the law prophesied until John; 14 and, if ye are willing to receive it, he is Elijah who was about to come. 15 He that has ears let him hear.

16 "But to what shall I liken this generation? It is like children sitting in the marketplaces, who, calling to the others, 17 say, 'We piped to you, and ye did not dance; we wailed, and ye did not lament.' 18 For John came neither eating nor drinking, and they say, 'He has a demon.' 19 The Son of Man came eating and drinking, and they say, 'Behold, a man gluttonous and a wine-drinker, a friend of tax-collectors and sinners.' And wisdom was justified by her works."

1 Gr. *Less.*

9 *Much more than a prophet;* more honorable than any of the prophets, because he was the forerunner of Christ, and stood nearer to Him than any of them.

10 *Of whom it has been written*; Mal. 3:1; Isa. 40:3; ch. 3:3; Mark 1:2.

11 *He that is least* (or less than any other as a preacher of the Gospel of Christ) *in the Kingdom of Heaven*; The least one of Christ's anointed ministers of the Gospel has a place more honorable than that which John had, because his relation to Christ is even more intimate.

12 *From the time of John;* when he first began to proclaim the Kingdom of Heaven as at hand (ch. 3:2), multitudes became excited about it; and they eagerly pressed to John to hear him.

13 *The prophets and the law prophesied until John*; they prophesied of the coming Messiah and the establishment of the Kingdom of Heaven. John was the last of the prophets who foretold the coming Messiah, and he had the joy of pointing to Him as "the Lamb of God that taketh away the sin of the world," (John 1:29).

14 *He is Elijah*; Christ identifies John as the *Elijah* that was to come. (Mal. 4:5).

15 *He that has ears let him hear*; The Saviour was uttering important truth, which, if they would fully understand it, would require close attention.

16 *Children sitting in the marketplaces*; and, as it were, imitating in their plays the realities of life.

17 *We piped . . . ye did not dance*; we furnished the music, but ye stubbornly refused to dance. *We wailed;* after the manner of a professional mourner. *Ye did not lament*; ye made no suitable response.

18 *Neither eating nor drinking*; living very frugally.

19 *Son of Man came eating and drinking*; as other people do. There was no consistency in their conduct; since they rejected John because he did not eat and drink as others, and repudiated Christ because he did so eat. Their conduct was like that of capricious children.

CITIES UPBRAIDED.

20 Then He began to upbraid the cities in which were done most of His mighty works, because they did not repent.

21 "Woe to you, Chorazin! Woe to you, Bethsaida! because, if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes; 22 nevertheless I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you.

23 "And you, Capernaum, shall you be exalted to Heaven? You shall go down to Hades; because, if the mighty works which were done in you, had been done in Sodom, it would have remained until this day. 24 Nevertheless, I say to you, that it will be more tolerable for *the* land of Sodom in the day of judgment, than for you!"

ADVANTAGE ACCRUING TO BABES.

25 At that season Jesus, answering, said, "I thank Thee, O Father of the heaven and of the earth, because Thou didst hide these things from *the* wise and discerning, and didst reveal them to babes. 26 Yea, Father, because so it was well-pleasing before Thee!

27 "All things were delivered to Me by

21 *Chorazin, . . . Bethsaida;* cities in Galilee, in which Jesus performed many mighty works. *Tyre and Sidon*; commercial cities in the western part of Palestine, on the Mediterranean Sea. *Sackcloth and ashes;* signs of deep penitence and sorrow.

23 *Exalted to Heaven*; enjoy the greatest privileges. *Ye shall go down to Hades*; suffer the most horrible doom. *Remained until this day;* would not have been destroyed.

24 *More tolerable;* they will be punished less; because they rejected less light.

25 *Hide these things from the wise and discerning;* the learned and self-sufficient do not understand the mysteries of God's government and providence. *Didst reveal them to babes;* to the humble and lowly, who feel their dependence upon God.

26 *It was well-pleasing before Thee*; because it was best that it should be so. If proud and ambitious men could, by force of mere intellect, understand the mysteries of God, great evil would result.

27 *All things were delivered to Me*; the Father committed to Christ all things, as He is the Mediator, and Head over

My Father; and no one fully knows the Son except the Father; neither does any one fully know the Father except the Son, and he to whom the Son willeth to reveal Him.

28 "Come to me, all ye who are laboring and are heavy laden, and I will give you rest. 29 Take My yoke upon you, and learn of Me; because I am meek and lowly in heart; and ye shall find rest for your souls; 30 for My yoke is easy, and My burden light."

all things to the assembly, and final Judge of the living and the dead. *The Son willeth to reveal Him*; the Son reveals the Father to those who believe in His atoning blood, and there is no way to learn or to know the Father except through the Son. "This is life eternal, that they may know Thee, the only true God, and Jesus Christ Whom Thou hast sent." (John 17:3).

28 *Heavy laden*; with sins, sorrows, and burdens of any kind. *I will give you rest*; I will rest you.

29 *Take My yoke upon you;* submit yourselves wholly to My government. *Learn of Me*; gather lessons from My life of self-denial, self-forgetfulness, and abandonment to to the will of the Father. *Ye shall find rest*; a rest that results from a life of full surrender to Me. Jesus first gives rest, and then we are to *find rest* by following Him fully, (see Heb. 4:3, 10, 11).

CHAPTER XII.

THE DISCIPLES PLUCK HEADS OF GRAIN.

1 At that time Jesus went on the sabbath through the grain-fields; and His disciples were hungry, and began to pluck heads of grain, and to eat. 2 But the Pharisees, seeing *it*, said to Him, "Behold, Thy disciples are doing that which it is not lawful to do on a sabbath."

3 And He said to them, "Did ye not read what David did, when he was hungry, and those with him? 4 how he entered into the house of God, and ate the showbread, which it was not lawful for him to eat, nor for those with him, but only for the priests? 5 Or did ye not read in the law that, on the sabbath, the priests in the temple profane the sabbath, and are guiltless? 6 But I say to you, a greater than the temple is here. 7 And, if ye had known what *this* means, 'I desire mercy, and not sacrifice,' ye would not have condemned the guiltless; 8 for the Son of Man is Lord of the sabbath."

JESUS HEALED A WITHERED HAND.

9 And, having passed on thence, He came into their synagogue. 10 And, behold, a man having a withered hand; and they questioned Him, saying, "Is it lawful to heal on the sabbath?" that they might accuse Him. 11 And He said to them, "What man of you who shall have one sheep; and if this should fall into a pit on the sabbath, will not lay hold of it, and raise *it* up? 12 How much better, therefore, *is* a man than a sheep! Therefore, it is lawful to do well on the sabbath." 13 Then saith He to the man, "Stretch forth your hand." And he stretched it forth; and it was restored whole as the other.

THE PHARISEES PLOTTING. JESUS RETIRES. HEALS MANY.

14 But the Pharisees, having gone out, held a consultation against Him, that they might destroy Him. 15 But Jesus, knowing it, withdrew thence; and many followed Him, and He healed them all. 16 And He charged them, that they should not make Him known; 17 that it might be fulfilled which was spoken through Isaiah the prophet, saying, 18 "Behold, My servant Whom I chose, My Beloved,

NOTES ON CHAPTER XII.

1 *Grainfields*; fields of barley or wheat. Indian corn was not known then. *Pluck heads of grain*; pick off the heads of grain, and rubbed them in their hands, to separate the grain from the chaff, (see Luke 6:1).

2 *Not lawful*; because, as the Pharisees assumed, it was a violation of the fourth commandment.

3 *What David did*; I Sam. 21:1-6. The urgency of the matter seemed to excuse the deed.

5 *Read in the law*; Num. 28:9, 10. *Profane the sabbath*; do what it would be wrong to do, except it had been required by the very duties of the office. These examples of David and the priests show that the law was not inflexible; and, if such exceptions were admissible, how much more should the disciples be excused, when eating to satisfy their hunger, while they were attending the ministry of Him Who was "Lord of the sabbath." Circumcision was also another work that might be done on the sabbath, (John 7:23). *Guiltless*; because the circumstances justified it.

6 *A greater than the temple;* Jesus Himself. If, in the service of the temple, the priests might profane the sabbath according to the letter, much more might His disciples in His service; for He was Lord both of the temple and of the sabbath.

7 *Mercy, and not sacrifice*; see note on ch, 9:13.

8 *Lord of the sabbath*; He is its Author, and had the right to prescribe the manner of its observance.

14 *How they might destroy Him*; it mattered not how many or how great miracles He performed, these only made the Pharisees and Sadducees more intent on putting Him to death.

15 *He healed them all*; Jesus never lost an opportunity—so far as we know—for healing people; nor is He less able, or less disposed, to heal His obedient, whole-hearted followers now.

16 *Not make Him known*; He sought no notoriety, but preferred to do His work in a quiet and unostentatious manner.

in Whom My soul delighted. I will put
My Spirit upon Him, and He will declare
judgment to the gentiles 19 He will not
strive, nor cry aloud; nor will any one hear
His voice in the streets. 20 A bruised
reed will He not break, and a smoking
flax will He not quench, till He send forth
judgment unto victory; 21 And in His
name will the gentiles hope."

DEMONIAC CURED. BLASPHEMING AGAINST THE SPIRIT.

22 Then there was brought to Him a de-
moniac, blind, and dumb; and He healed
him, so that the dumb man spake and saw.
23 And all the multitudes were amazed,
and said, "Can this be the Son of David?"
24 But the Pharisees, hearing it, said,
"This Man doth not cast out the demons,
except by[1] Beelzebub, prince of the de-
mons." 25 And, knowing their thoughts,
He said to them, "Every kingdom, di-
vided against itself, is brought to naught;
and every city or house, divided against
itself, shall not stand. 26 And, if Satan
cast out Satan, he is divided against him-
self; how, then, shall his kingdom stand?
27 And, if I by Beelzebub cast out the de-
mons, by whom do your sons cast them out?
Therefore, they shall be your judges.
28 But, if I by the Spirit of God cast out
the demons, then the Kingdom of God
came upon you unexpectedly. 29 Or how
can one enter into the house of the strong
man, and seize upon his goods, unless he
first bind the strong man? And then he
will plunder his house. 30 He that is not
with Me is against Me; and he that gath-
ers not with Me scatters. 31 Therefore,
I say to you, every sin and blasphemy
will be forgiven to men, but the blasphemy
against the Spirit shall not be forgiven.
32 And whosoever speaks a word against
the Son of Man, it shall be forgiven him;
but whosoever speaks against the Holy
Spirit, it shall not be forgiven, neither in
this age nor in that which is to come. 33
Either make the tree good and its fruit
good, or make the tree worthless and its
fruit worthless; for from the fruit the
tree is known.

34 "Broods of vipers! how can ye speak
good things, being *yourselves* evil? For,
out of the abundance of the heart, the
mouth speaks. 35 The good man, out of
his good treasure, puts forth good things;
and the evil man, out of his evil treasure,
puts forth evil things.

36 "And I say to you, that every idle
word that men shall speak, they shall give
account concerning it in the day of judg-

1 Gr. *In.*

18 *Whom I chose*; Isa. 42:1-3. The Father chose the Son to be the world's Redeemer; and in the purpose of God He was as a "Lamb slain from the foundation of the world," (Rev. 13:8).

19 *Not strive, nor cry*; not come with ambitious display, as the Jews expected.

20 *A bruised reed;* an emblem of feeble persons, burdened, with trouble or difficulties. *Not break*; not oppress, or trample down. *A smoking flax;* and ancient lamp-wick. *Will He not quench*; our Saviour would not quench the smallest beginnings of grace in the heart. *Unto victory*; till truth and mercy should be in the ascendant.

24 *Beelzebub*; the name applied to the prince of unclean spirits—another name for *Diabolos* or Satan. By applying it to Christ, they heaped the utmost contempt upon Him.

25 *Divided against itself*; having opposing principles, and working against itself.

27 *Your sons*; some Jews claimed the power to cast out demons. In cases of this sort, were they acting in harmony with Beelzebub? *Shall be your judges*; in ascribing to Satan in My case what you would refer to God in the case of your children.

28 *The Kingdom of God came upon you unexpectedly*; or sooner than you expected; or it has come into your midst, and you did not have spiritual discernment to perceive it.

29 *Enter into the house of the strong man*; Satan represents the strong man, and Christ is the stronger, Who binds Satan, and casts him out of individual hearts, and despoils him of his property that he has tyrannically usurped, and will ultimately cast him into the lake that burns with fire and brimstone," (Rev. 20:10; see also Luke 11:20-22).

30 *He that is not with Me is against Me*; there is no such thing as neutrality. Every one who does not belong to Christ belongs to Satan.

31, 32 *Will be forgiven to him;* if he repents and accepts cleansing through the blood of Christ. *But the blasphemy against the Spirit shall not be forgiven;* is unpardonable. It can never be effectually repented of, because this sin is against the very One Who works repentance in those who yield to Him. This sin, as here described, seems to have been a deliberate ascription of the works of the Spirit to Satan, (see Mark 3:30). There may be sins of a fatal character along other lines; as when the sinner persistently and purposely refuses to yield to conviction wrought in him by the Holy Spirit.

33 *Make the tree good;* make the heart pure. *The fruit*; the conduct and life. *The tree is known*; character is judged of by the life, or by one's works. These words have a double application; first, to Christ the Pharisees should prove that His works are evil, or else admit that He is good. Second, to His critics: they, being evil, can neither speak or do anything good, as He tells them in the next verse.

34 *Broods of vipers*; how can ye, being evil, speak good things.

36 *Every idle word*; a word spoken without any worthy intention, or a wontonly malignant word, as in the present case, spoken against Christ, or the Holy Spirit.

ment; 37 for by your words you shall be justified, and by your words you shall be condemned."

THE SIGN OF JONAH. WISDOM OF SOLOMON. DEMON RETURNING.

38 Then some of the scribes and Pharisees answered Him, saying, "Teacher, we wish to see a sign from Thee." 39 And He, answering, said to them, "An evil and adulterous generation is seeking after a sign; and no sign shall be given to it, except the sign of Jonah the prophet. 40 For, as Jonah was three days and three nights in the belly of the great fish, so shall the Son of Man be three days and three nights in the heart of the earth.

41 "The men of Nineveh will rise up in the judgment with this generation, and will condemn it; because they repented at the preaching of Jonah, and, behold, a greater than Jonah is here.

42 "A queen of the south will rise up in the judgment with this generation, and will condemn it; because she came from the ends of the earth to hear the wisdom of Solomon, and, behold, a greater than Solomon is here.

37 *By your words*; because words flow from the heart, and indicate its real character.

38 *A sign;* some miraculous work. They had been witnessing signs in all the healings He performed, but their blindness robbed them of the benefit that might have come to them, (see ch. 16:1; Mark 8:11; John 6:30).

39 *No sign*; such as they exacted. His resurrection, in due time, after His crucifixion and burial, would be a sign, but one that would not be likely to do them any good.

40 *In the belly of the great fish;* in which Jonah was a type of Christ. The Omniscient Jesus had no doubt as to the truth of the record regarding Jonah. The so-called "higher critics" should be careful, lest their refusal to believe these Scriptures, should ultimately class them with the Pharisees. It appears that Jesus must have been buried on Wednesday or Thursday at the latest to have met the conditions of lying three days and three nights in the heart of the earth.

41 *The men of Nineveh*; Jonah 3:5. *A greater than Jonah*; Christ Jesus, the Messiah.

42 *A queen of the south*; the Queen of Sheba, (I Kings 10:1-9). *Greater than Solomon*; the Maker of Solomon and of all created things, (John 1:3).

43 "But, when the unclean spirit goes out from the man, it passes through waterless places seeking rest, and finds it not. 44 Then it says, 'I will return into my house whence I came out;' and, having come, it finds *it* unoccupied, swept, and adorned. 45 Then it goes and takes along with itself seven other spirits more evil than itself, and, entering in, they dwell there; and the last state of that man becomes worse than the first. So shall it be also to this wicked generation."

46 While He was yet speaking to the multitudes, behold, His mother and His brothers were standing without, seeking to speak to Him. [47 And one said to Him, "Behold, Thy mother and Thy brothers are standing without, seeking to speak to Thee."]* 48 But He, answering, said to him that told Him, "Who is My mother, and who are My brothers?" 49 And stretching forth His hand toward His disciples, He said, "Behold, My mother and My brothers! 50 For whosoever does the will of My Father Who is in Heaven, he is My brother, and sister, and mother."

* Verse 47 is omitted from best MSS.

43 *When the unclean spirit goes out from the man*; as in times of great revival, or when he has been cast out through the agency of God's servants. (Mark 16:17; ch. 10:1; etc.). *It passes through waterless places*; barren or desert places. *Seeking rest*; disembodied evil spirits are restless, when not dwelling in some other being.

44 *I will return into my house*; the body it once inhabited. *Finds it unoccupied, swept, and adorned*; ready for an occupant. If the Holy Spirit does not come in to occupy one's being, after once the evil spirit has gone out, the former demon, with others, will be sure to return, and the last state will be worse than the first. If men will not yield to the influence of the Holy Spirit, evil spirits will gladly cripple and mar their lives more and more. This teaching had primary application to the Jews, but it is true of all nations and of all adult people now.

48 *Who is My mother?*; perhaps this question was asked to awaken a closer attention to what He was trying to teach them; viz.: that spiritual relationship among true believers, far surpasses in dignity and value all earthly relations.

50 *Whosoever does the will of My Father, Who is in Heaven, he is My brother, and sister, and mother*; My nearest and dearest relations. What a rebuke is this to those who worship Mary, the mother of Jesus!

CHAPTER XIII.

PARABLE OF THE SOWER.

1 On that day Jesus, having gone out of the house, was sitting by the seaside. 2 And there were gathered to Him great multitudes; so that He, having entered into a boat, sat down, and all the multitudes were standing on the beach. 3 And He spake to them many things in parables, saying, "Behold, the sower went

NOTES ON CHAPTER XIII.

1 *By the seaside;* sea of Galilee.

2 *A boat*; probably a fishing boat.

3 *Parables;* Jesus was fond of setting forth spiritual truth through the things in nature with which the people were familiar.

forth to sow. 4 And, in his sowing, some *seeds* fell by the wayside, and the birds, coming, devoured them. 5 And others fell on the rocky places, where they had not much earth; and straightway they sprang up, because they had not depth of earth. 6 And, the sun having risen, they were scorched; and, because they had no root, they withered away. 7 And others fell upon the thorns, and the thorns sprang up and choked them. 8 And others fell on the good ground, and were yielding fruit, some a hundredfold, some sixty, and some thirty. 9 He that has ears let him hear."

THE PARABLE OF THE SOWER EXPLAINED.

10 And the disciples, having come near, said to Him, "Wherefore dost Thou speak to them in parables?" 11 And He, answering, said to them, "Because to you it has been given to know the mysteries of the Kingdom of Heaven, but to them it has not been given. 12 For whosoever has, to him shall be given, and he shall be made to abound; but whosoever has not, even what he has shall be taken away from him. 13 On this account, I speak to them in parables; because, seeing, they see not; and, hearing, they hear not, nor understand. 14 And to[1] them is fulfilled the prophecy of Isaiah, which says, 'With hearing ye will hear, and will not understand; and, seeing, ye will see, and will not perceive; 15 for the heart of this people was made gross, and with their ears they heard heavily, and their eyes they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and turn, and I should heal them.' 16 But happy are your eyes, because they see; and your ears, because they hear. 17 For verily I say to you, that many prophets and righteous men desired to see what ye are seeing, and did not see them; and to hear what ye are hearing, and did not hear *them*. 18 Hear ye, therefore, the parable of the sower. 19 When any one hears the word of the Kingdom, and understands *it* not, the evil one comes, and snatches away what has been sown in his heart: this is he that was sown by the wayside. 20 And he that was sown on the rocky places, this is he who hears the word, and straightway with joy receives it; 21 yet he has not root in himself, but is *only* temporary; and, when tribulation or persecution arises

1 Gr. *By*; or, *with*.

4 *Some seeds fell by the wayside*; where the ground was not ploughed, and the seeds were left uncovered.

5 *Rocky places*; where there was but little earth.

6 *Because they had no root*; the roots were not able to penetrate the soil, and hence they could not grow.

7 *Thorns*; uncleared portions of the field. *Choked them*; the thorns, shading the grain and exhausting the strength of the soil, prevented the grain from yielding any perfect fruit.

8 *Good ground*; fertile soil, and well prepared. Note the different grades of soils. In the first, the seed does not come up; in the second, it comes up, but withers away; in the third, it comes up, but bears no perfect grain; in the fourth, it yields a fine quantity.

10 *Wherefore . . . speak . . . parables?*; probably this was the first time He used parables in His teaching. In the Sermon on the Mount He used similes, but not parables.

11 *To you it has been given*; the disciples who loved Him; and sought to understand His teachings, were specially favored. *The mysteries*; the deep truths of the Gospel. *To them*; to the outside world. *It has not been given*; to understand these mysteries.

12 *Whosoever has*; some knowledge of these mysteries. *To him shall be given*; more knowledge. *Hath not*; has no knowledge of these things, and no real desire to get it. *Even that which he has*; his present opportunities will be taken away. The principle here laid down is, that those who have a knowledge of divine things and appreciate it, can get more; while those who have no such knowledge, and care nothing for it, will not only not learn the truth, but will finally lose all opportunity for learning it.

13 *Seeing, they see not*; have ability and opportunities to learn the truth, but do not utilize them. Their want of appreciation, coupled with their self-complacency, justified the Saviour in speaking to them only in parables.

14 *Fulfilled*; Isa. 6:9, 10. *With hearing*, or *by hearing*; meaning that they had the physical sense of hearing. *Not understand*; wanting in power or will to appreciate what they heard.

15 Note. We are not to understand that these Jews were in this wretched state of blindness and dullness and hostility to the truth, because of any purpose or decree of God adverse to them; for God takes no pleasure in the death of the wicked, (Ezek. 18:32); but when men deliberately choose to resist the light, God suffers them to walk in darkness.

16 *They see; . . . they hear*; the disciples used their faculties aright in trying to get the truth; hence they were happy.

17 *Desired to see what ye are seeing;* many devout men had desired to see the works that Jesus was doing, and hear the truths He was teaching.

18 *Hear . . . the parable*; learn what it teaches. It represents the thoughtless, the fickle, the worldly-minded, and the truly pious.

19 *The word of the Kingdom;* the truths of the Gospel. *Understands it not;* because he is careless, and indifferent to the claims of the truth. Here we find the thoughtless, dull, and careless hearer.

20 *Straightway*; at once, indicating want of sober reflection and deep conviction, as also lack of preparation arising from counting the cost, (see Luke 14:25-33).

21 *Has not root in himself*; lacks true Christian principle, the root of the Christ-life. *He stumbles*; becomes dis-

because of the word, straightway he stumbles. 22 And he that was sown among the thorns, this is he that hears the word; and the anxiety of the age and the deceitfulness of riches choke the word, and it becomes unfruitful. 23 But he that was sown on the good ground, this is he that hears the word and understands *it;* who, indeed, bears fruit, and produces, some a hundredfold, some sixty, some thirty."

PARABLE OF THE WHEAT AND TARES.

24 Another parable He set before them, saying, "The Kingdom of Heaven was likened to a man who sowed good seed in his field; 25 and, while men were sleeping, his enemy came and sowed tares in the midst of the wheat, and went away. 26 And, when the blade sprang up, and produced fruit, then appeared the tares also. 27 And the servants of the householder, coming near, said to him, 'Sir, did you not sow good seed in your field? Whence, then, has it tares?' 28 And he said to them, 'An enemy did this.' The servants say to him, 'Do you wish, then, that we, going, should gather them up? 29 He says, 'No; lest, while ye gather up the tares, ye root up the wheat with them. 30 Suffer both to grow together until the harvest. And, in the season of harvest, I will say to the reapers, Gather up first the tares, and bind them into bundles, with the view of burning them; but gather the wheat into my barn.'"

PARABLE OF THE MUSTARD SEED.

31 Another parable He set before them, saying, "The Kingdom of Heaven is like a grain of mustard seed, which a man, having taken, sowed in his field: 32 which, indeed, is less than all the seeds; but, when it is grown, it is greater than the herbs, and becomes a tree, so that the birds of the heaven come and roost[2] in its branches."

THE PARABLE OF THE LEAVEN.

33 Another parable He spake to them: "The Kingdom of Heaven is like leaven, which a woman, taking, hid in three measures of meal, till the whole was leavened."

34 All these things Jesus spake to the multitudes in parables; and, without a parable, He was wont to speak nothing to them; 35 that it might be fulfilled which was spoken through the prophet, saying, "I will open My mouth in parables; I will utter things hidden from *the* foundation of the world."*

THE PARABLE OF THE TARES EXPLAINED.

36 Then, leaving the multitudes, He went into the house; and His disciples came to Him, saying, "Explain to us the

2 Or, *dwell.* *Many Mss. omit "*of the world.*"

couraged, and, perhaps, gives up the whole thing, to avoid suffering for Jesus. Only those who will cling to Jesus, despite all oppositions and hardships will amount to much here or hereafter.

22 *The anxiety of the age;* the cares of life that press upon him. *The deceitfulness of riches;* nothing more effectually undermines religious conviction, and paralyzes spiritual energy, than riches and the train of evils they bring with them. *Unfruitful;* of course—how could it be otherwise! There may be a little dwarfed grain in the midst of thorn-bushes, but there will be too little to interest the harvesters.

23 *Bears fruit;* abundant fruitage characterizes the true believer, who accepts the truth in all its fulness, and permits the Gospel to produce its full effects in his heart and life. These are "the light of the world," and "the salt of the earth."

24 *Likened to a man who sowed good seed;* visible Christianity is here likened to a field in which a man sowed *good* seed, representing the pure doctrines of the Gospel; and the growing grain represents those who accept the truth, and live it.

25 *Tares;* a species of *darnel* bearing poisonous seed, and much resembling the growing wheat.

26 *Produced fruit;* when the fruit, or grain, became visible. *Then appeared the tares;* though the stalks of wheat and tares were much alike, the fruit borne by each, was quite different. The fruit was so different, one could not fail to distinguish it. "By their fruits ye shall know them."

28 *An enemy did this;* the Devil has his sowers; and so he was represented in this field. *Gather them up;* by pulling them up, a stalk, or a bunch, at a time.

29 *Root up the wheat with them;* as there was danger of mistaking the wheat for the tares, or, because the pulling up of the tares might damage the roots of the wheat, it was best not to undertake the separation till harvest-time.

30 *Harvest;* the time of judgment. *Reapers;* the angels; *Tares;* the wicked. *Wheat;* the righteous. (See also vs. 49 and 50).

31 *Like a grain of mustard seed;* the beginnings of Christianity in the heart are very small; likewise, it was small in its visible beginning. The growth of the mustard stalk is a picture of the growth of Christianity.

32 *Becomes a tree;* in Palestine the mustard grows very large; but in California (U. S. A.), it sometimes grows to be from ten to fifteen feet in height.

33 *Leaven;* leaven is generally used in the Scriptures in a bad sense; but here it seems to be used to set forth the all-pervasive and powerful influence of Christianity. As leaven leavens the whole lump, so Christianity reaches and controls individuals and communites. *Three measures of meal;* may allude to the threefold elements in human beings; as, spirit, soul and body, (see I Thess. 5:23).

35 *The prophet;* Asaph, (Ps. 78:2). The history of Israel, as recounted by the prophet, was typical of the mysteries of Christ's Kingdom, (see I Cor. 10:11).

parable of the tares of the field." 37 And, answering, He said, "He that sows the good seed is the Son of Man. 38 The field is the world; and the good seed, these are the sons of the Kingdom; but the tares are the sons of the evil one; 39 and the enemy that sowed them is the Devil; and the harvest is the end of the age; and the reapers are angels. 40 As, therefore, the tares are gathered up, and are burned with fire, so shall it be in the end of the age. 41 The Son of Man will send forth His angels, and they will gather out of the Kingdom all the stumbling-blocks, and those who do iniquity; 42 and they will cast them into the furnace of fire. There will be the weeping, and the gnashing of teeth! 43 Then the righteous will shine forth as the sun in the Kingdom of their Father. He that has ears let him hear.

A HIDDEN TREASURE.

44 "Again, the Kingdom of Heaven is like a treasure hidden in the field, which a man found and hid; and in his joy he goes and sells all that he has, and buys that field.

A VERY VALUABLE PEARL.

45 "Again, the Kingdom of Heaven is like a merchant seeking beautiful pearls; 46 and, having found one pearl of great price, departing, he has sold all that he had, and bought it.

THE DRAG-NET.

47 "Again, the Kingdom of Heaven is like a net, cast into the sea, and gathering of every kind; 48 which, when it was filled, having drawn it up again upon the beach, and sitting down, they gathered the good into vessels, but cast away the bad. 49 So will it be at the end of the age. The angels will go forth, and will separate the wicked from the midst of the righteous, 50 and will cast them into the furnace of fire: there shall be the weeping, and the gnashing of teeth.

THE WELL-TAUGHT SCRIBE.

51 "Did ye understand all these things?" They say to Him, "Yes;" 52 and He said to them, "Therefore, every scribe, having been made a disciple to the Kingdom of Heaven, is like a householder, who brings forth out of his treasure things new and old."

53 And it came to pass, when Jesus finished these parables, He departed thence. 54 And, coming into His own country, He taught them in their synagogues, so that they were astonished, and said, "Whence hath this Man this wisdom, and the mighty works? 55 Is not This the carpenter's Son? Is not His mother called Mary, and His brothers, James, and Joseph, and Simon, and Judas? 56 And His sisters, are they not all with us? Whence, then, hath this Man all these things?" 57 And they were finding in Him occasion to stumble. And Jesus said to them "a prophet is not without honor, except in his own country, and in his own house." 58 And He did not perform many mighty works there because of their unbelief.

37-43 *The Son of Man*; meaning Himself. All true workers in the Kingdom are agents, under Christ, for sowing the seed of the Gospel. *The field is the world;* the Gospel is to be preached in all the world, (Mark 16:15); to take out of the gentiles a people for His name, (Acts 15:14); and as a witness unto all nations, (ch. 24:14). *The sons of the Kingdom;* the real children of God. *Tares are the sons of the evil one;* of the Devil, or Satan, though many of them are enrolled on church records among the people of God. *All the stumbling-blocks;* during the Millennial reign, as also during the ages of ages that follow it, "the stumbling-blocks" are to be put out of the way. Let it not be inferred that the souls or spirits of the wicked will become extinct through the flames that will encounter them, (see Rev. 20:10). *Then the righteous;* "The sons of the Kingdom." *Shine forth as the sun;* be unspeakably glorious in the Kingdom of Christ, (Rev. 3:21; 21:7).

44 *Sells all . . . and buys;* buys the field, that he may secure the treasure. Whoever sees and appreciates his possibilities in Christ, will gladly yield his all to God, that he may have his full portion in Christ.

45 *Seeking beautiful pearls;* Christ is the most beautiful Pearl. O ye pearl-hunters, seek Christ, "win Christ," (Phil. 3:8).

47-50 *A net. . . . cast into the sea;* here the sea represents the world; and the net, the Gospel of Christ and its workers. This parable, like that of the tares, shows the mixed condition of things in the visible Kingdom of God on earth, to the close of the dispensation.

52 *Every scribe;* referring to the Jewish scribes, whose work, in part, was to teach the law of Moses. Christ's ministers are to teach the Gospel, the new thing, and they are to be able to expound the law, showing wherein the law is swallowed up in grace; expounding the word thus, they bring out things new and old.

54 *Into His own country;* Nazareth, (ch. 2:23).

55 *Is not This the carpenter's Son?*; Joseph, Christ's reputed father, was a carpenter.

56 *Whence. . . . all these things?*; this wonderful wisdom, and mighty power. They recognized the *facts* in the case, but they seemed unable to understand how a man of so humble a position (as *they* saw it) could manifest such wisdom and power!

57 *And they were finding in Him occasion;* in His humble origin. Here was an instance in which *ignorance* was the real cause of stumbling.

58 *Because of their unbelief;* unbelief restrains the power of God. What a mighty evil it must be!

CHAPTER XIV.

1 At that time Herod the tetrarch heard the report concerning Jesus, and said to his servants, 2 "This is John the Immerser; He arose from the dead; and therefore do the powers work in Him."

3 For Herod, having laid hold of John, bound him, and put him in prison, because of Herodias, his brother Philip's wife. 4 For John said to him, "It is not lawful for you to have her." 5 And, wishing to kill him, he feared the multitude, because they were holding him as a prophet.

6 But, on a birthday celebration of Herod, the daughter of Herodias danced in the midst, and pleased Herod. 7 Whereupon he promised with an oath to give her whatever she should ask. 8 And she, urged on by her mother, says, "Give me here upon a plate the head of John the Immerser." 9 And the king, *though* grieved, *yet*, because of the oaths and of those sitting at the table with them, ordered *it* to be given; 10 and, having sent, he beheaded John in the prison; 11 and his head was brought upon a plate, and given to the damsel; and she brought it to her mother. 12 And his disciples, coming, took up the corpse, and buried it; and, coming, they told Jesus; 13 And Jesus, having heard *it*, withdrew thence, in a boat, into a desert, apart.[1] And the multitudes, hearing of *it*, followed Him on foot from the cities.

HE FEEDS FIVE THOUSAND MIRACULOUSLY.

14 And Jesus, coming forth, saw a great multitude, and was moved with compassion over them, and healed their sick. 15 And, evening coming on, the disciples came to Him, saying, "The place is desert, and the time already passed by: dismiss the multitudes, that, having gone into the villages, they may buy food for themselves." 16 But Jesus said to them, "They have no need to go away. Give ye them to eat." 17 And they say to Him, "We have nothing here except five loaves and two fishes." 18 And He said, "Bring them here to Me." 19 And, having commanded the multitudes to recline on the grass—taking the five loaves and two fishes—looking up into the heaven, He blessed; and, having broken, He gave the loaves to the disciples, and the disciples to the multitudes. 20 And they all ate, and were satisfied; and they took up that which remained over of the broken pieces, twelve baskets full. 21 And those eating were about five thousand men, besides women and children.

JESUS WALKS ON THE SEA.

22 And straightway He constrained the disciples to enter into a boat, and to go before Him to the other side, till He should

1 Or, *privately.*

NOTES ON CHAPTER XIV.

1 *Herod;* Herod Antipas, a son of Herod the Great, who slew the male children in Bethlehem, (ch. 2:16). *The tetrarch;* a ruler of the fourth part. He was called this, because he was a ruler of the fourth part of his father's kingdom.

2 *This is John the Immerser;* this was probably the suggestion of a guilty conscience.

4 *It is not lawful;* Herod had taken Herodias, who was his brother Philip's wife, and had forcibly made her his own. Herodias had a daughter by Philip, named Salome, whose dancing was the occasion of John's losing his head.

5 *He feared the multitude;* because, if he had murdered John as he wished to do, he was apprehensive that the people who believed John to be a prophet, might revolt, and give him trouble.

7 *Promised with an oath;* what a wicked and foolish thing to do! *Whatever she should ask;* one act of folly leads to another; and the poor wretch is caught in his own wickedness.

8 *Urged on by her mother;* Salome, influenced by her mother, waves her right, under the oath, to ask for wealth, but, at the urgent request of her adulterous mother, she asks for the head of John.

9 *Grieved;* not because he cared anything for John, but because this request of the damsel ran counter to his prudential policy in imprisoning John, rather than killing him. *Those sitting at the table with him;* he regarded these more than he did God.

14 *And healed their sick;* Jesus was always ready to heal the sick; and so He is now, when we approach Him in faith.

15 *Evening coming on;* the Jews had two evenings; one beginning at three o'clock P. M., and the other about six o'clock P. M.; the former being the one here meant, and the latter the one referred to in v. 23.

16 *They have no need to go away;* when Jesus becomes the Source of supply, there can be no scarcity.

18 *Bring them here to Me;* Jesus utilizes small things, and increases them at will. This, however, does not annul the fact that He wrought a mighty miracle, in that He created cooked bread and fish to satisfy these thousands.

19 *He blessed;* He asked a blessing on the food, or returned thanks for it.

20 *Twelve baskets full;* the fragments were much more than they had to start with. Jesus had not lost His creative power by taking on humanity. (see John 1:1-3).

21 *About five thousand men, besides women and children;* what a wonderful Saviour is Jesus! He can feed thousands of hungry people, and have more left after feeding them, than He had to start with! This miracle, besides the mercy displayed in feeding these hungry multitudes, was meant, no doubt, to illustrate the doctrine, that *He is* the Bread of life, (John 6:48-58).

dismiss the multitudes. 23 And, having dismissed the multitudes, He went up into the mountain, apart, to pray; and, evening coming on, He was there alone. 24 But the boat was now in the midst of the sea, distressed by the waves; for the wind was contrary. 25 And, in the fourth watch of the night, He came to them, walking on the sea. 26 And the disciples, seeing Him walking on the sea, were troubled, saying, "It is a ghost!"[2] And they cried out for fear. 27 But Jesus straightway spake to them, saying, "Be of good cheer. It is I; be not afraid."

28 And Peter, answering Him, said, "Lord, if it be Thou, bid me come to Thee on the water." 29 And He said, "Come." And, going down from the boat, Peter walked upon the water, and came to Jesus. 30 But, seeing the wind, he was frightened; and, beginning to sink, he cried out, saying, "Lord, save me!" 31 And immediately Jesus, stretching forth His hand, took hold of him, and saith to him, "O thou of little faith, why did you doubt?" 32 And, when they went up into the boat, the wind ceased. 33 And those in the boat worshiped Him, saying, "Truly Thou art God's Son."

34 And, passing over, they came into the land of Gennesaret. 35 And, recognizing Him, the men of that place sent into all that region round about, and brought to Him all who were sick; 36 and they were beseeching Him, that they might only touch the border of His garment; and as many as touched *it* were made thoroughly well.

2 Or, *apparition.*

23 *Went up . . . apart, to pray;* if Jesus found it profitable to go apart, and pray, how much more should His disciples? Our needs are so many; and yet, because we do not ask, we often fail to receive!

25 *In the fourth watch;* between three and six o'clock in the morning. The Jews had four watches; the first beginning at six and ending at nine P. M.; the second extending from nine to twelve; the third, from twelve to three A. M.; and the fourth as above.

26 *It is a ghost;* a phantasm, a specter, or apparition; supposing it impossible for a man to walk on water. This was another miracle, showing His control of the law of gravitation.

29 *He walked upon the water;* upheld by the power of His Master.

30 *But seeing the wind;* the effects of the wind as seen in the rolling waves.

31 *Why did you doubt?;* why did you doubt My power to support you.

32 *Thou art God's Son;* a confession that He was the promised Messiah.

33 *Gennesaret;* located on the north-western side of the sea of Galilee—a place defined as "Princes' Garden." There was a lake Gennesaret also, (see Luke 5:1), probably identical with the sea of Galilee.

35 *Recognizing Him;* as One Who was healing the people wherever He went. *Brought to Him all who were sick;* this was the sensible thing to do.

36 *That they might only touch the border of His garment;* they had probably heard of the woman who touched His garment as recorded in ch. 9:20-22.

37 *Were made thoroughly well;* were thoroughly *saved*—referring here, as frequently elsewhere, to physical healing.

CHAPTER XV.

EATING WITH UNWASHED HANDS.

1 Then there come to Jesus, from Jerusalem, Pharisees and scribes, saying, 2 "Why do Thy disciples transgress the tradition of the elders? for they do not wash their hands, when they eat bread!" 3 And He, answering, said to them, "Why do ye also transgress the commandment of God because of your tradition? 4 For God said, 'Honor your father and your mother,' and 'He that speaks evil of father or mother, let him surely die,'[1] 5 But ye say, 'Whosoever shall say to *his* father or *his* mother, 'That by which you might be profited by me *is* an offering,' 6 shall in no wise honor his father; and ye made void the word of God because of your tradition. 7 Hypocrites! Well did Isaiah prophesy of you, saying, 8 'This people honor Me with their lips, but their heart is far from Me. 9 But in vain do they worship Me, teaching as doctrines *the* commandments of men.'"

10 And, having called the multitude

1 Gr. *By death let him die.*

NOTES ON CHAPTER XV.

2 *Tradition;* something handed by word of mouth from generation to generation; but emanating from men. These were often regarded as of more importance than the commands of God.

3 *Transgress the commandment of God;* Ex. 20:12. The Pharisees and scribes encouraged men to neglect their parents, if they themselves might get what the parents ought to have had.

5 *That by which;* means that would support you. *Is an offering;* an offering to God. Thus by diverting the means in the hands of the children from the support of parents, they annulled the commandment of God.

6 *Shall in no wise honor his father;* meaning that one who devotes to religious purposes that which is due to the support of one's parents, is discharged from obligation to support them!

9 *Teaching as doctrines the commandments of men;* adopting human traditions instead of God's word.

near, He said to them, "Hear, and understand: 11 Not that which enters into the mouth defiles the man; but that which proceeds out of the mouth—this defiles the man."

12 Then, His disciples, coming near, say to Him, "Knowest Thou that the Pharisees, having heard the saying, were made to stumble?"

13 But He, answering, said, "Every plant which My Heavenly Father did not plant shall be rooted up. 14 Let them alone; they are blind guides; and if a blind man be guiding a blind man, both will fall into a pit."

15 And Peter, answering, said to Him, "Explain to us the parable."

16 And He said, "Are ye also even yet without understanding? 17 Do ye not perceive that whatever goes into the mouth passes into the belly, and is cast forth into the drain? 18 But the things that proceed out of the mouth come forth out of the heart; and these defile the man. 19 For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false-witnessings, blasphemies: 20 these are the things which defile the man, but to eat with unwashed hands does not defile the man."

THE CANAANITISH WOMAN'S DAUGHTER HEALED.

21 And, going forth thence, Jesus withdrew into the parts of Tyre and Sidon. 22 And, behold, a Canaanitish woman, having come forth out of those borders, cried out, saying, "Have mercy on me, O Lord, Son of David; my daughter is grievously vexed with a demon!" 23 But He answered her not a word. And His disciples, coming near, were beseeching Him, saying, "Send her away; for she is crying after us!"

24 But He, answering, said, "I was not sent, except to the lost sheep of the house of Israel."

25 But she, coming, was worshiping Him, saying, "Lord, help me!"

26 And He, answering, said, "It is not good to take the children's bread and cast it to the little dogs."

27 But she said, "Yes, Lord; for even the little dogs eat of the crumbs falling from the master's table."

28 Then Jesus, answering, said to her, "O woman, great is your faith! be it done to you as you wish." And her daughter was healed from that hour.

MANY PEOPLE HEALED.

29 And, departing thence, Jesus came near to the sea of Galilee; and, going up into the mountain, He was sitting there. 30 And there came to Him great multitudes, having with them the lame, blind, dumb, maimed, and many others; and they cast them at His feet, and He healed them; 31 so that the multitudes wondered, seeing the dumb speaking, maimed whole, and lame walking, and blind seeing; and they glorified the God of Israel.

FOUR THOUSAND PEOPLE MIRACULOUSLY FED.

32 And Jesus, having called His disciples near, said, "I have compassion on the multitude, because they continue with Me now

11 *Not that;* it is not found that what a man eats defiles him, but false doctrines and a corrupt life defile him.

13 *Every plant;* every false teacher, or false system, such as the Pharisees and scribes were. *Rooted up;* will be utterly overthrown. All false teachers and evil systems of doctrine will be destroyed.

14 *Let them alone;* have nothing to do with them.

15 *Explain to us the parable;* we often marvel at the dullness of the apostles; but we were no brighter than they were, until the Spirit gave us an understanding of the word. They were brighter and quicker after Pentecost.

21 *The parts of Tyre and Sidon;* Sidonia, or Phœnicia, north of Palestine, on the Mediterranean coast. Sidon was the earlier, and Tyre the later, emporium of this country.

22 *A Canaanitish woman;* the Zidonians having descended from Canaan, (Gen. 10:15). Mark calls her a *Greek,* (Mark 7:26). *My daughter is grievously vexed with a demon;* indicating how thoroughly she was controlled by a demon.

23 *Send her away;* whether with the granting of her request, or without it. They did not like her crying. They seem to have been more interested in their own comfort, than in her welfare.

24 *I was not sent;* referring to the fact that the Jews or Israelites were to have the Gospel before it was given to the gentiles, (see ch. 10:6).

26 *Not good;* not proper, or fitting. *Children's bread;* that which was designed first for the Jews. *Dogs;* gentiles, as the Jews called them. Jesus said this to draw out her true character.

27 *Even the little dogs;* classing herself with the "puppies." *Eat of the crumbs;* without robbing the children. As much as to say, "I do not wish at all to rob the children; but, as a little dog, I claim the right to eat of the crumbs that fall from my Master's table."

28 *Be it done to you as you wish;* your request is granted. The demon has gone out of your daughter.

30 *Maimed;* such as had lost a hand or foot. *Cast them;* indicating haste. They wished to make the most of their opportunity. *He healed them;* He never failed to heal, when the conditions were met.

32 *I am not willing to send them away fasting;* the tender compassion of Jesus, in this case, as when He fed the five thousand men, led Him to feed them with provisions miraculously supplied.

three days, and have nothing to eat; and I am not willing to send them away fasting, lest haply they faint in the way."

33 And His disciples say to Him, "Whence should we, in a wilderness, have so many loaves as to satisfy so great a multitude?"

34 And Jesus saith to them, "How many loaves have ye?" And they said, "Seven, and a few little fishes."

35 And, having commanded the multitude to recline on the ground, 36 He took the seven loaves and the fishes; giving thanks, He broke, and was giving to the disciples; and the disciples to the multitudes. 37 And they all ate, and were satisfied;[2] and they took up what *was* over of the pieces seven baskets full; 38 and those eating were four thousand men, besides women and children. 39 And, dismissing the multitudes, He went up into the boat, and came into the borders of Magadan.

2 Or. *pastured.*

37 *Seven baskets full;* there were fewer baskets full of fragments in this case, than there were (see ch. 14:17-21), when there were only "five loaves." These two miracles prove demonstrably that there was no fixed law of multiplying the loaves and fishes, but it was simply multiplied according to the need of the occasion.

CHAPTER XVI.

A SIGN REFUSED.

1 And the Pharisees and Sadducees, coming near, tempting *Him*, asked Him to show them a sign from the heaven; 2 and He, answering, said to them, "When it is evening, ye say, '*It will be* fair, for the heaven is red;' 3 and in the morning, 'To-day, a tempest; for red is the overcast[1] heaven.' The face of the heaven, indeed, ye know how to discern, but the signs of the times ye can not *discern*. 4 An evil and adulterous generation is seeking after a sign; and no sign will be given to it, except the sign of Jonah the prophet." And, leaving them, He departed.

BEWARE OF THE LEAVEN.

5 And His disciples, coming to the other side, forgot to take bread. 6 And Jesus said to them, "Take heed, and beware of the leaven of the Pharisees and Sadducees." 7 And they were deliberating among themselves, saying, "We took no bread."

8 And Jesus, knowing it, said, "Why are ye deliberating among yourselves, O ye of little faith, because ye have no bread? 9 Do ye not yet perceive, nor remember the five loaves of the five thousand, and how many baskets ye took *up*? 10 Nor the seven loaves of the four thousand, and how many baskets ye took *up*? 11 How *is it that* ye do not percieve that I spake not to you concerning bread? but beware of the leaven of the Pharisees and Sadducees?"

12 Then they understood that He did not bid them beware of the leaven of the bread, but of the teaching of the Pharisees and Sadducees.

13 And Jesus, having come into the parts of Cæsarea Philippi, was asking His disciples, saying, "Who do men say that the Son of Man is?"

14 And they said, "Some say John the Immerser; and others, Elijah; and others Jeremiah, or one of the prophets." 15 And He saith to them, "But who do ye say that I am?"

PETER'S CONFESSION.

16 And Simon Peter, answering, said, "Thou art the Christ, the Son of the living God."

17 And Jesus, answering, said to him, "Happy are you, Simon Bar-Jonah; because flesh and blood did not reveal *it* to you, but My Father Who is in Heaven.

1 Or. *gloomy.*

NOTES ON CHAPTER XVI.

1 *Tempting;* trying, or testing Him; hoping to get something against Him, or to have their curiosity gratified by witnessing some miracle.

3 *The face of the heaven;* the forecast of the weather. *The signs of the times;* these were numerous, and far more convincing than the weather signs upon which they relied so confidently. John had come as the promised messenger of the Messiah, (Mal. 3:1); as the forerunner of Christ, (Isa. 40:3); the many miracles He had done, etc.

4 *The sign of the prophet Jonah;* as Jonah had been three days and three nights in the belly of the great fish, so Jesus would be in the earth. But this sign they were as unwilling to accept as any other; and so, failing to use their light, they soon had nothing but darkness.

6 *The leaven of the Pharisees and Sadducees;* their poisonous teachings, (v. 12).

14-16 The different conjectures of the people, as to who Jesus was, prove that the belief was common among the Jews, that one person might live in different bodies. This is not different from the transmigration belief of the ancient Greeks and Romans; and is not unlike that of modern theosophy.

17 *Bar-Jonah;* son of Jonah. *Bar* is a Syriac word for son.

18 And I also say to you, that you are Peter,[2] and upon this rock[3] I will build My assembly, and *the* gates of Hades shall not prevail against it. 19 I will give you the keys of the Kingdom of Heaven; and whatsoever you shall bind on the earth shall be bound in Heaven, and whatsoever you shall loose on the earth shall be loosed in Heaven."

20 Then He charged the disciples that they should tell no one that He was the Christ.

HIS DEATH FORETOLD.

21 From that time began Jesus to show to His disciples, that He must go to Jerusalem, and suffer many things from the elders and high-priests and scribes, and be killed, and on the third day be raised up. 22 And Peter, taking Him aside, began to rebuke Him, saying, "*God be* merciful to Thee! this shall not be to Thee." 23 But, turning, He said to Peter, "Get behind Me, Satan! you are a stumbling-block to Me; because you are not thinking of the things of God, but the things of men."

24 Then said Jesus to His disciples, "If any one wishes to come after Me, let him disown[4] himself, and take up his cross, and follow Me; 25 for whosoever wishes to save his soul[5] shall lose it, and whosoever shall lose his soul[5] for My sake shall find it; 26 for what will a man be profited, if he gain the whole world, and suffer damage as to his soul?[5] or what will a man give as an exchange for his soul?[5] 27 For the Son of Man is about to come in the glory of His Father with His angels, and then will He render to each one according to his work.[6] 28 Verily I say to you, there are some of those standing here, who will not taste of death, till they see the Son of Man coming in His Kingdom."

2 Gr. *Petros*, a stone detached. 3 Gr. *Petra*, a fixed rock.

4 Or, *utterly deny*. 5 Gr. *Psuche* is soul; *Zoee* is life. 6 Or, *practice*.

18 *You are Peter; Petros* is a detached stone, a small rock, which one might toss about with his hand. *Upon this rock; Petra*, a fixed, stable rock; and it was upon this, and not upon the *Petro*, or Peter, that Christ built His assembly. The *petra* probably refers to the great truth in Peter's confession, "*Thou art the Christ.*" The confession of Christ, as the Messiah, superinduced in believers by the Holy Spirit, to whom also Christ has become a saving Reality, is that which binds one in the great assembly of God, and makes him a lively stone in this great building, (I Pet. 2:5); and it is one of the chief things that entitles one to membership in a *local* assembly of Christ. *Gates of Hades;* possibly having reference to the resistance that the grave offers to the living again of those who have entered its realm. If so, this statement would refer to the resurrection of Christ's body from the grave; for He is the essence of the *petra*. *Shall not prevail against it;* shall not keep His body from rising; or, if the pronoun *it* refers to *ecclesia*, then the meaning is altogether different, and the words are a prophecy relating to the indestructibility of the assembly. The word *ecclesia*, in this connection, evidently refers to the larger use of the word, to denote all the saved, rather than a local congregation of believers. The larger *ecclesia* will not be complete till all true believers are safe in Heaven.

19 *The keys of the Kingdom of Heaven;* symbols of power and authority. If this included the Gospel, then Peter used the keys very successfully on the day of Pentecost, (see Acts 2:41; 4:4). *Bind . . . loose;* this same authority was bestowed upon all the apostles and disciples generally, (see ch. 18:18). This power seems to have been bestowed upon the apostles, to settle all questions concerning gentile converts, (see Acts 11:1-18; 15:1-29); but it ceased, when the apostles disappeared; but in a lower sense it continues with all true assemblies, pastors, and teachers.

20 *Tell no one;* it was needful for Christ to die, to put away sin (Heb. 9:26), and to rise again, before He could be proclaimed as the Messiah, in the fullest sense, (see Isa. 53:4, 5, 6, 10, 12).

22 *God be merciful to Thee;* God spare Thee from such a fate! *This shall not be to Thee;* you shall not die in any such manner! How blind the disciples were till Pentecost!

23 *Get behind Me, Satan;* Christ recognized Satan as the author of Peter's strong protest. The Devil is ready to use even a good man to carry out his purposes.

24 *Disown himself;* the *self-life* must be set aside. *Take up his cross;* the instrument of self-death; *and follow Me;* in My life of self-denial, living for the benefit of others, and to glorify God.

25 *Whosoever will save . . . will lose;* whosoever will spare his *self-life* will lose his Christ-life. And whosoever will lose his *self-life* for Christ's *sake* shall secure the Christ-life or eternal life. The word *soul* is nearly equivalent here to the *self-life*, that is, the natural life. The *self-life* and the Christ-life in the believer are sharp antagonists; and, if the Christ-life is to gain complete ascendancy, the cross must prove effectual in the death of the other. Thus we die, to live, (John 12:24; Gal. 2:20; II Cor. 4:10, 11).

26 *What will a man be profited;* no amount of earthly gain can compensate for the loss of one's eternal interest. *As an exchange;* there will be no possible chance for one to repair the losses done himself.

27 *The Son of Man is about to come;* this is His second coming to destroy His enemies, and establish His Millennial reign, (see Zech. 14:4-21; Rev. 19:11-21; Rev. 20:1-4; ch. 25:31-46).

28 *Not taste of death;* not die. *Till they see the Son of Man coming;* see ch. 17:1-8. Some think that reference is here had to the destruction of Jerusalem.

CHAPTER XVII.

THE TRANSFIGURATION.

1 And, after six days, Jesus taketh with Him Peter, and James, and John his brother, and bringeth them up into a high mountain apart; 2 and He was transfigured before

them; and His face shone as the sun, and His garments became white as the light. 3 And, behold, there appeared to them Moses and Elijah talking with Him. 4 And Peter, answering, said to Jesus, "Lord, it is good that we are here. If Thou wilt, I will make here three tents—one for Thee, and one for Moses, and one for Elijah."

5 While he was yet speaking, behold, a bright cloud overshadowed them. And, behold, a voice out of the cloud, saying, "This is My beloved Son, in Whom I delighted; hear Him."

6 And the disciples, hearing *it*, fell on their face, and were exceedingly afraid. 7 And Jesus came near, and, touching them, said, "Arise, and be not afraid." 8 And lifting up their eyes, they saw no one, except Jesus only. 9 And, as they were coming down out of the mountain, Jesus commanded them, saying, "Tell the vision to no one, until the Son of Man be raised from among the dead."

10 And His disciples asked Him, saying, "Why, then, do the scribes say that Elijah must come first?" 11 And He, answering, said, "Elijah, indeed, comes, and will restore all things; 12 but I say to you that Elijah already came, and they recognized him not, but did with him whatsoever they wished: so also the Son of Man is about to suffer by them."

13 Then the disciples understood that He spake to them concerning John the Immerser.

JESUS HEALS ONE WHOM THE DISCIPLES COULD NOT HEAL.

14 And, when they came to the multitude, there approached Him a man, kneeling to Him, and saying, 15 "Lord, have mercy on my son, because he is lunatic,[1] and suffers grievously; for often he falls into the fire, and often into the water. 16 And I brought him to Thy disciples, and they could not heal him."

17 And Jesus, answering, said, "O faithless and perverted generation! How long shall I be with you? Bring him here to Me." 18 And Jesus rebuked it, and the demon went out of him, and the boy was healed from that hour.

19 Then the disciples, coming near, said to Jesus privately, "Why could not we cast it out?"

20 And He saith to them, "Because of your little faith. For verily I say to you, if ye have faith as a grain of mustard seed, ye shall say to this mountain, 'Remove hence yonder,' and it will be removed, and nothing shall be impossible to you." [21 "But this kind goes not out, except by prayer and fasting."]*

FORETELLS HIS DEATH AGAIN.

22 And, while they were assembled to-

1 Or, *epileptic.*

*Verse 21 is omitted from best Mss.

NOTES ON CHAPTER XVII.

2 *He was transfigured;* changed in appearance. *His garments were white as the light;* resplendant with divine glory.

3 *Moses and Elijah;* the representatives of the law and the prophets. The law and the prophets pointed to Christ; and now their representatives have come to confer with Christ, who had come to fulfill both.

4 *Three tents;* temporary abodes, covered either with cloth or with boughs of trees. Dazed with the glory, Peter knew not what he said, (Mark 9:6; Luke 9:33).

5 *In Whom I delighted;* this is the true translation. It may not be easy to see, at all times, just the significance of the *aorist* tense. Here it may refer to the spontaneous delight of the Father at the ready obedience of His Son, and especially at His readiness to lay down His life, concerning which Moses and Elijah were sent to consult with Him.

8 *Except Jesus only;* Moses and Elijah must give place, as teachers, to Jesus Christ.

9 *The vision;* what occurred on the mount. *Be raised;* after His resurrection they would be permitted to speak of it, (II Peter 1:16, 17).

10 *Come first;* before the Messiah. They likely referred to Mal. 3:1-3, taken literally. Jesus taught them that this prophecy was fulfilled in John the Immerser, (see ch. 11:13, 14; Luke 1:16, 17).

11 *Restore all things;* set them in order, and bring the people to a state of preparation to receive the Messiah. Some see universal salvation in this work of Elijah; but, rightly understood, this Scripture has no such meaning. Possibly Elijah may be one of the two witnesses (Rev. 11); and, if so, he may strengthen the Jewish people with his testimony.

14 *He is lunatic;* afflicted, or insane, at certain stages of the moon. Here, as shown by the context, an *epileptic* is brought to view.

15 *Falls into the fire . . . into the water;* the demon sought thus to destroy the life of the boy.

16 *They could not heal him;* the disciples, who had healed many, failed in this case. Why did they fail, seeing that He had given them power and authority over all demons, (Luke 9:1)?

17 *O faithless and perverted generation;* this rebuke would seem unmerited, if the disciples had utilized all their power to cast out the demon—*i. e.*, the power He had bestowed upon them.

18 *Jesus rebuked it;* rebuked the demon. *Went forth from the man;* no demon can withstand the power of Jesus.

20 *Because of your little faith;* here is the reason of their failure. And the same is true now.

21 [*This kind goes not out, except by prayer and fasting*]; this would, if it were genuine, help to solve the difficulty

gether in Galilee, Jesus said to them, "The Son of Man is about to be delivered into the hands of men; 23 and they will kill Him, and on the third day He will be raised up." And they were grieved exceedingly.

A FISH SUPPLIES MONEY FOR TRIBUTE.

24 And, when they came into Capernaum, those receiving the half-shekel came to Peter, and said, "Doth not your Teacher pay the half-shekel?" 25 He says, "Yes." And Jesus anticipated him as he came into the house, saying, "What do you think, Simon? the kings of the earth, from whom do they receive tax or tribute? from their sons, or from the aliens?" 26 And, when he said, "From the aliens," Jesus said to him, "Consequently the sons are free; 27 but, that we may not cause them to stumble; having gone to the sea, cast a hook, and take up the fish first coming up; and, opening its mouth, you will find a shekel;[2] taking that, give *it* to them for Me and you."

2 Gr. *Stater.*

23 *Were grieved exceedingly;* at the sad fate awaiting their Master. Peter utters no remonstrance on this occasion.

24 *Receiving the half-shekel;* an annual tax paid to support public service in the temple, amounting to about half a shekel, or about twenty-five cents in money of the United States.

25 *The aliens;* persons not native born, but foreigners or strangers.

26 *The sons are free;* from the obligation to pay the tax. Applying it to Himself, it is implied that He is the Son of the Eternal King, for Whose benefit the tax is levied, and therefore He is exempt from paying it.

27 *A shekel;* or *stater*, worth about fifty cents of the money of the United States. This was sufficient to pay the tax of the two. This miracle displayed the omniscience of Jesus, and showed His complete power over the creatures of His hands.

CHAPTER XVIII.

LITTLE ONES NOT TO BE MADE TO STUMBLE.

1 At that time the disciples came near to Jesus, saying, "Who then is greatest[1] in the Kingdom of Heaven?"

2 And, having called a little child to Him, He placed it in the midst of them, 3 and said, "Verily I say to you, except ye be converted, and become as little children, ye shall in no wise enter into the Kingdom of Heaven. 4 Whosoever, therefore, shall humble himself as this little child, he is greatest[1] in the Kingdom of Heaven. 5 And whosoever receives one such little child in[2] My name, receives Me. 6 But whosoever causes one of these little ones who believe in Me to stumble, it is profitable for him that a large millstone[3] be hanged about his neck, and he be sunk in the depth of the sea.

7 "Woe to the world because of stumbling-blocks! for there *is* a necessity that the stumbling-blocks come; but woe to the man through whom the stumbling-block comes!

8 "And, if your hand or your foot causes you to stumble, cut it off, and cast it from you; it is good for you to enter into life maimed or lame, rather than having two hands or two feet to be cast into the eternal fire.

9 "And, if your eye causes you to stumble, pluck it out, and cast it from you; it is good for you to enter into life with one eye, rather than having two eyes to be cast into the Hell[4] of fire.

10 "See that ye despise not one of these

1 Gr. *Greater; i. e.*, greater than any other. Hence, greatest. 2 Gr. *Upon.*

3 Gr. *For an ass.*
4 Gr. *Gehenna.*

NOTES ON CHAPTER XVIII.

1 *Greatest;* in the Kingdom which they expected Him to set up.

2 *A little child;* correcting their false notion of greatness, and also their erroneous conceptions of His Kingdom; and showing that spirituality is the essential idea in the Kingdom of Heaven.

3 *Converted;* changed in views and character. *As little children;* humble, obedient, docile.

4 *Shall humble himself;* become child-like, simple, and self-forgetful. This, in an adult, implies the acceptance of Christ as one's Saviour, Life, and Model.

5 *Receives one such;* probably referring to a man who is truly converted, and has become as a little child. *In My name;* because of love to Me. *Receives Me;* in the person of this Christly one; Christ regarding any kindness done to His disciples as done to Himself. (ch. 25:41).

6 *Causes one of these little ones to stumble;* to sin, or to fall from his integrity as a believer. *A large millstone;* or a millstone turned by an ass—hence a large one, as compared with one turned by hand.

7 *Woe to the world;* terrible evils will befall the world. *There is a necessity;* such is the wickedness of men, and the power of Satan!

8, 9 *Hand . . . foot . . . eye;* one's dearest possessions, or most valued relations. All these must be given up rather than that, through their influence, we should sin ourselves, or cause others to sin. (See note on ch. 5:29, 30). *Cast into the eternal fire;* into the lake burning with fire and brimstone. (see Rev. 19:20; 20:10).

9 *Hell of fire;* same as above; meaning a place where the wicked are punished after the judgment.

10 *Despise not one of these little ones;* to mistreat the least of God's children, is a great offense against God. (see

little ones; for I say to you, that their angels in Heaven do always behold the face of My Father Who *is* in Heaven.

[11 "For the Son of Man came to save that which was lost."]*

12 "What think ye? If a hundred sheep belong to a certain man, and one of them goes astray, will he not leave the ninety and nine on the mountains, and, going, seek the straying *one?* 13 And, if it happen that he find it, verily I say to you, he rejoices over it more than over the ninety and nine that have not gone astray. 14 In like manner it is not the will of your Father Who is in Heaven, that one of these little ones should perish.

HOW TO TREAT AN OFFENDING BROTHER.

15 "And, if your brother sin against you, go show him his fault between you and him alone. If he hear you, you gained your brother; 16 but, if he hear *you* not, take with you yet one or two, that at the mouth[5] of two witnesses or three, every word may be established. 17 And, if he disregard them, tell *it* to the assembly; and, if he disregard the assembly also, let him be to you as the gentile and the tax-collector. 18 Verily, I say to you, whatsoever ye bind upon the earth shall be bound in Heaven, and whatsoever ye loose on the earth shall be loosed in Heaven.

19 "Again, I say to you, that, if two of you shall agree on the earth concerning any matter which ye ask, it shall be done for them by My Father Who is in Heaven; 20 for where two or three are gathered together in My name, there am I in *the* midst of them."

21 Then Peter, coming near, said to Him, "Lord, how often shall my brother sin against me, and I forgive him? till seven times?"

22 Jesus saith to him, "I say not to you, 'till seven times,' but till seventy times seven. 23 Therefore, the Kingdom of Heaven was likened to a king who wished to make a reckoning with his servants. 24 And, when he began to reckon, there was brought to him one debtor of ten thousand talents; 25 but, as he had nothing to pay, his lord commanded that he be sold, and his wife, and his children, and all that he had, and payment to be made. 26 The servant, falling down, therefore, was bowing[6] to him, saying, 'Lord, have patience with me, and I will pay you all.' 27 And, moved with compassion, the lord of that servant released him, and forgave him the debt. 28 But, going forth, that servant found one of his fellow-servants, who was owing him a hundred denaries; and, having laid hold of *him*, he was choking him, saying, 'Pay, if you are owing anything!' 29 His fellow-servant, falling down, therefore, was entreating him, saying, 'Have patience with me, and I will pay you!' 30 And he would not; but, going away, he cast him into prison, till he should pay what was due. 31 Therefore, his fellow-servants, seeing what was done, were exceedingly grieved; and, going, they made known to their lord all that was done.

32 "Then, calling him to *him*, his lord

*Best Mss. omit verse 11. 5 *On the testimony.*

6 Or, *paying reverence.*

v. 3). *Their angels;* Heb. 1:14. *Always behold the face of My Father;* how dear, then, must these little ones be to God, since He has provided angels to look after them!

13 *Rejoices more;* so God rejoices, when one sinner repents, and comes into His fold. All true Christians rejoice, when sinners are born into the Kingdom of God, and backsliders come back to the fold.

15 *Show him his fault;* by kindly laying the matter before him. *You gained your brother;* won him from a wrong course, and to the cause of righteousness.

16 *May be established;* or proved by the witnesses taken along, (Deut. 19:15).

17 *As a gentile or tax-collector;* have nothing to do with him as a Christian, since he has refused to show the spirit of Christ; and the presumption is that "he is none of His," (Rom. 8:9). This does not mean that an offender is to be mistreated, but simply not treated as a Christian. If all Christians would act thus towards professed Christians who give offense, it would "nip many a quarrel in the bud."

18 *Ye shall bind . . . loose;* God ratifies in Heaven the righteous disciplinary acts of His disciples, acting as an assembly. The honor that seemed to be conferred on Peter (ch. 16:19), is here conferred on all, generally, as an assembly.

19 *Any matter which ye ask;* anything according to God's will, (I John 5:14, 15).

20 *In My name;* under My authority, with My sanction. *In the midst;* Jesus Christ is present with His people, to hear and bless.

22 *Till seventy times seven;* an indefinite number of times. We dare not refuse to forgive one who repents.

23 *The Kingdom . . . was likened;* in its principles of government.

24 *One debtor of ten thousand talents;* meaning an indefinitely large sum, which he was wholly unable to pay, (see Appendix—Talent).

25 *Commanded that he be sold;* it was customary for a man and his whole family to be sold, to pay indebtedness.

28 *A hundred denaries;* a trifling amount compared with the ten thousand talents.

says to him, 'Evil servant! I forgave you all that debt, because you besought me. 33 Should you not also have had mercy on your fellow-servant, as I had mercy on you?' 34 And, being angry, his lord delivered him to the tormentors, until he should pay all the debt. 35 So also will My Heavenly Father do to you, if ye forgive not, each one his brother, from your hearts."

34 *To the tormentors;* those who had authority to examine and punish prisoners, to make them confess, etc.

35 *Do to you;* God will punish us, if we do not forgive others. Whoever will not forgive another makes it impossible for God to forgive him. *From your heart;* we dare not cherish an unforgiving spirit towards another, even though the offender should make no confession; but we need not *tell* one we forgive him, till he makes confession.

CHAPTER XIX.

CONCERNING DIVORCE.

1 And it came to pass that, when Jesus finished these words, He departed from Galilee, and came into the borders of Judæa, beyond the Jordan. 2 And large multitudes followed Him; and He healed them there.

3 And *the* Pharisees came to Him, tempting Him, and saying, "Is it lawful *for a man* to put away his wife for every cause?" 4 And He, answering, said, "Did you not read that He Who made *them* from the beginning made them 'male and female,' 5 and said, 'For this cause a man shall leave his father and mother, and shall cleave to his wife, and the two shall be one flesh?'[1] 6 so that they are no longer two, but one flesh. What, therefore, God joined together, let not man put asunder."

7 They say to Him, "Why, then, did Moses command to give *her* a bill of divorcement, and to put *her* away?" 8 He saith to them, "Moses, in view of the hardness of your heart, permitted you to put away your wives; but from the beginning it has not been so. 9 And I say to you, that whosoever shall put away his wife, except for fornication, and shall marry another, commits adultery."

1 Cr. *For one flesh.*

10 The disciples say to Him, "If the case of the man is thus, it is not expedient to marry."

11 But He said to them, "Not all can receive this saying, but *those* to whom it has been given; 12 for there are eunuchs who were so born from *their* mother's womb; and there are eunuchs who were made eunuchs by men; and there are eunuchs who made themselves eunuchs for the sake of the Kingdom of Heaven. He who is able to receive it, let him receive it."

CHILDREN BROUGHT TO JESUS.

13 Then were brought to Him little children, that He might put *His* hands on them, and pray; and the disciples rebuked them. 14 But Jesus said, "Permit the little children—and do not forbid them—to come to Me; for of such is the Kingdom of Heaven." 15 And, having laid *His* hands on them, He departed thence.

A RICH RULER. "WE LEFT ALL." TWELVE THRONES.

16 And, behold, one, having come near, said to Him, "Teacher, what good thing shall I do, that I may have eternal life?" 17 And He said to him, "Why do you question Me concerning the good? One is the Good. But, if you wish to enter into life, keep the commandments." 18 He says to Him, "Which?" And Jesus

NOTES ON CHAPTER XIX.

1 *Beyond the Jordan;* on the east side of the river.

3 *Tempting Him;* hoping to ensnare Him, and get Him into difficulty. *For every cause;* or whenever he chooses.

4 *Did ye not read;* Gen. 1:27.

5 *Shall be one flesh;* united so as to be *one*, each be a part of the other, (Eph. 5:28). Such a union as this should not be lightly dissolved.

7 *A bill of divorcement;* Deut. 24:1.

8 *Permitted;* did not order it, but, because of their perverseness, suffered it. God permitted the Israelites to have a king, but He did not approve it as the best thing for them. *Not so;* this matter of divorce was not contemplated in the marriage relation itself.

9 *On the ground of fornication;* here it means adultery.

10 *If the case of the man is thus;* if a man must cling to his wife anyway, regardless of her unamiability, etc. *Not expedient;* under such conditions.

11 *Not all can receive this saying;* that it is not expedient to marry. *Has been given;* some can live comfortably and happily without marriage, others not.

12 *Were so born;* as to be unfit for marriage. *Made eunuchs by men;* for their own ungodly purposes. *Made themselves eunuchs;* voluntarily abstained from marriage, that they might the better serve God.

13 *Were brought;* parents or nurses brought the little children to Him. Jesus loved little children. Luke calls them infants, (Luke 18:15); He blessed them, (Mark 18:16).

17 *Concerning the good;* the good that you may do to obtain eternal life. *One is the Good;* or the Good One; meaning God. The young man had addressed Jesus as a human teacher.

said, "You shall not kill; you shall not commit adultery; you shall not steal; you shall not bear false witness; 19 honor your father and your mother; you shall love your neighbor as yourself."

20 The young man says to Him, "I observed all these things; what yet do I lack?" 21 Jesus said to him, "If you wish to be perfect, go, sell what you have, and give to the poor, and you shall have treasure in Heaven; and come, follow Me." 22 But the young man, having heard this saying, went away grieved; for he was one who had large possessions.

23 And Jesus said to His disciples, "Verily I say to you, that with difficulty shall a rich man enter into the Kingdom of Heaven. 24 And again I say to you, It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God."

25 And the disciples, having heard *it*, were amazed exceedingly, saying, "Who, then, can be saved?"

26 But Jesus, looking on *them*, said to them, "With men this is impossible, but with God all things are possible."

27 Then Peter, answering, said to Him, "Behold, we left all, and followed Thee; what, then, shall we have?"

28 And Jesus said to them, "Verily I say to you, that ye who followed Me, in the regeneration, when the Son of Man shall sit upon *the* throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. 29 And every one who left houses, or brothers, or sisters, or father, or mother, or children, or lands, for My name's sake, shall receive manifold more, and shall inherit eternal life. 30 But many that are first shall be last, and last first."

20 *I observed all these things;* outwardly only, but not in his heart, as the results showed.

21 *Be perfect;* have a character that will stand every test. *Sell what you have, and give to the poor;* this was the tender point, and the young man drew back.

22 *Grieved;* by this he showed that his heart was clinging to the world, and hence he was not fit for Heaven.

23 *With difficulty;* the difficulty in the salvation of the rich lies in the fact that they are unwilling to part with their riches.

24 *It is easier;* a proverb denoting extreme difficulty.

25 *Who, then, can be saved?;* if one who has kept all these commandments that the young man claimed to have kept, cannot be saved, who can?

26 *With God all things are possible;* God can make the rich humble, submissive, and willing to pour all their riches into His treasury.

28 *In the regeneration;* referring to the time when God will make all things new, or bring in the glories of His Millennial reign. (Rev. 20:1-4). *Judging the twelve tribes of Israel;* during the Millennial reign, when the Jews will be in the front.

29 *Shall receive manifold more;* than he gave up for Christ, here in this world. How true this is to those who, at God's call, abandon all to Him. How He multiplies friends for them! opens homes to them! pours treasures into their hands, that they may scatter them among the needy! Or, taking Paul's view of it, those who for Christ's sake give up all, and have nothing, are the ones who possess all things, (II Cor. 6:10). *And inherit eternal life;* the life they get in Christ, (see John 10:10; I John 5:11, 12).

30 *First, last;* first in point of privileges, and last to use them. *Last, first;* last to see the light, but first to embrace it. Illustrated in the history of the Jews and the gentiles.

CHAPTER XX.

PARABLE OF THE LABORERS.

1 "For the Kingdom of Heaven is like to a man *who was* a householder, who went forth early in the morning to hire laborers into his vineyard; 2 and, having agreed with the laborers for a denary a day, he sent them into his vineyard.

3 "And, going forth about the third hour, he saw others standing in the marketplace idle; 4 and to them he said, 'Go ye also into the vineyard, and whatsoever is right I will give you.' And they went away.

5 "Again, going forth about the sixth and the ninth hour, he did likewise. 6 And about the eleventh hour, going forth, he found others standing, and he says to them, 'Why stand ye here all the day idle?' 7 They say to him, 'Because no man hired us.' He says to them, 'Go ye also into the vineyard.'

8 "And, evening having come, the lord of the vineyard says to his steward, 'Call the laborers, and pay *them* the wages, beginning from the last to the first.'

9 "And those *who were hired* about the eleventh hour, coming, received, each, a

NOTES ON CHAPTER XX.

1 *Like . . . householder;* similar in some of the principles by which its final awards will be made.

2 *For a denary a day;* about fourteen cents—the price of a day's labor at that time.

3 *Third hour;* nine o'clock, A. M.

5 *Sixth and ninth hour;* noon and three P. M.

6 *Eleventh hour;* five o'clock, P. M. *Why stand ye all the day idle;* but one hour was left for work. Persons are idle, in the highest sense of the word, when they are not engaged in work for God.

REMARKS ON THE PARABLE OF THE VINEYARD.

This parable presents a number of difficulties, and has been variously interpreted. This much seems to be clearly

denary. 10 And the first, coming, supposed that they would receive more; and they also received, each, a denary. 11 And, having received *it*, they murmured against the householder, 12 saying, 'These last, wrought *but* one hour, and you made them equal with us, who bore the burden of the day and the burning heat!'

13 "But he, answering, said to one of them, 'Friend, I do you no wrong. Did you not agree with me for a denary? 14 Take up your own, and go. But I will to give to the last even as to you: 15 Is it not lawful for me to do what I will with my own? Or is your eye evil, because I am good?' 16 So the last shall be first, and the first last.'

JESUS FORETELLS HIS SUFFERINGS.

17 And, when about to go up to Jerusalem, Jesus took with *Him* the twelve disciples privately, and on the way He said to them, 18 "Behold, we are going up to Jerusalem, and the Son of Man will be delivered to the high-priests and scribes; and they will condemn Him to death; 19 and will deliver Him up to the gentiles, to mock, and to scourge, and to crucify; and, on the third day, He will be raised up."

REQUEST FOR ZEBEDEE'S SONS.

20 Then came to Him the mother of the sons of Zebedee with her sons, worshiping and asking something of Him. 21 And He said to her, "What do you wish?" She says to Him, "Command, that these my two sons may sit, one on Thy right hand, and one on Thy left, in Thy Kingdom."

22 But Jesus, answering, said, "Ye know not what ye are asking. Are ye able to drink the cup that I am about to drink?" They say to Him, "We are able." 23 He saith to them, "My cup, indeed, ye shall drink; but to sit on My right hand, and on My left, is not Mine to give, but *it is for those* for whom it has been prepared by My Father."

24 And the ten, hearing *it*, were much displeased with the two brothers. 25 But Jesus, calling them near, said, "Ye know that the rulers of the nations exercise lordship over them. 26 Not so shall it be among you; 27 but whosoever wishes to become great among you shall be your minister; and whosoever wishes to be first among you shall be your servant; 28 even as the Son of Man came not to be ministered to, but to minister, and to give His soul a ransom for many."

TWO BLIND MEN RECEIVE SIGHT.

29 And, as they were going forth from Jericho, a great multitude followed Him. 30 And, behold, two blind men, sitting by the road, hearing that Jesus was passing by, cried, saying, "Lord have mercy on us, Thou Son of David!" 31 But the

on the surface: 1. The longer labor does not establish an unquestionable right to the higher reward; "They all received, each, a denary." 2. Neither does it teach that the aggregate reward of every believer will be the same as that of every other; for all are to be judged and rewarded according to their works, (I Cor. 3:8; II John 8; ch. 25:21). 3. The parable teaches that God's sovereign will is a mighty factor in determining what all but the first group of laborers received.

The immediate interpretation of the different parts of the parable seems to be thus: The householder represents the Father; the steward, Jesus Christ; the vineyard, Christianity as related to the Kingdom of God; the laborers, different classes of persons connected with the Kingdom of Heaven; the settlement with the laborers, the judgment of Christians; and the *denary*—what does it represent? Some think it represents salvation or eternal life; but this is a gift, rather than wages. Some think, too, that it represents the Jews as the first in point of opportunity, but the last to accept Christ; while the gentiles came in ahead of them.

It seems, however, that all the laborers were regarded as in the Kingdom to start with; and that the parable had to do with the different classes of laborers in the Vineyard of the Lord; some of them working for wages, and others leaving it to the Lord to reward them as He might see fit.

19 *Deliver Him up to the gentiles;* the Jews, because it was not lawful for them to put any one to death, delivered Jesus to the Romans, who then held Judæa as a province.

20 *Zebedee's children;* James and John.

21 *Command . . . sit . . . on Thy right hand;* be Thy chief officers. *In Thy Kingdom;* supposing that it would be an earthly kingdom.

22 *Ye know not;* they understood not the nature of His Kingdom, nor what was required to take part in it. *Are ye able to drink the cup?;* endure the sufferings that He was about to suffer. *We are able;* they were utterly ignorant of His meaning.

23 *Ye shall drink;* ye shall have some share in My sufferings. They would lose their lives as martyrs.

24 *The ten;* the other apostles were indignant that two of their number should seek to be placed above them.

26 *Not so shall it be;* in the Kingdom of Christ one is not to exercise lordship over another.

27 *Great among you;* to be great in His Kingdom one must minister to the wants of others.

28 *Not to be ministered to;* or served by others, but to serve them.

29 *Jericho;* a city about eight miles from the Jordan, and north-east of Jerusalem.

31 *Rebuked them;* ordered them to be silent. *Cried the more;* more loudly and persistently. Those who would get blessings from God must persevere in the face of all discouragements.

multitude rebuked them, that they should be silent. But they cried *the* more, "Lord, have mercy on us, Thou Son of David!"

32 And, standing still, Jesus called them, and said, "What do you wish that I should do to you?" 33 They say to Him, "Lord, that our eyes may be opened." 34 And, moved with compassion, Jesus touched their eyes, and straightway they received sight; and followed Him.

CHAPTER XXI.

THE TRIUMPHAL ENTRY INTO JERUSALEM.

1 And, when they drew near to Jerusalem, and came to Bethphage, to the mount of Olives, Jesus sent two disciples, 2 saying to them, "Go into the village over against you, and straightway ye will find an ass tied, and a colt with her; having loosed them, lead them to Me. 3 And, if any one say anything to you, ye shall say, 'The Lord hath need of them;' and straightway he will send them." 4 Now this has come to pass, that it might be fulfilled which was spoken through the prophet, saying, 5 "Say to the daughter of Zion, 'Behold, your King is coming to you, meek and mounted upon an ass, and on a colt, a foal of a beast of burden.'"

6 And the disciples, going and doing as Jesus commanded them, 7 led the ass and the colt, and put upon them their garments; and He sat thereon. 8 And most of the multitude spread their own garments in the way, and others were cutting branches from the trees and spreading *them* in the way. 9 And the multitudes, who were going before Him, and those who were following, were crying, saying, "Hosanna to the Son of David! Blessed *is* He Who cometh in the name of the Lord!. Hosanna in the highest!" 10 And, when He entered into Jerusalem, all the city was startled,[1] saying, "Who is this?" 11 And the multitudes said, "This is the Prophet, Jesus, from Nazareth of Galilee."

CLEANSES THE TEMPLE.

12 And Jesus entered into the temple, and cast out all those selling and buying in the temple, and overturned the tables of the money-changers, and the seats of those selling the doves. 13 And He saith to them, "It has been written, 'My house shall be called a house of prayer;' but ye are making it a den of robbers!"

14 And *the* blind and lame came to Him in the temple, and He healed them. 15 And the high-priests and scribes, seeing the wonderful things which He did, and the boys who were crying in the temple, and saying, "Hosanna to the Son of David!" were much displeased, 16 and said to Him, "Dost Thou hear what these are saying?" And Jesus saith to them, "Yes; did ye never read, 'Out of *the* mouth of babes and sucklings Thou didst perfect praise!'" 17 And, leaving them, He went forth out of the city to Bethany, and lodged there.

1 Gr. *Shaken.*

NOTES ON CHAPTER XXI.

1 *Bethphage;* a village on the south side of the mount of Olives, a hill about two miles east of Jerusalem, beyond the valley of Jehoshaphat, through which valley ran the brook Kedron, or Kidron.

2 *Loose her;* the ass was bound.

3 *If any say anything;* against taking the ass and colt.

4 *By the prophet;* Zech. 9:9.

5 *The daughter of Zion;* a personification of Zion, which was the part of Jerusalem where David and the kings who succeeded him dwelt. It represents the inhabitants of Jerusalem. *Behold your King cometh;* a prophecy evidently referring to the Messiah. And Jesus here claimed to be the One predicted. *Sitting upon an ass;* the beast of burden among the Israelites (Judges 5:10; 10:4), also a beast of peace in contrast with the *war-horse. An ass and a colt;* according to Mark (11:7), and John (12:14), Jesus rode on the colt; the mother accompanying it.

8 *Spread their own garments in the way;* a royal honor according to the custom of the times.

9 *Hosanna;* literally "save us," or "save now." An expression of joy to their newly-found King. *Hosanna in the highest;* let the heavens above re-echo and ratify our Hosannas on earth.

12 *Cast out*; drove out the traders from the court of the temple. *Money-changers;* those who exchanged the Roman currency of that time for the Jewish half-shekel which was paid annually for the support of temple service. These money-changers received a premium for their services, and were often dishonest in their dealings. *Sold doves;* for offerings in the temple, (Lev. 14:22; Luke 2:24). This was a wonderful miracle itself.

13 *Written;* Isa. 56:7.

15 *Seeing the wonderful things;* it seems strange that the miracles of Jesus had so little influence on the minds of the rulers. His mighty works only made them, it seems, the more determined to kill Him.

16 *Did ye never read;* Ps. 8:2. The quotation is from the Septuagint, or Greek translation of the Old Testament, where the words "ordained strength" are translated "perfected praise."

17 *Bethany;* a village on the east of the mount of Olives, near Bethphage. *And lodged there;* spent the night. Jesus, no doubt, greatly enjoyed the hospitality of Mary, Martha, and Lazarus.

THE BARREN FIG TREE WITHERED.

18 And in the morning, returning into the city, He hungered. 19 And, seeing one fig tree by the way, He came to it, and found nothing thereon except leaves only. And He saith to it, "No more may fruit come from you forever." And immediately the fig tree withered away! 20 And the disciples, seeing *it*, wondered, saying, "How quickly the fig tree withered away!" 21 And Jesus, answering, said to them, "Verily I say to you, if ye have faith, and do not doubt, not only the *withering* of the fig tree shall ye accomplish, but, even if ye say to this mountain, 'Be lifted up, and be cast into the sea,' it shall be done. 22 And all things whatsoever ye ask in prayer, believing, ye shall receive."

BY WHAT AUTHORITY?

23 And, when He came into the temple, the high-priests and the elders of the people came to Him *while He was* teaching, saying, "By what authority art Thou doing these things? And who gave Thee this authority?"

24 And Jesus, answering, said, "I also will ask you one thing, which if ye tell Me, I also will tell you by what authority I do these things: 25 The immersion of John—whence was it? from Heaven or from men?" And they were reasoning among themselves, saying, "If we say, 'From Heaven,' He will say to us, 'Why, then, did ye not believe him?' 26 But, if we say, 'From men,' we fear the multitude; for all hold John as prophet." 27 And, answering Jesus, they said, "We do not know." He also said to them, "Neither do I tell you by what authority I do these things."

THE TWO SONS.

28 "But what think ye? A man had two children; and to the first, he said, 'Child, go, work to-day in the vineyard.' 29 And he, answering, said, 'I *go*, sir,' and he went not. 30 And, coming to the second, he spake in like manner; and he, answering, said, 'I am not willing;' but later, repenting, he went. 31 Which of the two did the will of the father?" They say, "The last." Jesus saith to them, "Verily I say to you that the tax-collectors and the harlots are going into the Kingdom of God before you. 32 For John came to you in the way of righteousness, and ye did not believe him; but the tax-collectors and the harlots believed him; but ye, having seen *him*, did not even repent afterward, that ye might believe him."

FRUIT OF THE VINEYARD REQUIRED.

33 "Hear another parable. There was a man—a householder—who planted a vineyard, and placed a fence around it, and dug a wine-press, and built a tower, and let it out to husbandmen, and went abroad.[2] 34 And, when the season of the fruits drew near, he sent his servants to the husbandmen to receive his fruits. 35 And the husbandmen, taking his servants, one, indeed, they beat; and one they killed; and one they stoned. 36 Again he sent other servants more than the first; and they treated them likewise. 37 But afterward he sent to them his son, saying, 'They will reverence my son.' 38 But the husbandmen, seeing the son, said among themselves, 'This is the heir; come, let us kill him, and have his inheritance!'

2 Or, *into another country.*

19 *One fig tree;* one by itself. *Except leaves only;* what an illustration of many a professed Christian, who has much outward show, but no real fruit in his life! *No more may fruit come from you;* the cursing of the fig tree should be a warning to every individual, community, and nation, that fails to bring forth fruit to the praise of God. (see Luke 13:6-9).

21 *If ye have faith;* unwavering faith in God is what is greatly needed now. *Say to this mountain;* this mountain of difficulty. These mountains are still in the way, and nothing but the faith of the Son of God can remove them. *It shall be done;* God's omnipotence is ready to execute the demands of the faith that His Spirit imparts to His people.

22 *All things whatsoever ye ask, believing;* this is as true now as it was in the days of the apostles. The prayer and faith to perform miracles were always the gifts of God; and God gives both, when He wishes to glorify Himself, and when, also, He can find one who is so related to Him that He can impart the requisite faith.

23 *By what authority;* the Jews wished to know who authorized Him to deal so summarily with the buyers, sellers, etc.

25 *The immersion of John;* his ministration and teaching. *Why did ye not believe him?;* John spoke of Me as the Messiah.

28 *What think ye?;* of the following parable.

29 *I go, sir, and went not;* this represents the scribes and Pharisees, who professed to obey God, but did not.

30 *I am not willing;* this represents openly sinful people, who at first refused, but, later, obeyed God. The tax-collectors and harlots went into the Kingdom of God, when those having all the religious privileges of that time stayed out, and opposed Jesus even to death.

39 And, taking him, they cast him forth out of the vineyard, and killed *him*. 40 When, therefore, the lord of the vineyard comes, what will he do to those husbandmen?" 41 They say to Him, "He will miserably destroy those miserable men, and will let out the vineyard to other husbandmen, who will render to him the fruits in their seasons."

42 Jesus saith to them, "Did ye never read in the Scriptures, 'The stone which the builders rejected, the same was made head of a corner; this was from the Lord, and it is marvellous in our eyes?'

43 "Therefore, I say to you, the Kingdom of God shall be taken away from you, and given to a nation bringing forth the fruit thereof. 44 And he who falls on this stone shall be broken in pieces; but on whomsoever it falls, it will scatter him as dust."

45 And the high-priests and Pharisees, having heard His parables, knew that He was speaking concerning them. 46 And, while seeking to lay hold on Him, they feared the multitudes, since they were holding Him as a prophet.

CHAPTER XXII.

MARRIAGE FEAST AND WEDDING-GARMENT.

1 And Jesus, answering, again spake to them in parables, saying,

2 "The Kingdom of Heaven was likened to a man—a king—who made a marriage feast for his son. 3 And he sent forth his servants to call those who had been invited to the marriage feast, and they were not willing to come.

4 "Again he sent forth other servants, saying, 'Say to those who have been invited, Behold, I have prepared my dinner, my oxen and fatlings have been slain, and all things *are* ready: come to the marriage feast.'

5 "But they, neglecting *it*, went away; one, indeed, to his own farm, another to his merchandise; 6 and the rest, having laid hold on his servants, maltreated and slew *them*.

7 "And the king was enraged; and, sending his armies, he destroyed those murderers, and burned their city. 8 Then he says to his servants, 'The marriage feast, indeed is ready; but those who had been invited were not worthy; 9 go, therefore, to the outlets of the highways; and as many as ye find, invite to *the* marriage feast.' 10 And the servants, going out into the highways, gathered together all whom they found, both bad and good; and the bridal-hall was filled with guests.[1]

11 "And he saw there a man not having on a wedding-garment;[2] 12 and he says to him, 'Friend, how did you come in here, not having on a wedding-garment?' And he was speechless. 13 Then said the king to the attendants, 'Having bound his feet and hands, cast him forth into the outer darkness:' there will be the weeping, and the gnashing of teeth! 14 For many are called, but few chosen."

GOD AND CÆSAR TO BE GIVEN THEIR DUES.

15 Then the Pharisees, going, took counsel how they might ensnare Him in speech. 16 And they send to Him their disciples with the Herodians, saying, "Teacher, we know that Thou art true, and teachest the way of God in truth, and carest not for any one; for Thou dost not look into *the*

1 Gr. *With those reclining.*
2 *A garment of a marriage feast.*

NOTES ON CHAPTER XXII.

3 *His servants;* those first sent to invite the Jews to accept Jesus as the Messiah. *They were not willing to come;* would not accept Him.

4 *Other servants;* other ministers whom He afterwards sent.

5 *Neglecting it;* paying no attention to the invitation.

6 *Maltreated and slew them;* this represents the treatment which the apostles and other preachers would receive at the hands of the Jews.

7 *Destroyed those murderers;* referring to the destruction of Jerusalem, as foretold by Jesus, (Luke 21:6-24).

9 *Outlets of the highways;* referring to the offering of the Gospel to the gentile nations.

10 *And the bridal-hall was filled;* the servants of Christ are gathering in the guests now, and the marriage-Hall of the Lamb will be filled.

11 *A wedding-garment;* hosts on such occasions furnished wedding-garments for their guests. Robes of righteousness—even Christ's righteousness—will be supplied to all guests who enter the bridal-Hall of the Lamb. It was a great offense for a guest not to put on a wedding-garment, when it was supplied to all freely. Something more than physical presence among the people of God is needed, if one would not be cast out at last.

12 *He was speechless;* knowing that he had no excuse.

13 *Into the outer darkness;* outside the marriage-hall. This marriage-hall represents Heaven; and "the outer darkness," Hell with its anguish.

14 *Many are called;* called to believe and accept the Gospel. *Few chosen;* because few accept.

16 *With the Herodians;* those who advocated the paying of tribute to Cæsar, or to the Roman government. The Pharisees held that it was not lawful.

face of men: 17 tell us, therefore, what thinkest Thou: Is it lawful to give tribute to Cæsar or not?"

18 But Jesus, knowing their wickedness, said, "Why are ye tempting Me, hypocrites? 19 Show me the tribute-coin." And they brought Him a denary. 20 And He says to them, "Whose is this image and inscription?"

21 They say to Him, "Cæsar's." Then saith He to them, "Render, therefore, the things of Cæsar to Cæsar, and the things of God to God." 22 And, hearing it, they wondered; and, leaving Him, they went away.

MARRIAGE AND THE RESURRECTION.

23 On that day the Sadducees came to Him, who say there is no resurrection, and questioned Him, 24 saying, "Teacher, Moses said, 'If any one die, having no children, his brother shall marry his wife, and raise up seed to his brother.' 25 Now there were with us seven brothers; and the first, marrying, died; and, not having seed, he left his wife to his brother. 26 Likewise also the second, and the third, unto the seventh.[3] 27 And after them all, the woman died. 28 In the resurrection, therefore, whose wife shall she be of the seven? for they all had her."

29 But Jesus, answering, said to them, "Ye deceive yourselves, not knowing the Scriptures nor the power of God; 30 for in the resurrection, they neither marry, nor are given in marriage, but are as angels in Heaven.

31 "But concerning the resurrection of the dead, did ye not read that which was spoken to you by God, saying, 32 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?' He is not the God of *the* dead, but of *the* living." 33 And the multitudes, hearing Him, were astonished at His teaching.

THE GREATEST COMMANDMENT.

34 But the Pharisees, hearing that He silenced the Sadducees, were collected together; 35 and one of them, a lawyer, asked a question, tempting Him: 36 "Teacher, which is the great commandment in the law?"

37 And He said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. 38 This is *the* first and great commandment. 39 A second like *it is* this: You shall love your neighbor as yourself. 40 On these two commandments hangs the whole law, and the prophets."

DAVID'S SON AND LORD.

41 And, the Pharisees, having been gathered together, Jesus questioned them, 42 saying, "What think ye concerning the Christ? Whose Son is He?" They say to Him, "David's." 43 "How, then, does David in *the* Spirit call Him Lord, saying, 44 'The Lord said to my Lord, Sit on

3 Gr. *Seven.*

17 *Is it lawful to give tribute to Cæsar or not?;* if He should say "it is not lawful," then they could charge Him with disloyalty to the Roman government; but, if He should say "it is lawful," they purposed to accuse Him to the people as opposed to the law of God.

18 *Knowing their wickedness;* clearly understanding their purpose.

19 *Tribute-coin;* the Roman coin with which their taxes to Cæsar were paid.

20 *Whose image;* likeness stamped upon the coin.

21 *Cæsar's;* this proved that they were under his government, and that, therefore, they should support it for the protection it gave them.

22 *They wondered;* at the wisdom He displayed in escaping their snare. He proved to them that there was no necessary antagonism between the paying of tribute to a despotic power, and the service of God.

23 *No resurrection;* of the body. They denied that the soul existed after death, and, if this were so, there could be no resurrection.

24 *Raise up seed to his brother;* that no Jewish family might become extinct.

28 *Whose wife;* believing that there was no resurrection, they felt sure that their supposition would expose its absurdity.

31 *Concerning the resurrection;* the Biblical proof of the doctrine. *Did ye not read;* Ex. 3:6, 15. The manner in which God spake of Abraham, Isaac, and Jacob, proved that they were still living. This proved that their belief that the soul had no existence after death was false; and, this being false, there was no valid plea against the resurrection.

33 *Were astonished;* more and more at the great wisdom He displayed, and at His familiarity with the Scriptures.

35 *A lawyer;* an expounder of the divine law.

36 *In the law;* the law of God.

37 *He said;* Deut. 6:5.

38 *This is the first and great commandment;* because it requires that one shall be right with God, which is the way to get right in every other relation.

39 *A second;* Lev. 19:18; requiring that one shall be right with his neighbor. "Love is the fulfilling of the law," (Rom. 13:10).

40 *On these two;* they comprehend the substance of all that is required in the Old Testament Scriptures.

43 *David in the Spirit;* speaking by inspiration. (Ps. 110:1).

My right hand, till I put Thy foes beneath
Thy feet.' 45 If, then, David calls
Him Lord, how is He his Son?"

44 *Sit on My right hand;* as sharing with Him His throne in Heaven. *Thy foes beneath Thy feet;* as utterly subjugated.

45 *How is He his Son;* how can Christ be both David's Lord and David's Son. Of course, He is David's descendant as to His humanity; but as God, He is David's Lord.

46 And no one was able to answer Him
a word; nor did any one dare from that
day to question Him any more.

It required One Who was no less than the God-man to put away sin, and give men eternal life in Heaven.

CHAPTER XXIII.

WOE PRONOUNCED UPON THE SCRIBES AND PHARISEES.

1 Then Jesus spake to the multitude,
and to His disciples, 2 saying, "The
scribes and the Pharisees sit on Moses'
seat. 3 All, therefore, whatsoever they
bid[1] you, do and observe; but do not ac-
cording to their works; for they say and
do not. 4 And they bind heavy burdens,
and lay *them* upon the shoulders of men;
but they themselves are not willing to
move them with their finger. 5 But all
their works they do with the view to be
seen by men; for they make broad their
phylacteries and enlarge their fringes; 6
and they love the first place[2] in the feasts,[3]
and the front seats in the synagogues, 7 and
the salutations in the marketplaces, and to
be called by men 'Rabbi.' 8 But be not
ye called Rabbi; for One is your Teacher,
and all ye are brethren. 9 And call no
one your father; for One is your Father,
the Heavenly. 10 Neither be ye called
leaders;[4] because One is your Leader, the
Christ. 11 But the greater of you shall
be your minister. 12 And whosoever shall
exalt himself shall be humbled; and who-
soever shall humble himself shall be
exalted.

13 "But woe to you, scribes and Phari-
sees, hypocrites! because you shut up the
Kingdom of Heaven against men; for ye
do not enter, neither do ye suffer those who
are entering in to enter.*

15 "Woe to you, scribes and Pharisees,
hypocrites! because ye compass sea and
land to make one proselyte; and, when he
is made *such*, ye make him a son of Hell
twofold more than yourselves.

16 "Woe to you, blind guides, who say,
'Whosoever swears by the temple, it is
nothing; but whosoever swears by the gold
of the temple, he is a debtor!' 17 Fools,
and blind! for which is greater—the gold
or the temple that sanctified the gold? 18
'And whosoever swears by the altar, it is
nothing; but whosoever swears by the gift
that *is* upon *it*, is a debtor!' 19 Ye blind!
for which is greater—the gift or the altar
that sanctifies the gift? 20 He, there-
fore, who swears by the altar swears by it
and by all things on it; 21 and he who
swears by the temple swears by it and by
Him dwelling therein; 22 and he who
swears by Heaven swears by the throne of
God and by Him sitting thereon.

1 Or, *say.* 2 Or, *first couch.* 3 Or, *chief meals.*
4 Or, *guides.*

*Some authorities insert verse 14 here, or after verse 12: "Woe to you scribes, and Pharisees, hypocrites! for ye devour widows' houses, even while for a pretence ye make long prayers: therefore ye shall receive greater condemnation."

NOTES ON CHAPTER XXIII.

2 *On Moses' seat;* as expounders and teachers of the law.

3 *Do and observe;* so far as their teachings correspond with the law. *Do not according to their works;* do not follow their example.

4 *Heavy burdens;* burdensome ceremonies. They laid these heavy exactions upon the people, but did not observe them themselves.

5 *Phylacteries;* amulets, or slips of parchment worn about their persons, on which were written some Scripture precept, or divine motto. The scribes and Pharisees made theirs broader than others to indicate their superior piety! And for the same reason they wore broader fringes or borders on their garments.

6 *The front seat;* or the most conspicuous place at feasts or dinings; choosing the best for themselves. It was a custom of the Jews at that time to take their meals reclining, at the table, on couches. (Luke 14:7-11).

7 *Rabbi;* teacher, or master.

8 *All ye are brethren;* equally children of God, and all standing on the same plane.

10 *Neither be called leaders;* or masters with assumed authority to control the consciences and conduct of others.

11 *Your minister;* or one who ministers to your wants, especially in spiritual things.

13 *Ye shut up;* by your false teachings, or your rejection of Me. *Ye do not enter;* they neither entered the Kingdom of Heaven themselves, and did all they could to prevent others from entering.

15 *Compass the sea and land;* put forth all sorts of efforts. *Proselyte;* a convert to their religion. *A son of Gehenna;* a child of Hell; Gehenna being a place of torment and abode of the wicked after judgment. *Twofold more;* doubly as wicked; proselytes being proverbially zealous and extreme in their action.

16 *Is debtor;* under obligation to keep his oath.

23 "Woe to you scribes and Pharisees, hypocrites! because ye pay tithe of mint and anise and cummin; and have omitted the weightier things of the law—the judgment, and the mercy, and the faith; but these it was proper to have done, and those not to have omitted. 24 Blind guides! straining out the gnat, and swallowing the camel!

25 "Woe to you scribes and Pharisees, hypocrites! because ye cleanse the outside of the cup and the dish; but within they are full from extortion and excess! 26 Blind Pharisees! cleanse first the inside of the cup and of the dish, that its outside also may become clean.

27 "Woe to you scribes and Pharisees, hypocrites! because ye are like white-washed sepulchres, which outwardly, indeed, appear beautiful, but within are full of bones of the dead and of all uncleanness. 28 So ye also outwardly, indeed, appear righteous to men; but within ye are full of hypocrisy and lawlessness.

29 "Woe to you scribes and Pharisees, hypocrites! because ye build the sepulchres of the prophets, and adorn the tombs of the righteous, and say, 30 'If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' 31 So then ye testify to yourselves that ye are sons of those who killed the prophets; 32 and fill ye up the measure of your fathers. 33 Serpents! broods of vipers! How can ye escape the judgment of Hell! 34 Therefore, behold, I send to you prophets and wise men and scribes; *some* of them ye will kill and crucify, and *some* ye will scourge in your synagogues, and persecute from city to city; 35 that upon you may come all *the* righteous blood poured out upon the earth, from the blood of Abel, the righteous, unto the blood of Zachariah, son of Barachiah, whom ye slew between the temple and the altar. 36 Verily I say to you, all these things shall come upon this generation. 37 Jerusalem! Jerusalem! that kills the prophets, and stones those sent to her! how often did I wish to gather your children together, as a hen gathers her chickens under her wings, and ye would not! 38 Behold, your house is left to you desolate! 39 For I say to you, ye shall in no wise see Me henceforth, till ye shall say, 'Blessed is He That cometh in the name of the Lord!'"

23 *Pay tithes;* give a tenth part to the service of the temple. *Mint and anise and cummin;* herbs of small value. *The weightier things of the law;* as justice to all meted out by righteous judgment, compassion to the ignorant and needy, and piety towards God.

24 *Straining out the gnat;* the gnat was an unclean thing (Lev. 11:20-23), and they were particular to strain it out of water before drinking, lest they should become unclean. *Swallowing the camel;* the camel was an unclean animal, and thousands of times larger than a gnat; yet they would, as it were, swallow a camel—commit very large and monstrous sins; while, as to small matters, they were very scrupulous!

25 *Full of extortion and excess;* spoken of the vessels as foul with the viands that were served in them, procured as a result of extortion and excess; but meaning thereby to describe the moral filth and corruption of the greedy scribes and Pharisees.

26 If one would be acceptable to God, he must be clean inwardly and outwardly.

27 *White-washed sepulchres;* sepulchres were white-washed at certain seasons.

29 *Adorn the tombs of the righteous;* beautify the tombs of the worthy dead, as if they set a great price upon righteousness.

31 *Ye testify;* by calling the murderers of the prophets "our fathers," they owned that they were their children.

32 *Fill ye up the measure of your fathers;* act worthily of them! fill up the measure of your iniquities, till the cup of iniquity is full!

33 *Broods of vipers;* different families of poisonous reptiles. How scathing the Saviour's rebuke! *How can you escape the judgment of Hell?;* they were cutting off the only possibility of escape from the woes of Hell by rejecting Jesus Christ.

34 *Prophets;* the apostles and other teachers of the Gospel. (See Acts 5:17, 40; 7:59).

35 *All the righteous blood shed upon the earth;* when they should murder the Son of God, they would sanction all the murders of good men before their time. The murder of Jesus Christ summarized all the murders for righteousness' sake, that had ever occurred on the earth! *Zachariah;* it is not known certainly just who Zachariah was. Some suggest that Zechariah, son of Jehoiada, is meant, (see II Chron. 24:20-22). The Jewish canon of Scripture puts the books of Chronicles last; and thus it would appear that Abel was the first martyr and this Zechariah the last.

36 *All these things;* all these punishments due to their sins.

38 *Your house;* the temple which was burned by the Romans, and the site of it is now occupied by a Mohammedan temple.

39 *Shall in no wise see Me henceforth;* the close of the Saviour's ministry was now near at hand. After His resurrection He did not show Himself to all the people, but to chosen witnesses, (Acts 10:41). *Blessed is He that cometh in the name of the Lord;* the Jews will accept Christ as their Messiah, when He comes the second time without sin unto salvation, (see Zeh. 12:10; Rev. 1:7; Isa. 66:8; 65:17-25).

CHAPTER XXIV.

PROPHECY ON MOUNT OLIVET.

1 And Jesus, going out, was departing from the temple; and His disciples came near to show Him the buildings of the temple. 2 But, He, answering, said to them, "See ye not all these things? verily I say to you, there shall in no wise be left here a stone upon a stone, that shall not be thrown down."

3 And, while He was sitting on the mount of Olives, the disciples came to Him privately, saying, "Tell us when shall these things be, and what *is* the sign of Thy coming and, of the end of the age."[1]

4 And Jesus, answering, said to them, "Take heed that no one lead you astray; 5 for many will come in My name, saying, 'I am the Christ,' and will lead many astray. 6 And ye will hear of wars and rumors of wars. See that ye be not troubled, for these things must come to pass; but the end is not yet. 7 For nation will rise up against nation, and kingdom against kingdom; and there will be famines and earthquakes in various places. 8 But all these are a beginning of travail.[2] 9 Then will they deliver you up to tribulation, and will slay you; and ye will be hated by all the nations for My name's sake. 10 And then will many be caused to stumble, and will deliver up one another, and hate one another; 11 and many false prophets will arise, and will lead many astray; 12 and, because lawlessness abounds, the love of many will grow cold. 13 But he that endures to *the* end, the same shall be saved. 14 And this Gospel of the Kingdom shall be preached in all the inhabited earth for a testimony to all the nations, and then shall the end come.

15 "When, therefore, ye see the abomination of the desolation which was spoken of through Daniel the prophet, standing in the holy place, (let him that reads understand), 16 then let those in Judæa flee into the mountains; 17 let him who is on the house-top not go down to take away the things out of his house; 18 and let him who is in the field not turn back to take his garment. 19 But woe to the women with child, and to those giving suck, in those days! 20 And pray, that your flight be not in winter, nor on a sabbath;

1 Or, *dispensation.*

2 Gr. *Birth-pangs.*

NOTES ON CHAPTER XXIV.

This prophecy has a double reference; first, to the destruction of the temple and Jerusalem; and, secondly, to the close of this age, or dispensation; the former being a local type of what is to be world-wide in the latter. (Luke 21:36; Rev. 3:10). The providential coming of the Son of Man to destroy the temple and city, which was to be done before that generation should pass away, shadows forth His majestic coming at the end of the age.

1 *The temple;* built after the return from the Babylonish captivity, and greatly enlarged by Herod, but finally destroyed in A. D. 70 under orders of the Roman general Titus.

2 *Thrown down;* indicating the violence with which the temple was destroyed about thirty-seven years later.

4-8 The events here prophesied of had their primary fulfillment between 33 and 70, A. D.; but they are to have a much wider fulfillment just preceding the visible second coming of Christ. (see Zech. 14:3-21; Rev. 19:11-21); the great tribulation period of (possibly) seven years, occurring between the rapture (I Cor. 15:51, 52; I Thess. 4:15-17), and His visible coming with His saints (Zech. 14:5; Jude 14), to restore order to this planet, and inaugurate His blissful reign, (Rev. 20:1-4; Zech. 14:9; Isa. 65:17-25). "*I am the Christ;*" history informs us that there were such claimants before the destruction of Jerusalem; and others are making the same impious claim now.

9 *Ye will be hated by all the nations;* this had a primary fulfillment in the persecutions that followed the Christian Jews and gentiles; but it will have a more intense fulfillment, when Satan with his organized earthly allies shall undertake to blot out Christianity from the earth. (see Rev. 12:13, 17; 13:7).

10 *Caused to stumble;* will forsake Christ, to save their lives.

13 *He that endures to the end;* one who continues to follow Christ regardless of all perils, is the one who is promised salvation.

14 *Preached in all the inhabited earth;* that portion of it known to the Roman world had the Gospel preached in it before the destruction of Jerusalem. (Col. 1:6, 23; Rom. 10:18); but it is to be "preached in all the world for a testimony to all the nations," and for gathering a people from among the gentiles for His name, before His visible second coming. (Acts 15:14). The Gospel of the Kingdom, or the good news of the coming Kingdom, has not been very generally preached.

15 *The abomination of the desolation;* possibly referring primarily to the eagles of the Roman standards that desecrated the temple and "the holy city" just before its destruction by the Romans, (Dan. 9:27; 12:11); but looking forward to "the abomination of the desolation" that will be realized during "the tribulation the great," after the setting up of the image of the beast, (see Rev. 13:13-17; 16:2).

16 *Flee into the mountains;* to escape death at the hands of the Roman soldiers.

17 *On the house-top;* the tops of the houses were then made flat, so that persons often prayed, slept, or worked on them. *To take away the things;* there would be no time to take anything with them.

19 *Woe;* because of the increased difficulty of fleeing.

20 *Winter;* because it would then be more perilous to escape. *Sabbath day;* it would make them violators of the sabbath after the letter at least. The austerities of sabbath observances would stand in the way of their escape, and they would appear as desecraters of the day.

21 for there will be great tribulation, such as has not happened from the beginning of the world until now; no, nor ever shall be. 22 And, unless those days should be shortened, no flesh could be saved; but for the sake of the elect, those days will be shortened. 23 Then, if any one shall say to you, 'Behold, here *is* the Christ!' or 'There,' believe *it* not; 24 for there will arise false Christs and false prophets; and they will give great signs and wonders, so as to lead astray, if possible, even the elect. 25 Behold, I have foretold you. 26 If, therefore, they say to you, 'Behold, He is in the wilderness;" go not forth; 'Behold, *He is* in the secret chambers,' believe *it* not. 27 For, as the lightning comes forth from the east, and shines unto *the* west, so shall be the coming[3] of the Son of Man. 28 Wheresoever the carcase is, there the eagles will be gathered together.

29 "And, immediately after the tribulation of those days, the sun will be darkened, and the moon will not give her light, and the stars will fall from the heaven, and the powers of the heavens will be shaken; 30 and then will appear the sign of the Son of Man in heaven; and then will all the tribes of the earth mourn, and they shall see the Son of Man coming on the clouds of heaven with power and great glory. 31 And He will send forth His angels, with *the sound* of a great trumpet, and they will gather together His elect from the four winds, from[4] one end of the heavens to the other.

32 "Now from the fig tree learn the parable: When already its branch becomes tender, and the leaves are putting forth, ye know that the summer *is* near; 33 even so ye, when ye see all these things, know that it[5] is near, at *the* doors. 34 Verily I say to you, this generation will not pass away, until all these things come to pass. 35 The heaven and the earth will pass away, but My words shall not pass away. 36 But concerning that day and hour, no one knows, not even the angels of Heaven, neither the Son, but the Father only. 37 For as the days of Noe *were*, so shall be the coming of the Son of Man. 38 For, as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until *the* day on which Noe entered into the ark, 39 and they knew not until the flood came, and took *them* all away; so will be the coming of the Son of Man. 40 Then two men will be in the field; one is carried off, and one is left

3 Or, *presence.*

4 Gr. *From bounds of the heavens to bounds.*

5 *His coming.*

21 *Then shall be great tribulation;* it is said that 1,100,000 Jews were slain or perished in Jerusalem; and, in other parts of the country adjacent, 250,000 more; while 97,000 were sold into bondage. This is a type of what is to take place on a world-wide scale in the reign of the Anti-Christ during the great tribulation; this latter being world-wide, (see again Rev. 3:10; 13:7).

22 *Days shortened;* days of distress and dire persecution; having, probably, a double reference as above, (see Jer. 30:7; Dan. 12:1; Zech. 12:10, etc.).

23-27 All false Christs who are confined merely to some given locality—as in the wilderness, secret chambers, etc.—are to be repudiated; because, at His second visible coming, His appearance will be as the lightning that shines from the east to the west.

28 *Where the carcass is, there the eagles will be gathered together;* where the Jews are, there will the destructive Romans be. Or, applied to the period just preceding our Lord's second visible coming, wherever Christians can be found, there the forces of the Anti-Christ will swoop down upon them, like savage birds of prey, (Rev. 9:6; 13:7; 12:17).

29 *Sun darkened;* applying to things yet future, (see Isa. 13:10; Ezek. 32:7; Joel 2:10, 31), and preceding the second coming of our Lord to the earth.

30 *The sign of the son of Man;* sign of His coming. *Shall see the Son of Man;* when He comes to take vengeance on His enemies, (II Thess. 1:7-10; Jude 14).

31 *Send forth His angels;* after Christ has destroyed the armies of the beast, or Anti-Christ (Zech. 14:12; Rev. 19:19-21), He will send forth His angels (possibly these may be His messengers of the overcoming type—see Rev. 3:21; 14:4), to gather up, and organize the world under His rule, (Zech. 14:9, 16-19).

32, 33 *From the fig tree;* as the budding of the fig tree proclaims the near approach of summer, so the events above enumerated declare that the coming of Christ is near. Is the return of the Jews to Palestine, which is increasing more and more, the beginning of the "blighted fig tree" (ch. 21:19) to bud again?

34 *This generation shall not pass away;* referring, no doubt, to the destruction of Jerusalem, the portion of the prophecy in which His disciples were more immediately interested.

36 *Of that day;* the day of His coming to judge the world. *No one knows;* men may guess, and *reason* from uncertain premises, and fix a time for His coming, but it amounts to little more than a *guess*. *Neither the Son;* as a man; of course, as God (John 1:1; Isa. 9:6), Jesus knew all things.

37-39 *Noe;* the Greek for Noah, (Gen. 7:1). The world will be absorbed in secular and social matters, when Christ comes; and it will be very wicked, too; and the people will be found unprepared to meet Him.

40, 41 *One carried off . . . one left behind;* referring to the rapture (I Cor. 15:51, 52; I Thess. 4:15-17), when only those who are prepared will be caught up; and the others, because not prepared, will be left behind. This refers to Christ's coming in the mid-heavens to receive the watching, ready

behind; 41 two women will *be* grinding at the mill, one is carried off, and one is left behind. 42 Watch ye, therefore, because ye know not in what day your Lord is coming. 43 But know this, that, had the householder known at what watch the thief would come, he would have watched, and would not have suffered his house to be broken through.[6] 44 Therefore, be ye also ready; for, in an hour that ye think not, the Son of Man is coming.

45 "Who, then, is the faithful and wise servant whom his lord set over his household, to give them their food in season? 46 Happy *is* that servant whom his lord, when he comes, shall find so doing. 47 Verily I say to you, that he will appoint him over all his possessions. 48 But, if that evil servant shall say in his heart, 'My lord is delaying,' 49 and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; 50 the lord of that servant will come in a day when he is not expecting *him*, and in an hour when he knows not, 51 and will cut him asunder, and appoint his portion with the hypocrites. There will be the weeping, and the gnashing of teeth!"

6 Gr. *Be dug through.*

ones, and not to His visible coming with the saints, (see again Zech. 14:5; Jude 14; Rev. 19:19). A Christian who is not *ready* will be left behind at the rapture, and remain on earth to go into the tribulation, and may share in martyr honors later, (Rev. 20:4).

42 *Ye know not;* it was true of the disciples, and it is true of Christians now, that they do not know the hour, or the day, or the year, of His coming.

44 *Be ready;* for His coming in whatever way, whether to take our spirits to Heaven (John 14:2, 3), or His coming as Bridegroom, (ch. 25:1-13).

45-51 *To give them their food in season;* ministers of the Gospel ought to expound the Scriptures to those under their care; giving them, among other things, the doctrine of Christ's second coming, with instructions as to how they may be *ready* to meet Him. Those who do this faithfully will have a glorious place in the blissful reign of Christ on the earth; while those who do not feed their flocks properly, and do not teach them the doctrine of Christ's second coming, will have a dreadful doom to meet. It is not the outward signs of His coming, but the commands of Jesus to watch and be ready, that should inspire us to zeal and watchfulness. The prophetic order of events, bearing on the second coming of our Lord, seems to be thus: 1. His coming in the mid-heavens for His bride; 2. The great tribulation; 3. The visible coming of the Lord with His saints; 4. The destruction of the armies of the Anti-Christ, or beast, and the capture of the beast, false prophet, and Satan; and then the inauguration of the Millennial reign, etc.

CHAPTER XXV.

1 "Then the Kingdom of Heaven will be likened to ten virgins, who, taking their lamps, went forth to meet the bridegroom. 2 And five of them were foolish, and five wise; 3 for the foolish, taking their lamps, did not take oil with them; 4 but the wise took oil in the vessels with their lamps. 5 Now, the bridegroom tarrying, they all became drowsy, and were sleeping; 6 but at midnight a cry has been made, 'Behold, the bridegroom! Come ye forth to meet him!'

7 "Then all those virgins arose, and trimmed their lamps. 8 And the foolish said to the wise, 'Give us of your oil, because our lamps are going out.' 9 But the wise answered, saying, 'Perhaps there will not be enough for us and you; go rather to those who sell, and buy for yourselves.' 10 And, while they were going away to buy, the bridegroom came, and the ready *ones* went in with him to the marriage feast; and the door was shut.

11 "And afterward come also the remaining virgins, saying, 'Lord, Lord, open to us!' 12 But he, answering, said, 'Verily

NOTES ON CHAPTER XXV.

1 *Then;* at the time of the rapture, when "one will be taken, and one will be left," (ch. 24:40, 41). *To meet the bridegroom;* Christ is the Bridegroom; and He is coming *for* His bride. (I Cor. 15:51, 52; I Thess. 4:15-17).

2-7 *The foolish . . . the wise;* they were all virgins; differing in one important thing: viz., the foolish were not filled with the Spirit, (the oil being a symbol of the Spirit) but the wise were so filled. Both seem to have been Christians; but the foolish, like the vast majority of Christians of the present day, were not fully consecrated; hence were not Spirit-filled, and therefore not ready to meet the Bridegroom; and hence they were left behind to go into the tribulation.

8 *Give us of your oil;* the foolish virgins now saw that their defect was radical: but the wise could not supply them; for they had no excess. Every one must get ready for himself, and not depend upon others.

9 *Buy for yourselves;* each Christian must receive the Holy Spirit for himself; and this is a real transaction, in which one gives himself to God, and by faith receives the Holy Spirit, (Gal. 3:2, 14; Luke 11:13; Mark 11:24).

10 *While they were going to buy;* while they were seeking to get the Holy Spirit. *The ready ones went in with him;* the Spirit-filled are the ready ones; and these go to the marriage feast.

11 *Afterward came also the others;* they seem to have gotten the oil, but too late to enter.

12 *I know you not;* as the ready guests for this occasion. They were probably now prepared for martyrdom, and, if so, would come up with martyr honors at the last: (Rev. 20:4). Christians who are not cut loose from the

I say to you, I know you not.' 13 Watch, therefore, because ye know not the day, nor the hour!

14 "For *it is* as when a man, going abroad, called his own servants, and delivered to them his goods: 15 and to one, indeed, he gave five talents; and to another, two; and to another, one—to each according to his own ability; and he went abroad.

16 "Straightway the one receiving the five talents, going, traded with them, and gained five others. 17 Likewise he also who *received* two gained other two. 18 And he who received one, going away, digged in the earth, and hid his lord's money.[1] 19 And, after a long time, the lord of those servants comes, and makes a reckoning with them. 20 And the one who received the five talents, coming forward, brought other five talents, saying, 'Lord, you delivered to me five talents; behold, I gained other five talents.' 21 His lord said to him, 'Well done, good and faithful servant; you were faithful over a few things, I will set you over many; enter into the joy of your lord.'

22 "He also, who *received* the two talents, coming near, said, 'You delivered to me two talents; behold, I gained other two talents.' 23 His lord said to him, 'Well done, good and faithful servant; you were faithful over a few things; I will set you over many things: enter into the joy of your lord.'

24 "And he *who received* the one talent, having come, said, 'Lord, I knew you, that you are a hard man; reaping where you did not sow, and gathering where you did not scatter; 25 and, being afraid, going away, I hid your talent in the earth: behold, you have your own.' 26 But his lord, answering, said to him, 'Wicked and slothful servant! You knew that I reap where I did not sow, and gather where I did not scatter. 27 It behooved you, therefore, to put my money to the bankers; and, *at my* coming, I would have received my own with interest. 28 Take from him, therefore, the talent, and give it to him who has the ten talents.' 29 For, to every one that has, shall be given, and he shall be made to abound; but from him that has not shall be taken away even what he has; 30 and cast out the unprofitable servant into the outer darkness: there will be the weeping, and the gnashing of teeth!

31 "And, when the Son of man cometh in His glory, and all the angels with Him, then will He sit on *the* throne of His glory; 32 and there will be gathered before Him all the nations; and He will sep-

1 Gr. *Silver.*

world, are not ready to meet Christ; though, after the rapture, and before "the great tribulation" actually begins, they may receive the Holy Spirit, and get ready for the martyrdom that awaits all who miss the rapture.

13 *Watch;* because you do not know when He is coming. This is the practical application of the parable.

14 *Delivered to them his goods;* this parable represents God as the Giver of all blessings, the recipients as accountable to Him; and this suggests the great importance of making the best possible use of the gifts bestowed.

15 *To each according to his own ability;* God distributes His gifts according to the ability of His people to use them.

16 *Traded with them;* making the best possible use of his opportunities.

18 *Hid his lord's money;* so that he might not bother about it. The sequel shows that a failure to improve one's opportunities will subject one to dreadful punishment.

19 *The lord of those servants;* referring to Jesus Christ, when He comes to judgment.

21 *I will set you over many;* I will promote you to a higher position in my service. The faithful ones will have much honor bestowed upon them hereafter.

23 *Good and faithful servant;* this servant receives the same commendation as the one who gained five talents; though, doubtless, his future promotion would be, all else equal, in the same ratio as the gifts bestowed and as their gains.

24 *You are a hard man;* indolence is often associated with insolence. Sinners who have wasted their opportunities often have hard thoughts of God.

26 *You knew that I reap;* taking you on your own ground, why did you not make the proper use of your talent? You say you knew the facts in the case; why then did you not use your opportunity?

27 *Bankers;* or persons who borrowed and loaned money. *My own with interest;* the original one talent and the accrued legal interest.

28 *Take, therefore;* as he would not use the talent, he could not have it any longer. It is a blessing to cancel one's opportunities for service, when he disregards them wholly; for thus one's opportunities for sinning in this way is abridged. *Who has the ten talents;* because (possibly) he has larger capacity for labor than the one who had the two.

29 *To every one who has;* the power to make use of opportunities. *Made to abound;* to have a great abundance of opportunities, which makes it possible for greater gains. *That has not;* no disposition or capacity to work for God. Such a person will have all such opportunities taken from him, and will be punished as he deserves.

30 *And cast out the unprofitable servant;* such are to be cast out, as it would here seem, by the faithful themselves; God making them assistants of His Son in the matter of pronouncing and executing judgment. (see I Cor. 6:2, 3; Dan. 7:22; Rev. 2:26; 3:21, etc.).

31 *Comes in His glory;* with His saints (Zech. 14:5; Jude 14, 15), to judge the living nations and individuals during His Millennial reign.

32 *All the nations;* or peoples of all the nations; showing that this is a judgment of living people.

arate them one from another, as the shepherd separates the sheep from the goats; 33 and He will set the sheep, indeed, on His right hand, but the goats on the left.

34 "Then will the King say to those on His right hand, 'Come, ye blessed of My Father! inherit the Kingdom prepared for you from the founding of the world: 35 for I hungered, and ye gave Me to eat; I thirsted, and ye gave Me drink; I was a stranger, and ye took Me in; 36 naked, and ye clothed Me; I was sick, and ye looked after Me; I was in prison, and ye came to Me.'

37 "Then will the righteous answer Him, saying, 'Lord, when did we see Thee hungering, and fed *Thee?* or thirsting, and gave Thee drink? 38 And when did we see Thee a stranger, and took Thee in; or naked, and clothed *Thee?* 39 And, when did we see Thee sick, or in prison, and came to Thee?'

40 "And, answering, the King will say to them, 'Verily I say to you, inasmuch as ye did *it* to one of My brethren, *even* the least, ye did *it* to Me.' 41 Then will He say also to those on the left hand, 'Depart from Me, ye accursed! into the eternal fire which was prepared for the Devil and his angels; 42 for I hungered, and ye did not give Me to eat; I thirsted, and ye gave Me no drink; 43 I was a stranger, and ye took Me not in; naked, and ye did not clothe Me; sick, and in prison, and ye did not look after Me.'

44 "Then will they also answer, saying, 'Lord, when did we see Thee hungering, or thirsting, or a stranger, or naked, or sick, or in prison, and did not minister to Thee?'

45 "Then will He answer them, saying, 'Verily I say to you, inasmuch as ye did *it* not to one of these least, ye did *it* not to Me?'

46 "And these shall go away into eternal punishment, but the righteous into eternal life."

33 *Sheep;* the true people of God. *Goats;* sinners.

34 *The Kingdom prepared for you;* referring, primarily, to the eternal Kingdom, which would embrace the Millennial Kingdom and all beyond through the ages of the ages.

37-39 *When did we see Thee hungering;* Christians do not always appear to believe that they are dealing with Christ Himself, when they are dealing with His disciples. Lord, give us the power to discern *Thy* spirit—Thy life, however small—in every true disciple of Thine, and then help us to know how we may most honor Thee in our treatment of each!

40 *Ye did it to Me;* implying the very intimate union existing between Christ and all true believers, so that whatever is done to one of them—whether good or bad—He considers as done to Himself.

41 *Into the eternal fire;* the abode of the wicked dead. *Prepared for the Devil and his angels;* but becomes the abode of all who side with the Devil, (see Rev. 20:10-15).

46 *Into eternal punishment . . . eternal life;* the duration of punishment seems to be the same as that of the bliss of Heaven. There is the same reason for believing—so far as this Scripture is concerned—that the punishment of Hell is unending, as for believing that the bliss of Heaven is endless. The thought of eternal suffering in Hell is unspeakably horrible; and it would be a great relief to know one of three things: First, that the wicked will be utterly extinguished; or second, that there will be a second probation offered to the lost in Hell; or, third, that all will be ultimately saved: but the Scriptures seem plainly to teach that we are to hope for no one of these alternatives. And there is nothing left to true believers but to believe God's word in the face of all opposition from men and demons.

CHAPTER XXVI.

CONSPIRACY TO BETRAY JESUS.

1 And it came to pass when Jesus finished all these words, He said to His disciples, 2 "Ye know that, after two days, the passover takes place, and the Son of Man is delivered up to be crucified."

3 Then the high priests and the elders of the people were gathered together into the court of the high priest who was called Caiaphas; 4 and they consulted together that they might take Jesus by guile and kill Him. 5 But they said, "Not during the feast, lest an uproar might arise among the people."

JESUS ANOINTED AT BETHANY.

6 Now, when Jesus was in Bethany, in the house of Simon the leper, 7 there came to Him a woman having an alabaster cruse of very precious ointment, and

NOTES ON CHAPTER XXVI.

1 *These words;* contained in the last two chapters, in reply to their question in ch. 24:3.

2 *The feast of the passover;* an annual Jewish feast, commemorating the passing over of the houses of the Israelites in Egypt, (Ex. 12:1-30); occurring from the 15th to the 21st of the month Abib, which corresponds in part to our month April. *The Son of Man . . . to be crucified;* as Jesus was the sacrifice prefigured by the paschal lamb, it was proper that He—the Antitype—should be sacrificed at the season of the passover.

6 *When Jesus was in Bethany;* this dates back to six days before the passover. (John 12:1).

7 *There came to Him a woman;* Mary, the sister of Martha and Lazarus. (John 12:3). *Alabaster;* a fine stone carved into an ornamental cruse, or box, or vase. *Oint-*

poured *it* down upon His head, while reclining at table. 8 And the disciples, seeing it, were much displeased, saying, "To what purpose is this waste? 9 For this might have been sold for much, and given to the poor!" 10 But Jesus, perceiving *it*, said to them, "Why do ye give trouble to the woman? for she wrought a good work for Me; 11 for the poor ye always have with you; but Me ye have not always. 12 For she, *in* pouring this ointment upon My body, did *it* with reference to My burial. 13 Verily I say to you, wheresoever this Gospel shall be preached in all the world, that also which this woman did shall be spoken of for a memorial of her."

14 Then one of the twelve, the one called Judas Iscariot, going to the high priests, 15 said, "What are ye willing to give me, and I will deliver Him up to you?" And they paid him thirty pieces of silver. 16 And from that time he was seeking an opportunity to deliver[1] Him up.

THE PASSOVER: THE OLD AND NEW FEAST.

17 And on the first *day* of the unleavened *bread* the disciples came to Jesus, saying, "Where dost Thou wish *that* we should prepare for Thee to eat the passover?" 18 And He said, "Go away into the city to such a one, and say to him, 'The Teacher says, My time is at hand; with you I observe the passover together with My disciples.' " 19 And the disciples did as Jesus directed them, and prepared the passover.

20 And, evening coming on, He was reclining *at table* with the twelve; 21 and, as they were eating, He said, "Verily I say to you, one of you will betray Me." 22 And, being exceedingly grieved, they began to say to Him, each one, "Is it I, Lord?" 23 And He, answering, said, "He who dipped with Me *his* hand in the dish, the same will betray Me. 24 The Son of Man, indeed, goeth, as it has been written of Him, but woe to that man by whom the Son of Man is betrayed! It were good for him, if that man had never been born!"

25 And Judas, who betrayed Him, answering, said, "Is it I, Rabbi?" He says to him, "You said *it*."

26 And, as they were eating, Jesus, taking a loaf and blessing *it*, broke *it*, and giving to His disciples, said, "Take, eat, this is My body." 27 And, taking a cup, and offering thanks, He gave to the disciples, saying, "Drink of it, all *ye;* 28 for this is My blood of the covenant,[2] which is shed in behalf of many for remission of sins. 29 And I say to you, I will not drink henceforth of this product of the vine, until that day when I drink *it* new with you in the Kingdom of My Father." 30 And, having sung praises, they went out into the mount of Olives.

PETER'S DENIAL FORETOLD.

31 Then Jesus saith to them, "All ye

1 Or, *betray.*

2 Or, *testament.*

ment; perfume. *Poured it down upon His head;* while He was reclining at a meal. This was a liquid perfume.

8 *To what purpose is this waste;* this is ascribed to Judas Iscariot in John 12:4, which seems to have been sanctioned by others of the disciples. Compare Mark 14:4.

10 *She wrought a good work for Me?;* Jesus appreciated her loving sacrifice; nor did *He* think it excessive. Those who deal niggardly with Christ do so because they underestimate His character. We should give Him our best—our all.

12 *With reference to My burial;* it was a custom to anoint or embalm with spices the dead body before burial. Jesus says this may be taken as my preparation for burial.

13 *A memorial of her;* her memory has been perpetuated by this act.

15 *Thirty pieces of silver;* thirty shekels of silver, about fifteen dollars in value, which was the price of a servant's life, (Ex. 21:32).

17 *On the first day of unleavened bread;* meaning the first day of the feast of the passover; unleavened bread being used at this feast—that is, bread that had no leaven, or fermented element in it. *Eat the passover;* the paschal lamb which was eaten on that occasion.

18 *To such a man;* this showed the superhuman knowledge of Jesus, and also His far-reaching providence.

24 *As it has been written;* Ps. 41:9; Isa. 53:4-10. *Good for him;* because of the suffering awaiting his great crime.

26 *This is My body;* the bread represents His body. Jesus here uses a metaphor, as He often did. "I am the Vine, ye are the branches" (John 15:5); "The seven good kine are seven years." (Gen. 41:26); "*He is a Rock.*" (Deut. 32:4)—these are instances of the use of metaphors, which are easily understood. "This is My body," is easily understood, if one does not mean to pervert the truth.

28 *This is My blood;* represents My blood. The bread and wine, partaken of as a memorial of Christ's death, declare His vicarious sufferings, in behalf of sinners.

29 *When I drink it with you new;* in the blissful reign of Christ on earth during the Millennium, as is likely. There is no proof that Jesus ever drank of the wine after the occasion on which the Supper was instituted. And it would hardly be proper to say that Jesus meant that *He* would partâke of the Supper with His disciples, eating and drinking the emblems of His own body and blood, during His personal absence from His disciples. But, if we understand that He had reference to His reunion with His disciples in the Millennial reign, all seems simple, (see ch. 19:28; Acts 15:14-17; Rev. 20:1-4, etc.).

31 *Stumble at Me;* the disciples seemed unable to understand that Jesus was to be crucified; hence, when He

will be made to stumble because of Me this night; for it has been written, 'I will smite the Shepherd, and the sheep of the flock will be scattered abroad.' 32 But, after I am raised up, I will go before you into Galilee."

33 But Peter, answering, said to Him, "If all should be offended in Thee, I will never be offended." 34 Jesus said to him, "Verily I say to you, that this night, before a cock crows, you will thrice deny Me." 35 Peter says to Him, "Even if I must die with Thee, I will not deny Thee." Likewise also said all the disciples.

HIS AGONY IN THE GARDEN.

36 Then cometh Jesus with them into a place called Gethsemane, and saith to the disciples, "Sit ye here, while I, going yonder, pray." 37 And, taking with Him Peter, and the two sons of Zebedee, He began to be grieved and to be in distress. 38 Then saith He to them, "My soul is exceedingly sorrowful even unto death! Abide ye here, and watch with Me."

39 And, going forward a little, He fell on His face, praying, and saying, "My Father, if it is possible, let this cup pass away from Me: nevertheless not as I will, but as Thou *wilt*." 40 And He cometh to the disciples, and findeth them sleeping, and saith to Peter, "Were ye thus unable to watch with Me one hour? 41 Watch, and pray, that ye enter not into temptation. The spirit, indeed, is willing,[3] but the flesh is weak." 42 Again, a second time, going away, He prayed, saying, "My Father, if it is not possible that this *cup* should pass away except I drink *it*, Thy will be done." 43 And, coming again, He found them sleeping; for their eyes were heavy. 44 And, leaving them, going away again, He prayed a third time, saying again the same words.

45 Then He cometh to the disciples, and saith to them, "Sleep on *the* remaining time, and take your rest. Behold the hour has drawn near, and the Son of Man is betrayed into *the* hands of sinners. 46 Arise, let us be going. Behold, he who is betraying Me is at hand."

THE BETRAYAL AND ARREST.

47 And, while He is yet speaking, behold, Judas, one of the twelve, came, and with him a large multitude, with swords and clubs, from the high priests and elders of the people. 48 And he who was betraying Him gave them a sign, saying, "Whomsoever I kiss, He it is; seize Him."

49 And immediately coming to Jesus, he said, "Hail, Rabbi!" and kissed Him. 50 But Jesus said to him, "Comrade, *do* that for which you are present!" Then, coming near, they laid hands on Jesus, and took Him.

51 And, behold, one of those with Jesus stretching forth his hand, grasped his sword; and, smiting the servant of the high preist, he struck off his ear.

52 Then saith Jesus to him, "Return your sword to its place; for all taking a sword will perish by a sword. 53 Or do you think that I cannot call upon My Father, and He will place beside Me, even now, more than twelve legions of angels? 54 How, then, could the Scriptures be fulfilled, that thus it must be?"

3 *Ready*, or *forward*.

surrendered to His enemies, they were utterly dumbfounded, and fled away from Him and His captors. *Written;* Zech. 13:7.

32 *Go before you into Galilee;* ch. 28:7.

34 *You will thrice deny Me;* vs. 70-74.

35 *To die with Thee;* Peter and all the other apostles thought they would be willing to die with Jesus, rather than to deny Him, so were they after Pentecost, (Acts 2).

36 *Gethsemane;* a garden on the west side of the mount of Olives.

37 *Two sons of Zebedee;* James and John.

38 *Even unto death;* the pressure of the world's guilt upon Him well-nigh killed Him before He reached the cross.

39 *This cup;* the sufferings that came upon Him on account of His assuming the world's guilt. *Nevertheless;* thank God for this "nevertheless!"

41 *Watch and pray;* these are most effective agencies against temptation; and the disciples were soon to have their faith severely tested. *The spirit;* their spiritual being, or new man. *The flesh;* referring more particularly to their tired bodies; the expression is often used to denote the depravity of human nature, or the weaknesses which make one a prey to temptation.

45 *Sleep on the remaining time;* probably meaning that, as they were unable to watch with Him during the period of His deepest agony, they might continue to sleep until His enemies should come—which proved to be but a very brief period. (v. 47).

51 *One of those;* Peter.

53 *Twelve legions;* at this time a Roman legion consisted of six thousand men. The Saviour meant a large number—ample to protect Him against all the foes of earth and Hell.

54 *How, then, could the Scriptures be fulfilled;* the Scriptures that foretold His sufferings, (see, again, Isa. 53; Dan. 9:24-26, etc.). Hence, He waived His right to self-protection, that He might fulfill the Scriptures, and bring in everlasting righteousness.

55 In that hour Jesus saith to the multitudes, "Did ye come out as against a robber, with swords and clubs, to arrest Me? Daily with you, in the temple, I was wont to sit, teaching, and ye seized me not. 56 But all this has come to pass, that the writings of the prophets might be fulfilled." Then all the disciples, forsaking Him, fled.

57 And those who seized Jesus led Him away to Caiaphas the high priest, where the scribes and the elders were gathered together.

58 And Peter was following Him afar off to the court of the high priest; and, entering within, he was sitting with the attendants to see the end.

JESUS BEFORE THE HIGH PRIEST.

59 And the high priests and the whole Sanhedrin were seeking false witness against Jesus, that they might put Him to death; 60 and they did not find *any*, though many false witnesses came forward. But afterward two false witnesses, coming forward, 61 said, "This *Man* said, 'I am able to destroy the temple of God, and to build *it* in three days.' "

62 And the high priest, standing up, said to Him, "Answerest Thou nothing? What are these testifying against Thee?" 63 But Jesus was silent. And the high priest said to Him, "I adjure[4] Thee by the living God, that Thou tell us whether Thou art the Christ, the Son of God!" 64 Jesus saith to him, "You said it: nevertheless I say to you, henceforth ye shall see the Son of Man sitting on the right hand of power, and coming on the clouds of heaven."

65 Then the high priest rent his garments, saying, "He blasphemed! What further need have we of witnesses? Behold, ye just now heard the blasphemy! 66 What think ye?" And they answering, said, "He is worthy[5] of death." 67 Then did they spit in His face, and buffet Him. And others smote *Him*, 68 saying, "Prophesy to us, O Christ, who is he that struck Thee?"

PETER'S DENIAL.

69 And Peter was sitting without, in the court; and a certain maid-servant approached him, saying, "And you were with Jesus the Galilæan!" 70 But he denied before *them* all, saying, "I know not what you are saying."

71 And another maid saw him, when he walked out into the porch, and says to those there, "This *man* was with Jesus the Nazarene." 72 And again he denied with an oath, "I do not know the Man." 73 And after a little while, those who stood by, having come, said to Peter, "Truly you also are one of them; for even your speech makes you manifest."

74 Then began he to curse and swear, "I do not know the Man." And straightway a cock crowed. 75 And Peter remembered the word of Jesus, saying, "Before a cock crows, you will thrice deny Me." And, going forth without, he wept bitterly.

4 *Put on oath.*

5 *Guilty of death.*

56 *Then all the Disciples . . . fled;* as foretold in v. 31.

58 *Peter was following Him afar off;* to keep out of the way of danger. *To see the end;* the result of the trial.

60 *Did not find any;* they had already determined that He should be killed, and now they were hunting up some testimony that might give them some excuse.

61 *Able to destroy the temple of God;* this was false, both in word and in His meaning. His rising again the third day, (see John 2:19-22), was what He referred to.

63 *I adjure you;* I put you on your oath to answer truly.

64 *You said it;* probably meaning that he had the truth: viz., "I am the Son of God." *Sitting . . . and coming;* this was a claim of divine honor and majesty.

65 *Rent his garments;* as an expression of great indignation. *The blasphemy;* in claiming to be the Son of God and the Judge of men.

66 *What think ye?;* what do you think about it? *He is worthy of death;* the crime merits death; referring probably to Deut. 24:16, as the law which they supposed He had violated.

67 *Prophesy to us;* they had previously covered His face, (Mark 14:65); and, in cruel mockery of His claim to be the Son of God, they now ask Him to display His knowledge, by telling them who it was that smote Him.

70 *I know not what you are saying;* think of the bold Peter denying that he understood what the maid said to him! "Let him that thinks he stands take heed lest he fall," (I Cor. 10:12).

73 *Your speech makes you manifest;* identifies you with *the Galilæan.*

74 *Curse and swear;* imprecating curses on his head, if he were not telling the truth. This was the hour of triumph for Satan!

75 *And Peter remembered the word of Jesus;* v. 34. *Wept bitterly;* on account of his great sin in denying Jesus.

While condemning Peter, let us not deny our Saviour in failing to follow His example of devotion to our Father, and in obeying all the word of God that was meant to control our lives.

CHAPTER XXVII.

JESUS TAKEN BEFORE THE GOVERNOR.

1 And, when morning came, all the high priests and elders of the people took counsel against Jesus, so as to put Him to death; 2 and, binding Him, they led *Him* away, and delivered Him up to Pilate, the governor.

JUDAS HANGS HIMSELF.

3 Then Judas, who betrayed Him, seeing that He was condemned, repenting, brought back the thirty pieces of silver to the high priests and the elders, 4 saying, "I sinned, having betrayed innocent blood." But they said, "What *is that* to us? You may see to that." 5 And, throwing the pieces of silver into the temple, he withdrew; and, going away, he hanged himself.

6 And the high priests, taking the pieces of silver, said, "It is not lawful to cast them into the treasury, since it is the price of blood." 7 And, taking counsel, they bought with them the field of the potter, for a burial-place for the strangers. 8 Wherefore, that field was called "A field of blood" until this day.

9 Then was fulfilled that spoken through Jeremiah the prophet, saying, "And they took the thirty pieces of silver, the price of Him Who *was* priced, Whom some of the sons of Israel priced, 10 and gave them for the potter's field, as the Lord directed me."

JESUS BEFORE PILATE.

11 And Jesus stood before the governor, and the governor questioned Him, saying, "Art Thou the King of the Jews?" And Jesus said to him, "You say *it*." 12 And, while He was being accused by the high priests and elders, He answered nothing. 13 Then says Pilate to Him, "Hearest Thou not how many things they testify against Thee?" 14 And He did not answer him, not even to one word; so that the governor greatly wondered.

15 And at *the* feast the governor was accustomed to release to the multitude one prisoner, whom they desired; 16 and they then had a noted prisoner called Barabbas. 17 When, therefore, they were gathered together, Pilate said to them, "Whom do ye desire *that* I should release to you? Barabbas or Jesus Who is called Christ?" 18 For he knew that because of envy they delivered Him up.

19 And, while he was sitting on the judgment seat, his wife sent to him, saying, "*Have* nothing to do with that Righteous One; for I suffered many things today in a dream because of Him."

20 But the high priests and the elders persuaded the multitudes, that they should ask for Barabbas, and destroy Jesus. 21 And the governor, answering, said to them, "Which of the two do ye desire that I should release to you?" And they said, "Barabbas."

22 Pilate says to them, "What, then, shall I do to Jesus Who is called Christ?" They all say, "Let Him be crucified."

23 But he said, "Why, what evil did He perform?" And they were crying out the more, saying, "Let Him be crucified!"

24 And Pilate, seeing that it availed nothing, but rather a tumult was being made, taking water, washed his hands before the multitude, saying, "I am innocent of[1] the blood of this *Man*. Ye shall see to

1 Gr. *From.*

NOTES ON CHAPTER XXVII.

1 *To put Him to death;* this had been determined upon already; and His claim to be the Son of God served as the pretext for the execution of their purpose.

2 *Delivered Him to Pilate;* because the Jews had no authority to take life; that being reserved for the Roman government, whose principal representative at Jerusalem was Pilate.

3 *Repenting;* of his great crime in betraying Jesus, Whom he knew to be innocent. This was unavailing repentance. The crime was so great, that it admitted of no effective repentance, or real change of mind, (see ch. 26:23).

4 *What is that to us?;* the men that could have deliberately planned the death of Jesus, were not capable of real sympathy.

5 *Hanged himself;* committed suicide to get rid of his torment, but he did not succeed in this, (see Luke 16:23, 24).

6 *Treasury;* the place where the contributions of the people for the support of the temple were kept.

7 *Potter's field;* a place where earthenware had been made. *Strangers;* those who came from other countries, and might die in Jerusalem while on a visit there.

8 *Until this day;* at the time Matthew wrote this Gospel.

9 *The thirty pieces of silver;* this is not in Jeremiah, but in Zech. 11:12, 13.

14 *The governor greatly wondered;* at the silence of Jesus, Who put in no plea to save Himself. No one there but Jesus knew that He came into the world for the express purpose of dying on the cross, to expiate human guilt; hence He did not wish to clear Himself, (Isa. 53:7).

18 *Envy;* at His growing popularity and growing influence among the people.

19 *That Righteous One;* do not condemn Him—take no part against Him.

20 *Should ask for Barabbas;* they deliberately chose a robber and murderer instead of Jesus!

it." 25 And all the people, answering, said, "His blood *be* upon us, and upon our children."

26 Then he released to them Barabbas; but, having scourged Jesus, he delivered *Him* up to be crucified.

JESUS MOCKED BY THE ROMAN SOLDIERS.

27 Then the soldiers of the governor, taking Jesus into the Prætorium, gathered to Him the whole band. 28 And, having stripped Him, they put on Him a scarlet robe; 29 and, having platted a crown of thorns, they put it on His head, and a reed in His right hand; and, kneeling before Him, they mocked Him, saying, "Hail, King of the Jews!" 30 And, having spit on Him, they took the reed, and smote Him on the head; 31 and, when they mocked Him, they took off the robe from Him, and put on His own garments, and led Him away to crucify Him.

THE CRUCIFIXION.

32 And, coming out, they found a man of Cyrene, Simon by name: him they impressed to bear the cross. 33 And, having come to a place called Golgotha, that is to say "Place of a skull," 34 they gave Him to drink wine mingled with gall; and, having tasted *it*, He would not drink.

35 And, having crucified Him, they divided His garments among them, casting lots; 36 and, sitting down, they watched Him there. 37 And they put over His head His accusation, "THIS IS JESUS THE KING OF THE JEWS." 38 Then are there crucified with Him two robbers, one on the right hand and one on the left.

39 And those passing by were reviling Him, wagging their heads, 40 and saying, "Thou Who destroyest the temple and buildest it in three days, save Thyself: if Thou art the Son of God, come down from the cross." 41 Likewise also the high priests, mocking, with the scribes and elders, were saying, 42 "Others He saved, Himself He cannot save! King of Israel is He! let Him now come down from the cross, and we will believe Him! 43 He has trusted in God; let Him deliver Him now, if He desires Him; because He said, 'I am God's Son.'"

44 And the robbers, who were crucified with Him, were reproaching Him with the same thing.

45 And from the sixth hour there came darkness over all the land until the ninth hour. 46 And, about the ninth hour, Jesus cried with a loud voice, saying, "ELI, ELI, LAMA SABACHTHANI?" that is, "My God! My God! Why didst Thou forsake Me!"

47 And some of those standing there, hearing *it*, said, "This One is calling for Elijah. 48 And straightway one of them, running and taking a sponge, and filling it with vinegar, and putting it on a reed, was giving Him to drink. 49 But the rest said, "Let alone! Let us see whether Elijah is coming to save Him!"

25 *His blood be on us and on our children;* what a fearful imprecation, and how fearfully it has been realized for nearly nineteen centuries! Until the establishment of liberty in North America, the Jews, since A. D. 70, have suffered untold horrors!

26 *Scourged Jesus;* according to the inhuman custom of punishing a criminal before his execution!

27 *Prætorium;* the governor's palace.

28 *A scarlet robe;* in mockery of His claim to kingship; a purple or scarlet robe being a badge of royalty.

29 *A crown of thorns, . . . a reed;* to complete their mockery, they put a crown of thorns on His head, and a reed, as a scepter, in His hand.

32 *Cyrene;* a city in northern Africa. *Bear His cross;* they put the cross on Jesus first (John 19:17), but afterwards laid it on Simon.

33 *A place called Golgotha;* outside the city, (see Heb. 13:12). Golgotha means a skull, or place of a skull.

34 *Wine mingled with gall;* some suppose that this was designed to soothe the pains of the sufferers; this, however, is improbable, as compassion seemed not to be an element in these cruel tomentors. Any how, Jesus did not drink it; for He did not desire to make His sufferings less. He wished to drink the last drop of this bitter cup, (see Ps. 69:21).

35 *Casting lots;* to see who should have any particular piece, (Ps. 22:18).

36 *Watched Him there;* to see that no one should take Him down until orders were given to remove Him from the cross.

38 *Two robbers;* He was numbered with the transgressors, (Isa. 53:12).

40 *Destroy the temple;* one of their false accusations against Him, (ch. 26:61; John 2:19–21).

42 *Himself He cannot save;* this was false, in the sense in which they used the expression; but true in the sense that He would not escape the death He had chosen to die, as the sacrifice that was to put away sin, (Heb. 9:26).

44 *The robbers . . . with the same thing;* they joined with the rabble in upbraiding Jesus for a time; but one of them repented later, (see Luke 23:39–43).

45 *Sixth hour;* twelve o'clock.

46 *Eli;* a Chaldaic word, as then used in Judæa, meaning "My God." The whole expression *Eli, Eli, lama sabachthani,* is translated, "My God, My God, why didst Thou forsake Me." We will probably never know the full meaning of what the Saviour experienced at the moment when the Father forsook Him! *That* was part of the suffering Jesus had to endure in putting away sin! (see Ps. 22:1).

50 And Jesus, crying again with a loud voice, yielded[2] up His spirit.

51 And, behold, the veil of the temple was rent in two, from top to bottom; and the earth was shaken; and the rocks were rent; 52 and the tombs were opened; and many bodies of the saints who had fallen asleep were raised; 53 and, coming forth out of the tombs after His resurrection, they entered into the holy city, and appeared to many.

54 And the centurion, and those with him watching Jesus, seeing the earthquake, and the things that were taking place, were exceedingly frightened, saying, "Truly, This was God's Son!"

55 And many women were there, beholding from afar, who followed Jesus from Galilee, ministering to Him; 56 among whom were Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

57 And, evening having come, there came a rich man from Arimathæa, whose name *was* Joseph, who also himself was a disciple[3] of Jesus. 58 This man, going to Pilate, asked for the body of Jesus. Then Pilate ordered *it* to be given up. 59 And, taking the body, Joseph wrapped it in clean linen, 60 and laid it in his own new tomb, which he hewed out in the rock; and, having rolled a great stone to the door of the tomb, he went away. 61 And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.

THE SEPULCHRE SEALED AND GUARDED.

62 And on the morrow which, indeed, is *the day* after the Preparation, the high priests and the Pharisees were gathered together to Pilate, 63 saying, "Sir, we were reminded that that Deceiver said, *while* yet living, 'After three days I rise again;' 64 order, therefore, that the sepulchre be made secure until the third day, lest haply His disciples, coming, should steal Him away, and say to the people, 'He was raised from the dead;' and the last error will be worse than the first."

65 And Pilate said to them, "Ye have a guard; go your way, secure it, as ye know *how*." 66 And, going, they made the sepulchre secure, sealing the stone, in connection with the guard.

2 Or, *dismissed.* 3 Gr. *Discipled.*

50 *Yielded up His spirit*; gave up His life—expired.

51 *Veil of the temple;* that which separated "the holy of holies" from other parts of the temple. By this rending of the veil was signified that now the way into God's presence was opened by the blood of Jesus Christ, (Heb. 9:7, 8; 10:19, 20).

52 *Who had fallen asleep;* who had died in the Lord. *Arose;* but not till Christ's resurrection, as it is added in the next verse.

53 *The holy city;* Jerusalem.

54 *Centurion;* commander of a hundred men—who was the officer in command, when Jesus was crucified. *Truly this was the Son of God;* as He had professed to be.

57 *And evening having come;* some time after three o'clock, but we don't know just how long in this case.

58 *Asked for the body of Jesus;* God, no doubt, put it into the heart of Joseph to do this.

60 *His own new tomb;* thus was fulfilled the prophecy, "With the rich in His death," (Isa. 53:9).

64 *The sepulchre to be made secure;* to prevent the body of Jesus from being taken out of it by His disciples. *Last error worse than the first;* the first error, as they thought, was the influence that Jesus exerted over the people; now, if they should steal Him out of the tomb, and make the people believe that He had risen from the grave, the evil would be increased.

66 *Made it secure;* by sealing the stone and stationing a guard over it.

But all the powers of men and demons could not prevent Jesus from rising from the dead. He had died, and had been buried; and by His death He had put away sin; but now He rises from the dead, that we may get His resurrection life.

CHAPTER XXVIII.

THE RESURRECTION.

1 Now late in the week,[1] at the dawning of the first day of *another* week, came Mary Magdalene and the other Mary to see the sepulchre.

2 And, behold, there occurred a great commotion; for an angel of the Lord, descending out of Heaven, and coming near, rolled away the stone, and was sitting upon it. 3 And his appearance was as lightning, and his raiment white as snow; 4 and, from fear of him, those keeping watch were shaken, and became as dead.

1 *Near the end of the seven days.*

NOTES ON CHAPTER XXVIII.

1 *Late in the week;* or near the end of the sabbath. *At the dawning of the first day of another week;* referring to the first day after the Jewish sabbath—which is the Christian Sunday.

2 *Great commotion;* among the guard, because of the appearance of the angel, and his work in rolling away the stone.

3, 4 The appearance of the angel together with the work he did made the keepers *shake*—which is the word used above translated commotion.

5 And the angel, answering, said to the women, "Fear not; for I know that ye are seeking Jesus Who hath been crucified. 6 He is not here; for He arose, as He said. Come! see the place where the Lord was lying; 7 and, going quickly, say to His disciples, 'He arose from the dead;' and, behold, He is going before you into Galilee; there shall ye see Him; behold, I told you."

8 And, departing quickly from the sepulchre, with fear and great joy, they ran to announce *it* to His disciples.

9 And, behold, Jesus met them, saying, "Rejoice!" And they, coming to Him, held His feet, and worshiped Him. 10 Then Jesus saith to them, "Fear not, go your way, announce to My brethren that they go away into Galilee, and there shall they see Me."

THE STORY OF THE SOLDIERS.

11 And, as they were going, behold, some of the guard going into the city, reported to the high priests all that had happened. 12 And, having gathered together with the elders, and having taken counsel, they gave a large sum of silver to the soldiers, 13 saying, "Say ye that His disciples, coming by night, stole Him, while we were sleeping. 14 And, if this be heard by the governor, we will persuade him, and make you devoid of care."

15 And they, taking the silver, did as they were instructed. And this account was spread abroad among the Jews, until this day.

THE GREAT COMMISSION.

16 And the eleven disciples went into Galilee, to the mountain where Jesus appointed them; 17 and seeing Him, they worshiped *Him*, but some doubted. 18 And Jesus, coming near, spake to them, saying, "All authority was given to Me in Heaven and on earth: 19 going, therefore, disciple ye all the nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit; 20 teaching them to observe all things, whatsoever I commanded you; and behold, I am with you all the days, even to the end of the age."

6 *He is not here, for He arose;* this is the testimony of the angel to the women, Mary Magdalene and the other Mary, or Mary the wife of Cleophas and mother of James (the less) and Joses. *The Lord;* the Lord of angels and of men.

9 *Held His feet;* Jesus manifests Himself to them; and they embrace His feet, and worship Him.

10 *My brethren;* the disciples of Jesus. O isn't it an infinite honor to have such a brother as Jesus?

11 *The guard;* those appointed to guard the tomb of Jesus, to prevent His being stolen away.

12 *Having taken counsel;* the murderers of Jesus are now planning to prevent His resurrection from becoming known!

13 *His disciples stole Him while we were sleeping;* if they were sleeping, how could they know what took place! Such testimony would be utterly worthless before any court of justice.

14 *Persuade him;* influence Pilate not to punish you. *Make you devoid of care;* relieve you of all anxiety in regard to the matter. "A large sum of silver" would likely have silenced Pilate, as it did the guard.

15 *This account;* that "the soldiers came by night and stole Him away while we slept." *Until this day;* the time when this Gospel of Matthew was written.

17 *They worshiped Him;* as their Divine Lord and Risen Saviour. *Some doubted;* whether the resurrection had really taken place.

18 *All authority was given;* probably when, after His resurrection, He ascended to His Father. Before His ascension to the Father, He would not suffer His disciples to touch Him, (see John 20:17); but in v. 9, they were not forbidden to touch Him. Hence, He must have ascended between these two accounts of meeting Him. Then it was, most likely, that the Father conferred upon Him all rightful authority in Heaven and on earth.

19 *Therefore;* because I have all authority. *Disciple all the nations;* preach the Gospel to them, and thus lead them to become disciples of Jesus. *Immersing them;* on a profession of their personal faith in the Personal Christ. Not once into the name of the Father, once into the name of the Son, and once into the name of the Holy Spirit; but once into the name of the Triune God. People are not buried *three* times, but once, (see Rom. 6:4; Col. 2:12).

20 *Teaching them to observe all things;* the Gospel, after the resurrection, was not to be diminished in its scope, but enlarged rather. How important it is that God's children should believe, practice, and propagate every item contained in the Gospel of Jesus Christ; omitting nothing, adding nothing.

— THE —

GOSPEL ACCORDING TO MARK.

Mark, the author of the second Gospel, is believed to be the same as John Mark, referred to in Acts 12:12, 25: 15:37; Col. 4:10, etc. He was the son of Mary, and cousin of Barnabas. He was probably converted through the instrumentality of Peter, (I Peter 5:13). He was a companion of Paul in his first missionary journey as far as Pamphylia, and then turned back, and went to Jerusalem; causing Barnabas and Paul to separate, (see Acts 13:13; 15:36-39).

Mark's Gospel seems to have been written more especially for the gentile Christians. He omits all genealogical tables; and begins with the ministry of John, which leads speedily to the immersion of Jesus, His active ministry, and into the midst of His mighty works. His Gospel seems peculiarly suited to the Romans, who were so familiar with power. Jesus is here presented as the *Servant* of God, and as One busy in executing His will.

CONTENTS.

I. Jesus at the Jordan, immersed by John, (I:1-13). II. His ministry in and near Capernaum, (I:14—IV:34). III. His ministry on both sides of the sea of Galilee, (IV:35—VII:23). IV. His ministry on the northern parts, (VII: 24-31). V. His ministry at the sea of Galilee again, (VII:32—VIII:26). VI. His ministry near Cæsarea Philippi, (VIII:27—IX:29). (His transfiguration, IX:2-8). VII. His last journey to Jerusalem, (IX:30—X:52). VIII. At Jerusalem and Bethany, (XI:1—XVI:8). [Including His betrayal, crucifixion, burial, and resurrection].

N. B.—Mark's Gospel has much in common with that of Matthew, and also of Luke.

MARK.

CHAPTER I.

1 The beginning of the Gospel of Jesus Christ, God's Son. 2 As it has been written in Isaiah[1] the prophet, "Behold, I send My messenger before Thy face, who shall prepare Thy way; 3 the voice of one crying in the wilderness, 'Prepare ye the way of the Lord, make His path straight.'"

4 And John came, who was immersing in the wilderness, and preaching the immersion of repentance unto remission of sins. 5 And there went out to him all the country of Judæa and all those of Jerusalem, and were being immersed by him in the river Jordan, confessing their sins. 6 And John was clothed in camel's hair, and *had* a leathern girdle about his loins, and ate locusts and wild honey. 7 And he preached, saying, "There cometh after me He Who is mightier than I, the latchet of Whose shoes I am not worthy, stooping down, to loose. 8 I immersed you in water; but He will immerse you in the Holy Spirit."

9 And it came to pass in those days that Jesus came from Nazareth of Galilee, and was immersed by John into the Jordan. 10 And straightway coming up out of the water, he[2] saw the heavens rent apart, and the Spirit as a dove descending upon Him. 11 And a voice came out of Heaven, saying, "Thou art My Son, the beloved, in Whom I was delighted."

12 And straightway the Spirit driveth Him forth into the wilderness. 13 And He was in the wilderness forty days tempted by Satan; and He was with the wild beasts; and the angels were ministering to Him.

14 And, after John was delivered up, Jesus came into Galilee, preaching the Gospel of God, 15 and saying, "The time has been fulfilled, and the Kingdom of God has come near. Repent ye, and believe in the Gospel."

CALL OF SIMON, ANDREW, JAMES AND JOHN.

16 And, passing along by the sea of Galilee, He saw Simon and Andrew, Simon's brother, casting *a net* in the sea; for they were fishers. 17 And Jesus said to them, "Come after Me, and I will make you to become fishers of men." 18 And straightway, leaving the nets, they followed Him. 19 And going on a little further, He saw James, the *son* of Zebedee, and John his brother, and those in the ship mending the nets. 20 And straightway He called them; and leaving their father Zebedee in the boat, with the hired servants, they went away after Him.

HEALS ONE OF AN UNCLEAN SPIRIT.

21 And they go into Capernaum; and straightway on the sabbath, going into the synagogue, He was teaching. 22 And they were astonished at His teaching; for He was teaching them as having authority,

1 Some Mss. read, *in the prophets.* 2 See John 1:32, 33.

NOTES ON CHAPTER I.

2 *My messenger;* Isa. 40:3; Mal. 3:1; Matt. 3:3.
3-8 *John the Immerser;* Matt. 3:1-12.
9-11 *Jesus was immersed;* Matt. 3:13-17.
15 *The time has been fulfilled;* the time for the appearance of the long-promised Messiah. Deut. 18:18; Isa. 9:6; Dan. 9:24-27, etc.
16-20 Christ calls His first disciples; Matt. 4:18-22; Luke 5:4-11.
22 *As having authority;* Matt. 7:29.

and not as the scribes. 23 And straightway there was in the synagogue a man with an unclean spirit. And he cried out, 24 saying, "What is there to us and Thee, Jesus, Nazarene? didst Thou come to destroy us? I know Thee Who Thou art, the Holy One of God." 25 And Jesus rebuked it, saying, "Be silent, and come out of him." 26 And the unclean spirit, having convulsed him, and having cried with a loud voice, came out of him. 27 And they were all amazed, insomuch that they questioned among themselves, saying, "What is this? A new teaching! With authority He commandeth even the unclean spirits, and they obey Him!" 28 And the report of Him went out straightway everywhere into the whole region of Galilee round about.

HE HEALS SIMON'S MOTHER-IN-LAW.

29 And, straightway coming out of the synagogue, they came into the house of Simon and Andrew, with James and John. 30 And Simon's mother-in-law was lying sick with fever, and straightway they tell Him of her; 31 and, coming to her, He raised her up, having taken her by the hand; and the fever left her, and she was ministering to them. 32 And at evening, when the sun did set, they were bringing to Him all who were sick, and those possessed with demons. 33 And the whole city was gathered together at the door. 34 And He healed many that were sick with many kinds of diseases, and cast out many demons; and He did not permit the demons to speak, because they knew Him [to be the Christ].

35 And, having risen very early, by night, He went out into a desert place, and was there praying. 36 And Simon and those with Him[3] followed after Him, 37 and found Him, and say to Him, "All are seeking Thee." 38 And He saith to them, "Let us go elsewhere into the neighboring towns, that I may preach there also; for to this end I came forth." 39 And He went into their synagogues, throughout all Galilee, preaching; and casting out the demons.

A LEPER CLEANSED.

40 And there comes to Him a leper, beseeching Him, and kneeling down to Him, and saying to Him, "If Thou wilt, Thou canst cleanse me!" 41 And Jesus, moved with compassion, and stretching forth His hand, touched him, and saith to him, "I am willing; be cleansed." 42 And straightway the leprosy departed from him, and he was cleansed. 43 And having strictly charged him, He straightway sent him away, 44 and saith to him, "See that you say nothing to any one, but go, show yourself to the priest, and offer for your cleansing what Moses directed, for a testimony to them." 45 But he, going forth, began to publish it much, and to spread abroad the matter;[4] so that He could no more openly enter into a city, but was without in desert places. And they were coming to Him from every quarter.

23 *He cried;* or the demon cried through him.

24 *What is there to us and Thee;* what common interest have we? What have we to do with Thee, or what hast Thou to do with us? The demons recognized Christ, and feared Him.

25 *Be silent;* Jesus did not wish to be heralded as the Messiah by demons.

27 *A new teaching;* such as they had not heard before; but, since it was backed up by mighty works and authority, they should have listened to Him.

35 *And was there praying;* O that Christians now had a similar spirit!

3 Or, *him.* 4 Gr. *Word.*

37 *All are seeking Thee;* if this referred to the crowd of disciples then present, it was no doubt true; but, if it referred to all men, of course, it must be taken as meaning *some men.*

38 *To this end I came forth;* viz., that He might preach in many places.

40 *If Thou wilt;* Matt. 8:2-4.

43, 44 *Having strictly charged him;* not to make it known. See note on Matt. 8:4.

45 *Could no more openly enter into a city;* because of the great crowds that thronged Him.

CHAPTER II.

1 And, having entered again into Capernaum after some days, it was heard that He was in the house. 2 And many were gathered together, so that there was no longer room, not even about the door; and He was speaking the word to them. 3 And they come, bringing to Him a paralytic, borne by four. 4 And not being able to bring him to Him because of the crowd,

NOTES ON CHAPTER II.

2 *He was speaking the word;* He was preaching. The imperfect tense denotes continuous action; and it is generally so rendered as to distinguish it from the aorist indicative that denotes a momentary past act.

3 *Borne by four;* Matt. 9:2-7.

they uncovered the roof where He was; and, having broken it up, they let down the bed on which the paralytic was lying. 5 And Jesus, seeing their faith, saith to the paralytic, "Child, your sins are forgiven." 6 But there were some of the scribes sitting there, and reasoning in their hearts, 7 "Why doth this Man speak thus? He blasphemes! Who can forgive sins but One, God?" 8 And straightway Jesus, perceiving in His spirit that they so reason within themselves, saith to them, "Why do ye reason these things in your hearts? 9 Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Arise, and take up your bed, and walk?' 10 But, that ye may know the Son of Man hath authority on earth to forgive sins (He saith to the paralytic), 11 I say to you, take up your bed, and go to your house." 12 And he arose, and, straightway taking up the bed, went forth before them all; so that all were amazed, and glorified God, saying, "We never saw it thus!"

13 And He went again by the sea; and all the multitude were coming to Him, and He was teaching them.

HE CALLS LEVI OR MATTHEW.

14 And passing by, He saw Levi, the son of Alphæus, sitting at the tax-office, and saith to him, "Follow Me." And, rising up, he followed Him.

15 And it comes to pass that He reclines *at table* in his house, and many tax-collectors and sinners recline with Him and His disciples; for there were many, and they were following Him. 16 And the scribes and the Pharisees, seeing that He was eating with the sinners and tax-collectors, said to His disciples, "Why doth He eat with the tax-collectors and sinners?" 17 And Jesus, hearing *it*, says to them, "Those who are well need not a physician, but those who are sick. I came not to call *the* righteous, but sinners."

18 And John's disciples and the Pharisees were fasting; and they come and say to Him, "Why do John's disciples and the disciples of the Pharisees fast, but Thy disciples fast not?" 19 And Jesus said to them, "Can the sons of the bridechamber fast, while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast; 20 but there will come days when the bridegroom will be taken away from them, and then they will fast in that day. 21 No one sews a piece of unshrunk cloth on an old garment; else the patch takes from it, the new from the old, and a worse rent is made. 22 And no one puts new wine into old wine-skins; else the wine will burst the skins, and the wine perishes, and the skins; but they put new wine into fresh wine-skins."

23 And it came to pass that He was going on the sabbath through the grainfields; and His disciples began to make a way, plucking the heads of grain. 24 And the Pharisees said to them, "Behold, why are they doing on the sabbath that which is not lawful?" 25 And He said to them, "Did ye never read what David did, when he had need, and was hungry, he and those who were with him? 26 How he entered into the house of God during the high priesthood of Abiathar, and ate the show-bread, which it is not lawful to eat except for the priests, and gave also to those who were with him?" 27 And He said to them, "The sabbath was made for man, and not man for the sabbath; 28 so then the Son of Man is Lord even of the sabbath."

4 *Uncovered the roof;* dug it out, or broke it up. The roofs were flat, and covered with material that could be removed without great injury to the house.
5 *Seeing their faith;* their faith in Him as the Healer of the people.
8 *Perceiving in His spirit;* understanding their secret thoughts, and knowing just what they were thinking of.
10 *Authority on earth to forgive sins;* Jesus had the right to forgive sins, but not apart from His vicarious suffering. He had Himself to bear the sins that He forgave.
11 *Bed;* a small couch on which he had been lying.
12 *We never saw it thus;* we never saw any one heal a paralytic in this way.
13 *By the sea;* of Galilee; Matt. 4:18.
14 *Levi;* same as Matthew; Matt. 9:9.
15-17 *Jesus eats with tax-collectors;* Matt. 9:10-13.
18-22 *Fasting;* Matt. 9:14-17.
23-25 *Plucking heads of grain;* Matt. 12:1-4.
28 *Lord even of the sabbath;* the sabbath came from Jesus as One of the Godhead; and He had a right to fulfill it, or abrogate it, and give His followers a different day, to be observed, not with painful austerities, but in the freedom of a new life in Him.

CHAPTER III.

A WITHERED HAND HEALED.

1 And He entered again into *the* synagogue; and there was a man there, having his hand withered. 2 And they were watching Him, whether He would heal him on the sabbath; that they might accuse Him. 3 And He saith to the man having the withered hand, "Arise in the

midst." 4 And He saith to them, "Is it lawful on the sabbath to do good, or to do harm, to save a life,[1] or to kill?" But they were silent. 5 And having looked round about on them with anger, and being grieved at the hardness of their heart, He saith to the man, "Stretch forth your hand." And he stretched it forth; and his hand was restored. 6 And the Pharisees, having gone out, were straightway taking counsel with the Herodians against Him, how they might destroy Him.

7 And Jesus with His disciples withdrew to the sea; and a great multitude from Galilee followed *Him*; and from Judæa, 8 and from Jerusalem, and from Idumæa, and beyond the Jordan, and about Tyre and Sidon, a great multitude, hearing what things He was doing, came to Him. 9 And He spake to His disciples, that a little boat should wait on Him, lest they should throng Him; 10 for He had healed many, so that as many as had plagues pressed[2] upon Him, that they might touch Him. 11 And the unclean spirits, whensoever they were beholding Him, were falling down before Him, and crying, saying, "Thou art the Son of God." 12 And He was charging them much, that they should not make Him manifest.

HE APPOINTS THE TWELVE.

13 And He goeth up into the mountain, and called to Himself *those* whom He wished. 14 And He appointed twelve [whom He also named apostles], that they might be with Him, and that He might send them forth to preach, 15 and to have authority to cast out demons. 16 And to Simon He added the name Peter; 17 and James the *son* of Zebedee, and John the brother of James, (and He added to these the name "Boanerges," that is, "sons of thunder"); 18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphæus, and Thaddæus, and Simon the Cananæan, 19 and Judas Iscariot, who also betrayed[3] Him.

And He cometh into a house. 20 And the multitude comes together again, so that they could not even eat bread. 21 And, hearing of it, His kinsmen[4] went out to lay hold on Him; for they said, "He became insane!" 22 And the scribes who came down from Jerusalem said, "He hath Beelzebub, and by the ruler of the demons casteth out the demons." 23 And, having called them to *Him*, He said to them in parables, "How can Satan cast out Satan? 24 And if a kingdom be divided against itself, that kingdom cannot stand. 25 And if a house be divided against itself, that house will not be able to stand. 26 And, if Satan did arise against himself, and was divided, he cannot stand, but has an end. 27 But no one is able, after having entered into the house of the strong man, to plunder his goods, except he first bind the strong man; and then will he plunder his house. 28 Verily I say to you, all the sins will be forgiven the sons of men, and the blasphemies whatsoever they blaspheme; 29 but whosoever blasphemes against the Holy Spirit has no forgiveness forever, but is guilty of an eternal sin; 30 because they said, 'He hath an unclean spirit.'"

31 And His mother and His brothers come; and, standing without, they sent to Him, calling Him. 32 And a multitude was sitting about Him; and they say to Him, "Behold, Thy mother and Thy brothers without are seeking for Thee." 33 And, answering them, He saith, "Who is My mother, and My brothers?" 34 And looking around on those who sat about Him, He saith, "Behold, My mother, and My brothers! 35 For whosoever does the will of God, the same is My brother, and sister, and mother."

1 Gr. *Soul.* 2 Gr. *Fell upon.*

3 Or, *delivered Him up.* 4 Gr. *Those from Him.*

NOTES ON CHAPTER III.

5 *With anger;* with holy indignation at their terrible wickedness.

7 *The sea;* sea of Galilee.

8 *Idumæa;* a country of Edom, south of Palestine, which was settled by the descendants of Esau. *Beyond the Jordan;* on the east side of the river. *Tyre and Sidon;* see Matt. 11:21.

11 *Were falling down before Him;* the people who had the evil spirits fell down before Him.

12 *Not to make Him manifest;* to make Him known as the Messiah. Demons were not the proper heralds of His Messiahship.

21 *His kinsmen;* literally, "those from Him," or from His family. See v. 31 below. *He became insane;* His kindred thought He had lost His mind, and now they propose to take Him in charge.

22-27 *Casting out demons by Beelzebub;* Matt. 12:24-27.

28 *All sins will be forgiven;* on repentance and faith.

29 *Has no forgiveness forever;* from the moment the unpardonable sin is committed, forgiveness becomes impossible; see Matt. 12:32.

CHAPTER IV.

1 And again He began to teach by the seaside. And there is gathered to Him a very great multitude, so that He, having entered into a boat, was sitting in the sea; and all the multitude were by the sea on the land.

THE PARABLE OF THE SOWER.

2 And He taught them many things in parables, and said to them in His teaching, 3 "Hearken! behold the sower went forth to sow. 4 And it came to pass, as he sowed, some *seed* fell by the wayside, and the birds came and devoured it. 5 And other fell on the rocky ground, where it had not much earth; and straightway it sprang up, because of not having depth of earth; 6 and, when the sun rose, it was scorched; and, because it had no root, it was dried up. 7 And other fell among the thorns; and the thorns sprang up, and choked it, and it yielded no fruit. 8 And others fell into the good ground, and were yielding fruit, springing up and growing; and bore, thirtyfold, and sixtyfold, and a hundredfold." 9 And He said, "He that has ears to hear, let him hear."

THE PARABLE EXPLAINED.

10 And, when He was alone, those who were about Him with the twelve asked Him as to the parables. 11 And He said to them, "To you has been given the mystery of the Kingdom of God, but to those without all things are done in parables; 12 that, seeing, they may see, and not perceive; and, hearing, they may hear, and not understand; lest haply they should turn, and be forgiven." 13 And He saith to them, "Know ye not this parable? And how will ye know all the parables? 14 The sower sows the word. 15 And these are those by the wayside, where the word is sown; and when they hear, straightway Satan comes, and catches away the word which has been sown in them. 16 And these likewise are those sown upon the rocky places, who, when they hear the word, straightway with joy receive it; 17 and they have no root in themselves, but are *only* temporary;[1] then, when tribulation or persecution arises on account of the word, straightway they stumble. 18 And others are those sown among the thorns. These are those who heard the word, 19 and the anxieties of the age, and the deceitfulness of riches, and the desires about other things entering in, choke the word, and it becomes unfruitful. 20 And these are the ones sown on the good ground: such as hear the word, and receive it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold."

21 And He said to them, "Is the lamp brought to be put under the measure, or under the bed! *Is it* not, that it may be put on the lamp-stand? 22 For there is nothing hid, except that it should be manifested; nor was *anything* made secret, but that it should come to light. 23 If any one has ears to hear, let him hear." 24 And He said to them, "Take heed what ye hear. With what measure ye mete, it shall be measured to you; and more will be added. 25 For he that has, to him shall be given; and he that has not, from him shall be taken away even what he has."

FIRST THE BLADE

26 And He said, "So is the Kingdom of God, as if a man should cast the seed upon the earth; 27 and should sleep and rise night and day, and the seed should spring up and grow, he knows not how. 28 The earth of itself bears fruit; first the blade, then the head, then the full grain in the head. 29 But, when the fruit permits, straightway he puts forth the sickle, because the harvest has come."

THE MUSTARD SEED.

30 And He said, "How shall we liken

1 Or, *for a season.*

NOTES ON CHAPTER IV.

3-9 *Parable of the sower;* Matt. 13:1-9.

11 *The mystery of the Kingdom of God;* God delights to unfold the mysteries of the Gospel to His humble, obedient, and trusting child, (see John 7:17).

12 *Seeing . . . not perceive;* Isa. 6:9. The wilful and disobedient cannot understand God's word.

13-20 See note on Matt. 13:14-23.

21 *Under the measure;* containing about a peck. See note on Matt. 5:15.

24 *With what measure;* the measure of honest effort one puts forth to acquire the light will determine the light he enjoys. This may also mean that the principles we adopt in our dealings with others will be the standard by which we will be dealt with.

26-29 The sowing of seed in the earth, and the springing up, growth, and producing fruit, is an illustration of spiritual truth. Growth and fruitfulness are indispensible to true Christianity.

the Kingdom of God, or in what parable shall we set *it forth*? 31 *It is like* to a grain of mustard, which when it is sown upon the earth, though it is less than all the seeds that are upon the earth, 32 yet, when it is sown, grows up, and becomes greater than all the herbs, and puts out great branches; so that the birds of the heaven can lodge under its shadow."

33 And with many such parables He spake the word to them, as they were able to hear *it*. 34 And without a parable He spake not to them; but privately to His disciples He explained all things.

35 And on that day, when evening came, He saith to them, "Let us go across to the other side." 36 And, leaving the multitude, they take Him with them, as He was, in the boat. And other boats were with Him. 37 And there arises a great storm of wind, and the waves were beating into the boat, so that the boat was now being filled. 38 And He Himself was in the stern, sleeping on the cushion; and they awake Him, and say to Him, "Teacher, is it no concern to Thee that we perish?" 39 And, having been roused up, He rebuked the wind, and said to the sea, "Peace! be still!" And the wind ceased, and there was a great calm. 40 And He said to them, "Why are ye fearful? Have ye not yet faith?" 41 And they feared exceedingly,[2] and said one to another, "Who, then, is This, that even the wind and the sea obey Him!"

2 Gr. *They feared a great fear.*

31, 32 Matt. 13:31, 32.

34 *Explained all things;* He explained the meaning of His parables to His disciples, when He was alone with them.

35 *To the other side;* to the other side of the sea of Galilee.

37-41 *Christ stilleth the tempest;* Matt. 14:23-33.

40 *Have ye not yet faith?;* after witnessing all His miracles, it seems that they were very slow to believe that Christ was the true Messiah, the Maker of all things.

CHAPTER V.

1 And they came to the other side of the sea, into the country of the Gerasenes. 2 And when He came out of the boat, straightway there met Him out of the tombs a man with an unclean spirit, 3 who had his dwelling in the tombs; and no one could any longer bind him, not even with a chain; 4 because he had often been bound with fetters and chains, and the chains had been torn asunder by him, and the fetters broken in pieces, and no one had strength to tame him. 5 And always, night and day, in the tombs and in the mountains, he was crying, and cutting himself with stones. 6 And, seeing Jesus afar off, he ran and worshiped Him; 7 and, crying with a loud voice, he says, "What *is there* to me and Thee, Jesus, Son of the Most High God? I adjure Thee by God, that Thou torment me not!" 8 For He said to him, "Come forth, unclean spirit, out of the man!" 9 And He asked him, "What is your name?" And he says to Him, "My name is Legion, because we are many." 10 And he was beseeching Him much, that He would not send them away out of the country. 11 Now there was there by the mountain a great herd of swine feeding. 12 And they besought Him, saying, "Send us into the swine, that we may enter into them." 13 And He permitted them. And, coming out, the unclean spirits entered into the swine; and the herd rushed down the steep into the sea, about two thousand, and were drowned in the sea. 14 And those feeding the swine fled, and reported it in the city and in the country. And they came to see what it was that had come to pass. 15 And they come to Jesus, and behold the demoniac sitting, clothed, and having his right mind—the one who had had the legion, and they were afraid. 16 And those who saw it declared to them how it befell the demoniac, and concerning the swine. 17 And they began to beseech Him to depart from their borders.

18 And, as He was entering into the boat, he that had been a demoniac was beseeching Him, that he might be with Him.

NOTES ON CHAPTER V.

1 *The other side;* the east side of the sea of Galilee.

2-20 *Legion of demons;* Matt. 8:28-33.

2 *A man;* Matthew mentions two men.

6 *Worshiped Him;* bowed before Him in recognition of His power.

7 *I adjure Thee;* the demons utter these words through the mouth of the poor captive.

9 *Legion;* the Roman legion of soldiers was about 6,000. Here it means an indefinitely large number.

15 *Sitting, clothed, and having his right mind;* this was proof that the demons were out.

18 *Was beseeching Him;* Jesus granted the request of the demons, to go into the swine; and the request of the citizens, that He would depart out of their country; but He denied the request of the man who had been relieved

19 And He did not permit him, but saith to him, "Go to your house, to your own people, and tell them how great things the Lord hath done for you, and *how* He had mercy on you." 20 And he went away, and began to publish in Decapolis how great things Jesus did for him; and all were wondering.

JAIRUS' DAUGHTER RAISED.

21 And, Jesus having crossed over in the boat again to the other side, a large multitude was gathered to Him; and He was by the sea. 22 And there comes one of the synagogue-rulers, Jairus by name; and, seeing Him, he falls at His feet, 23 and beseeches Him much, saying, "My little daughter is extremely ill; *I pray* that, coming, Thou wilt lay Thy hands upon her, that she may be healed[1] and live." 24 And He went away with him; and a great multitude was following Him, and they were thronging Him.

25 And a woman, having a flow of blood twelve years, 26 and having suffered many things under many physicians, and having spent all that she had, and having been profited nothing, but rather coming into the worse *state*, 27 having heard the things concerning Jesus, coming in the crowd behind, touched His garment. 28 For she said, "If I touch even His garments, I shall be healed."[1] 29 And straightway the fountain of her blood was dried up; and she felt in her body that she was cured of the plague. 30 And straightway Jesus, perceiving in Himself that power had gone forth from Him, turning about in the crowd, said, "Who touched Me?" 31 And His disciples said to Him, "Thou seest the multitude thronging Thee, and sayest Thou, 'Who touched Me?'" 32 And He was looking around to see her who did this. 33 But the woman, fearing and trembling, knowing what was done in her, came, and fell down before Him, and told Him all the truth. 34 And He said to her, "Daughter, your faith has healed[1] you; go in peace, and be well of your ailment."

35 While He was yet speaking, they come from the synagogue-ruler's *house*, saying, "Your daughter died; why do you trouble the Teacher any further?" 36 But Jesus, disregarding the word spoken, saith to the synagogue-ruler, "Fear not, only believe." 37 And He permitted no one to follow with Him, except Peter, and James, and John the brother of James. 38 And they come to the house of the synagogue-ruler; and He beholds a tumult, and *people* weeping and wailing greatly. 39 And, having entered, He saith to them, "Why do ye make a tumult, and weep? the child did not die, but she is sleeping." 40 And they were deriding Him. But He, having put them all out, taketh with *Him* the father of the child, and the mother, and those with Him, and goeth in where the child was. 41 And, having taken hold of the child's hand, He saith to her, "Talitha cumi;" which is, being interpreted, "Damsel, (I say to you), arise." 42 And straightway the damsel arose, and walked; for she was twelve years old. And straightway they were amazed with great amazement. 43 And He charged them much that no one should know this; and He commanded that something should be given her to eat.

1 Gr. *Saved.*

of the demons. This liberated man was needed at home, where he would be likely to do the most good.

20 *Decapolis;* the land of ten cities, as the name indicates. This country was mainly east of the Jordan, but had some territory on the west side.

22-43 *Jairus' daughter raised from the dead;* Matt. 9:18-26.

25-34 The healing of the woman having a flow of blood comes as an incident on the way to the house of Jairus, (Matt. 9:20-22).

30 *Power had gone forth from Him;* healing power.

34 *Your faith has healed you;* literally, saved you. It had saved her body from this ailment. And, when one believes in Christ as his Saviour, his faith may be said to have saved his soul. Full salvation extends to spirit, soul, and body, (I Thess. 5:23); and those who fail to get this threefold salvation are not fully saved.

36 *Only believe;* these words were spoken to encourage Jairus to believe in Christ, regardless of the report that his daughter had died.

39 *The child did not die;* so as to remain dead; but her present condition will appear to have been but a sleep, when she rises up in My strength.

41 *Talitha;* a Chaldee word, signifying damsel. *Cumi,* or *Kumi;* a Hebrew word meaning arise.

CHAPTER VI.

1 And He went forth thence, and cometh into His own country; and His disciples follow Him. 2 And, when *the* sabbath came, He began to teach in the synagogue. And many, hearing *Him*, were astonished, saying, "Whence *hath* this

Man these things?" And, "What is the wisdom which is given to This Man?" And, "Such mighty works *are* wrought by His hands!" 3 "Is not This the Carpenter, the Son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not His sisters here with us?" And they were finding occasion of stumbling in Him. 4 And Jesus said to them, "A prophet is not without honor, except in his own country, and among his own kindred, and in his own house." 5 And He could there do no mighty work, except that, laying His hands on a few sick people, He healed them. 6 And He marvelled because of their unbelief. And He was going round about the villages, teaching.

THE TWELVE SENT FORTH.

7 And He calleth to Him the twelve, and began to send them forth by two and two, and was giving them authority over the unclean spirits; 8 and He charged them that they should take nothing for *the* way, except a staff only; no bread, no wallet, no money in their girdle;[1] 9 but *to go* shod with sandals; and *He said*, put not on two coats. 10 And He said to them, "Wheresoever ye enter into a house, there abide, till ye depart thence. 11 And whatsoever place does not receive you, and they hear you not, going forth thence, shake off the dust under your feet for a testimony to them." 12 And, going forth, they preached that *men* should repent. 13 And they were casting out many demons, and were anointing with oil many sick *people*, and were healing them.

JOHN THE IMMERSER BEHEADED.

14 And the king, Herod, heard *of Him*, (for His name became famous), and he[2] said, "John the Immerser has risen from the dead; and, because of this, the powers are working in Him." 15 But others said, "*It is* Elijah." And others said, "*It is* a prophet, *or* as one of the prophets." 16 But Herod, hearing of *Him*, said, "*It is he* whom I beheaded, John, the same was raised." 17 For Herod himself, sending forth, laid hold upon John, and bound him in prison, for the sake of Herodias the wife of Philip, his brother, because he married her. 18 For John said to Herod, "It is not lawful for you to have your brother's wife." 19 And Herodias was holding *it* against him, and was wishing to kill him; and she could not; 20 for Herod was fearing John, knowing that he was a righteous and holy man, and he was preserving[3] him. 21 And, an opportune day having come, when Herod, on his birthday, made a supper for his nobles and for the chief captains,[4] and the chief men of Galilee; 22 and the daughter of Herodias herself coming in and dancing, it pleased Herod and those reclining at table with him; and the king said to the damsel, "Ask of me whatsoever you wish, and I will give it to you." 23 And he swore to her, "Whatsoever you ask of me, I will give it to you, unto half of my kingdom." 24 And, having gone out, she said to her mother, "What shall I ask?" And she said, "The head of John the Immerser." 25 And, coming in straightway, in haste, to the king, she asked, saying, "I wish that you would, forthwith, give me on a dish, the head of John the Immerser." 26 And, though becoming very sorrowful, the king, because of his oaths, and those reclining *with him*, would not thwart[5] her. 27 And the king, straightway sending off one of his guard, gave orders to bring his head; and, departing, he beheaded him in the prison, 28 and brought his head on a dish, and gave it to the damsel, and the damsel gave it to her mother. 29 And, having heard of

1 Or. *purse.*
2 Some Mss. read *they.*
3 Or, *keeping him safe.* 4 Gr. *Commanders of thousands.*
5 Or, *reject.*

NOTES ON CHAPTER VI.

3 *The Carpenter;* our Saviour, it seems, was a carpenter by trade. Thus He forever dignified honest labor.

7-11 *The twelve sent out;* Matt. 10:5-10.

14-29. *John beheaded;* Matt. 14:1-12.

14 *Herod;* Herod Antipas. *The powers are working in Him;* the mighty works done by Christ led Herod to suppose that this mighty display of power came through John restored to life again. The Roman transmigration doctrine, or the belief that one person might live in many others, made it easy for his guilty conscience to ascribe Christ's mighty works to John.

19 *Was holding it against him;* Herodias was enraged with John the Immerser because he reproved Herod and herself for their adulterous union.

22 *The daughter of Herodias herself;* some read "his daughter;" but, in this event, it would be impossible to explain v. 24, which says, "She [the damsel] said to her mother, 'What shall I ask?'"

27 *Sending one of his guard;* meaning here an executioner.

it, his disciples came and took up his corpse, and placed it in a tomb.

HE FEEDS FIVE THOUSAND.

30 And the apostles gather themselves together to Jesus; and they reported to Him all things, whatsoever they did, and whatsoever they taught. 31 And He saith to them, "Come ye yourselves apart into a desert place, and rest yourselves a little." For there were many coming and going, and they were not finding opportunity even to eat. 32 And they went away in the boat to a desert place apart. 33 And *the people* saw them going on their way, and many knew *them*, and they ran together there on foot from all the cities, and outwent them. 34 And, coming forth, He saw a great multitude, and was moved with compassion toward them, because they were as sheep not having a shepherd; and He began to teach them many things.

35 And, the hour being already late, His disciples, coming to Him, said, "The place is desert, and the hour is already late; 36 send them away, that, having gone into the surrounding fields and villages, they may buy themselves something to eat." 37 But He saith to them, "Give ye them to eat." And they said to Him, "Going, shall we buy two hundred denaries worth of loaves, and give them to eat?" 38 But He saith to them, "How many loaves have ye? go *and* see." And, having ascertained, they say, "Five, and two fishes." 39 And He commanded that all should recline by companies on the grass. 40 And they sat down in ranks, by hundreds, and fifties. 41 And, taking the five loaves and two fishes, looking up to Heaven, He blessed, and broke up the loaves, and kept giving to the disciples to set before them; and He divided the two fishes among them all. 42 And they all were satisfied. 43 And they took up broken pieces, twelve basketfuls, and from the fishes. 44 And those who ate the loaves were five thousand men.

45 And straightway He constrained His disciples to enter into the boat, and to go before to the other side, to Bethsaida, while He Himself sendeth the multitude away. 46 And, having taken leave of them, He went away into the mountain to pray. 47 And, when it was evening, the boat was in the midst of the sea, and He was alone on the land. 48 And, seeing them distressed in rowing, for the wind was contrary to them, about the fourth watch of the night He cometh to them, walking on the sea; and He wished to pass by them; 49 but, seeing Him walking on the sea, they supposed that it was a ghost, and they cried out; 50 for they all saw Him; and were troubled. But he straightway talked with them, and saith to them, "Be of good courage! it is I, be not afraid." 51 And He went up to them into the boat; and the wind ceased; and they were exceedingly amazed in themselves; 52 for they did not understand concerning the loaves, but their heart was hardened.

53 And, crossing over, they came upon the land to Gennesaret, and anchored there. 54 And, when they came out of the boat, straightway recognizing Him, 55 they ran about that whole country, and began to carry about on beds those who were sick, where they were hearing that He was. 56 And wheresoever He was entering into villages, or into cities, or into the country, they placed the sick in the marketplaces, and were beseeching Him, that they might touch even the border[6] of His garment; and as many as touched were healed.[7]

6 Or, *fringe.* 7 Gr. *Saved.*

30 *The apostles gathered together;* to report to Jesus the work done on their first missionary tour. (vs. 7–13).

31 *Into a desert place;* where they might avoid the large crowds, and enjoy a little rest.

34–44 *Five thousand fed;* Matt. 14:15–21.

34 *Not having a shepherd;* like many congregations of the present day. they had no suitable or competent pastor.

45–52 *Christ walking on the sea;* Matt. 14:22–28.

53–56 *The sick healed;* Matt. 14:34–36.

55 *Ran about all that country;* hunting up the sick, and bringing them to Jesus. This was the sensible thing to do. And when Christ has full right-of-way in His people, the healing of the sick will become a common thing again. It is becoming more and more so now.

CHAPTER VII.

1 And there gather together to Him the Pharisees, and some of the scribes, who came from Jerusalem, 2 and saw that some of His disciples ate bread with defiled, that is, unwashed hands. 3 (For the Pharisees, and all the Jews, unless they wash their hands thoroughly, eat not,

holding the tradition of the elders; 4 and, *coming* from the marketplace, unless they immerse themselves, they do not eat; and there are many other things which they received to hold; *as*, immersion of cups, and pots, and brazen vessels.*) 5 And the Pharisees and the scribes ask Him, "Why do not Thy disciples walk according to the tradition of the elders, but eat with defiled hands?" 6 And He said to them, "Well did Isaiah prophesy concerning you hypocrites, as it has been written, 'This people honor me with their lips; but their heart is far from Me. 7 But in vain do they worship Me, teaching *as their* doctrines the precepts of men.' 8 Having left the commandment of God, ye hold the tradition of men." 9 And He said to them, "Well do ye reject the commandment of God, that ye may hold your tradition! 10 For Moses said, 'Honor your father and your mother,' and 'He that speaks evil of father or mother, let him surely die.' 11 But ye say, 'If a man say to his father or mother, That wherewith you might be profited by me is Corban,' that is, 'an offering *to God*,' 12 ye no longer suffer him to do anything for his father or his mother; 13 making void the word of God by your tradition, which ye handed down; and many such things ye do." 14 And, again calling the multitude, He said to them, "Hear Me, all of you, and understand: 15 there is nothing from without the man, that, entering into him, can defile him; but the things proceeding out of the man are those that defile the man." †

17 And, when He entered into the house from the multitude, His disciples asked of Him the parable. 18 And He saith to them, "Are ye too thus without understanding? Do ye not perceive that nothing, entering into a man from without, can defile him; 19 because it goes not into his heart, but into the belly, and passes out into the drain?" *This He said*, making all foods clean. 20 And He said, "That which proceeds out of the man, that defiles the man. 21 For from within, out of the heart of men, proceed evil thoughts, fornications, thefts, murders, adulteries, 22 covetings, wickednesses, deceit, wantonness, an evil eye, blasphemy, pride, foolishness: 23 all these evil things proceed from within, and defile the man."

THE CANAANITISH WOMAN'S DAUGHTER HEALED.

24 And, rising up, He went thence into the borders of Tyre and Sidon; and, entering into a house, He wished no one to know it. And He could not be hid. 25 But straightway a woman, whose little daughter had an unclean spirit, having heard of Him, coming, fell down at His feet. 26 And the woman was a Greek, a Syrophœnician by race. And she kept asking Him to cast forth the demon out of her daughter. 27 And He said to her, "Suffer the children first to be satisfied; for it is not good to take the children's bread, and cast it to the little dogs." 28 But she answered, and says to Him, "Yes, Lord; even the little dogs under the table eat of the children's crumbs." 29 And He said to her, "Because of this word go your way; the demon has gone out of your daughter." 30 And, going away into her own house, she found the child laid upon the bed, and the demon gone out.

A DEAF STAMMERER HEALED.

31 And again, going forth out of the borders of Tyre, He came through Sidon to the sea of Galilee, through the midst of the borders of Decapolis. 32 And they bring to Him *one* deaf, and speaking with difficulty; and they beseech Him to lay His hand upon him. 33 And, taking him aside from the multitude privately, He put His fingers into his ears; and, spitting, He

*Some Mss. add *and couches.*

†Some ancient Mss. add v. 16: "If any one has ears to hear, let him hear."

NOTES ON CHAPTER VII.

3 *The tradition of the elders;* Matt. 15:1-20.

4 *Immerse themselves;* some Mss. read "sprinkle." Whether they really immersed themselves or sprinkled water upon themselves, it was only a tradition of theirs in this case, and had no religious importance.

6 *Well did Isaiah prophesy;* Isa. 29:13-16.

11 *That wherewith . . . Corban;* what might have gone to support you is an offering to God!

24-30 *The Syrophœnician woman;* Matt. 15:21-28.

27 *Suffer the children first to be satisfied;* the Gospel was to be preached to the Jews first, (Matt. 10:5, 6).

29 *Because of this word;* this confession, that showed both her faith and her humility. *The demon has gone out;* the demon left the daughter just at the time when the mother reached the place where she would take no denial. Many fail to get anything from God, because they are not really in earnest.

touched his tongue; 34 and looking up to Heaven, He sighed, and saith to him, "Ephphatha," that is, "Be opened." 35 And his ears were opened, and the bond of his tongue was loosed, and he was speaking properly. 36 And He charged them that they should tell no one; but the more He charged them, the more a great deal did they publish it. 37 And they were astonished beyond measure, saying, "He hath done all things well: He maketh even the deaf to hear, and the dumb to speak."

CHAPTER VIII.

FOUR THOUSAND FED.

1 In those days, when there was a great multitude, and they had nothing to eat, He called to Him His disciples, and saith to them, 2 "I have compassion on the multitude, because they continue with Me now three days, and have nothing to eat; 3 and, if I send them away fasting to their home, they will faint in the way; and some of them are from afar." 4 And His disciples answered Him, "Whence will any one be able to satisfy these men with bread, here in a desert place?" 5 And He asked them, "How many loaves have ye?" And they said, "Seven." 6 And He commandeth the multitude to sit down on the ground; and, taking the seven loaves, having given thanks, He broke, and was giving to the disciples, to set before them; and they set them before the multitude. 7 And they had a few small fishes; and, having blessed them, He commanded to set these also before them. 8 And they ate, and were satisfied; and they took up, of the pieces that remained over, seven baskets. 9 And they were about four thousand; and He sent them away. 10 And straightway, entering into the boat with His disciples, He came into the parts of Dalmanutha.

CHRIST REFUSES TO GIVE THE PHARISEES A SIGN.

11 And the Pharisees came out, and began to discuss with Him, seeking from Him a sign from heaven, tempting Him. 12 And, sighing deeply in His spirit, He saith, "Why does this generation seek a sign? verily I say to you, there shall no sign be given to this generation." 13 And, leaving them, He again embarked, and departed to the other side.

WARNS THEM OF THE LEAVEN OF THE PHARISEES.

14 And they forgot to take bread; and, except one loaf, they had nothing in the boat with them. 15 And He was charging them, saying, "Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod." 16 And they were reasoning one with another, "*It is* because we have no bread!" 17 And perceiving *it*, He saith to them, "Why are ye reasoning because ye have no bread? Do ye not yet perceive, nor understand? Have ye your heart hardened? 18 Having eyes, do ye see not? and, having ears, do ye hear not? And, do ye not remember? 19 When I broke the five loaves among the five thousand, how many baskets full of pieces did ye take up?" They say to Him "Twelve." 20 "And, when the seven among the four thousand, how many basketfuls of pieces did ye take up?" And, they said, "Seven." 21 And He said to them, "Do ye not yet understand?"

A BLIND MAN RESTORED TO SIGHT.

22 And they came to Bethsaida. And they bring to Him a blind man, and beseech Him to touch him. 23 And, taking hold of the blind man's hand, He brought him out of the village; and, spitting in his eyes, and putting His hands upon him, He asked him, "Do you see anything?" 24 And, looking up, he said, "I behold men, because I see *them* as trees walking." 25 Then again He put His hands on his eyes,

NOTES ON CHAPTER VIII.

1-9 *Four thousand fed;* Matt. 15:32-38.

10 *Dalmanutha;* Matthew speaks of *Magadan,* (15:39), which was very near to Dalmanutha, and each might have been mentioned with equal propriety.

11-13 *The Pharisees seek a sign;* Matt. 16:1-4.

12 *Sighing deeply;* on account of their persistent opposition to the truth. *No sign shall be given;* Christ would not display His power to gratify their curiosity. If they had been honestly seeking for proofs of His Messiahship, they might have seen them in numerous miracles, showing His perfect control of the laws of nature and of human life itself.

24, 25 *Men as trees walking;* his imperfect vision made men tall like trees; but another touch made it complete. Most of the Saviour's healings that took place during His personal ministry on earth, were instantaneous and complete; but this was an exception to the general rule. A perfect, instantaneous faith will be followed by perfect, instantaneous healing.

and he looked steadily, and was restored, and was seeing all things distinctly. 26 And He sent him away to his house, saying, "Do not even enter into the village."

27 And Jesus went forth, and His disciples, into the villages of Cæsarea Philippi. And, on the way, He asked His disciples, saying to them, "Who do men say that I am?" 28 And they told Him, saying, "'John the Immerser;' and others, 'Elijah;' but others, 'One of the prophets.'" 29 And He asked them, "But Who do ye say that I am?" Peter, answering, says to Him, "Thou art the Christ." 30 And He charged them that they should tell no one concerning Him.

31 And He began to teach them, that the Son of Man must suffer many things, and be rejected by the elders, and the high priests, and the scribes, and be killed, and after three days rise again. 32 And He spake the saying openly. And Peter took Him, and began to rebuke Him. 33 But He, turning about, and seeing the disciples, rebuked Peter, and saith, "Get behind Me, Satan; because you are not minding the things of God, but the things of men."

34 And, calling the multitude to *Him* with His disciples, He said to them, "If any one wishes to come after Me, let him disown himself, and take up his cross, and follow Me. 35 For whosoever would save his soul[1] shall lose it; and whosoever will lose his soul[1] for My sake and the Gospel's, shall save it. 36 For what does it profit a man, to gain the whole world, and suffer damage as to his soul.[1] 37 Or what could a man give as an exchange for his soul?[1] 38 For whosoever is ashamed of Me and of My words in this adulterous and sinful generation, the Son of Man also will be ashamed of him, when He cometh in the glory of His Father with the holy angels."

1 Or, *life.*

27 *Cæsarea Philippi;* a city in the northern part of Galilee, near Mount Hermon. This city was enlarged by Philip the tetrarch, and he called it Cæsarea in honor of Tiberias Cæsar; Philippi being added to distinguish it from another Cæsarea on the Mediterranean Sea.

32 *Openly;* more plainly and publicly than before.

33 *Get behind Me, Satan;* Jesus recognized Satan as at the bottom of Peter's rebuke. (Matt. 16:23).

35 *Wishes to save his soul;* here meaning his animal or physical life; the animal life being inseparable from the *psuche*; the *psuche* or soul being the abode of the self-life. See note on Matt. 16:25, 26.

CHAPTER IX.

1 And He said to them, "Verily I say to you, there are some of those standing here, who shall not taste of death, till they see the Kingdom of God come with power."

THE TRANSFIGURATION.

2 And after six days Jesus taketh with Him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves; and He was transfigured before them. 3 And His garments became shining, exceedingly white, such as no fuller on the earth can so whiten. 4 And there appeared to them Elijah with Moses; and they were talking with Jesus. 5 And Peter, answering, says to Jesus, "Rabbi, it is good that we are here; and let us make three tents; one for Thee, and one for Moses, and one for Elijah;" 6 for he knew not what to answer, for they became much afraid. 7 And there came a cloud overshadowing them; and there came a voice out of the cloud, saying, "This is My Son, the Beloved; hear ye Him." 8 And, suddenly looking around, they no longer saw with themselves any one, except Jesus only.

9 And, as they were coming down from the mountain, He charged them that they should tell no one what they saw, until the Son of Man should arise from the dead. 10 And they kept the saying to themselves, questioning what the rising from the dead could be.

ELIJAH ALREADY COME.

11 And they were asking Him, saying, "*How is it* that the scribes say that Elijah must first come?" 12 And He said to them, "Elijah, indeed, comes first, and restores all things; and how it has been written concerning the Son of Man, that He should suffer many things, and be set at naught; 13 but I say to you that Elijah has both come, and they did to him

NOTES ON CHAPTER IX.

2-9 *The transfiguration;* Matt. 17:1-9.

10 The chief reason why the doctrine of the resurrection was so incomprehensible to the disciples was, that they had not yet seen any need for the Saviour's death.

11-13 *Elijah;* Matt. 17:10-13.

whatsoever they wished, as it has been written of him."

HEALS A DEMONIAC.

14 And, coming to the disciples, they saw a great multitude about them, and the scribes questioning with them. 15 And straightway all the multitude, seeing Him, were greatly amazed; and, running to *Him*, were saluting Him. 16 And He asked them, "What are ye discussing with them?" 17 And one of the multitude answered Him, "Teacher, I have brought to Thee my son, who has a dumb spirit; 18 and wheresoever it seizes upon him, it tears[1] him, and he foams, and gnashes his teeth, and pines away. And I spake to Thy disciples, that they should cast it out; and they were not able." 19 And He, answering, saith to them, "O faithless generation! how long shall I be with you? how long shall I bear with you? Bring him to Me." 20 And they brought him to Him. And, seeing Him, the spirit straightway convulsed him; and, falling upon the ground, he was wallowing, foaming. 21 And He asked his father, "How long a time is it since this has befallen him?" And he said, "From a child. 22 And oft-times it cast him both into the fire and into the water, to destroy him; but, if Thou canst do anything, having compassion on us, help us!" 23 Jesus said to him, "'If thou canst!' All things are possible to him that believes." 24 Straightway the father of the child, crying out, said, "I believe; help Thou my unbelief!" 25 And Jesus, seeing that a multitude was running together, rebuked the unclean spirit, saying to it, "Deaf and dumb spirit, I command you, come out of him, and enter no more into him." 26 And, having cried out, and convulsed him much, it came out; and he became as one dead; so that many said, "He died!" 27 But Jesus, taking hold of his hand, raised him, and he stood up.

28 And, when He came into a house, His disciples asked Him privately, "Why could not we cast it out?" 29 And He said to them, "This kind can come out by nothing, except by prayer."

JESUS FORETELLS HIS SUFFERINGS.

30 And, going forth thence, they were passing along through Galilee; and He did not wish that any one should know *it*. 31 For He was teaching His disciples, and said to them, "The Son of Man is delivered up into the hands of men, and they will kill Him; and, having been killed, after three days He will rise again." 32 But they were not understanding the saying, and were afraid to ask Him.

33 And they came to Capernaum. And, when He was in the house, He asked them, "*Concerning* what were ye reasoning in the way?" 34 But they were silent; for they disputed with one another in the way, who *was* the greatest.[2] 35 And, sitting down, He called the twelve, and saith to them, "If any one wishes to be first, he shall be last of all, and servant of all." 36 And, taking a little child, He set it in the midst of them; and, folding it in His arms, He said to them, "Whosoever receives one of such little children in My name, receives Me; and whosoever receives Me, receives not Me, but Him Who sent Me."

38 John said to Him, "Teacher, we saw one casting out demons in Thy name; and we forbade him, because he was not following us." 39 But Jesus said, "Forbid him not; for there is no one who shall exercise power in My name, and be able quickly to speak evil of Me; 40 for he who is not against us is for us. 41 For whosoever gives you a cup of water to drink in My name, because ye are Christ's, verily I say to you, he shall in no wise lose his reward. 42 And whosoever shall cause to stumble one of these little ones, who believe, it were better for him, if a great millstone[3] were hanged about his neck, and he were cast into the sea. 43 And, if your hand

1 Or, *dashes.*

2 Gr. *Greater.* 3 *A millstone turned by an ass.*

14-29 *The deaf and dumb spirit cast out;* Matt. 17:14-21.
15 *Greatly amazed;* probably at the lingering glory of the transfiguration.
31 *Jesus foretells His death and resurrection;* Matt. 17:22, 23.
33-37 *Who was greatest;* Matt. 18:1-4.
38 *In My name;* in professed and absolute dependence upon Christ.
39 *Forbid him not;* it is not the business of one man or company of men to lord it over others. Each should get his own work from God, and let God equip him for the work.
40 *There is no neutrality;* every one is either on God's side, or against Him.
41 *A cup of water;* the bestowal of the smallest favor upon a disciple of Jesus for Jesus' sake, will have a sure reward; Jesus regarding all acts of kindness, or of unkindness, done to His disciples, as done to Himself.
42-47 *Warnings against occasions of stumbling;* Matt. 18:6-9.

causes you to stumble, cut it off; it is good for you to enter into life maimed, rather than having the two hands to go into Hell—into the unquenchable fire!* 45 And, if your foot causes you to stumble, cut it off; it is good for you to enter into life lame, rather than having the two feet to be cast into Hell. 47 And, if your eye causes you to stumble, tear it out; it is good for you to enter into the Kingdom of God with one eye, rather than having two eyes to be cast into Hell,[4] 48 where their worm dies not, and the fire is not quenched. 49 For every one shall be salted with fire.† 50 Salt is good; but, if the salt becomes saltless, with what will ye season it? Have salt in yourselves, and be at peace one with another."

*Some Mss. insert vs. 44 and 46, which are identical with v. 48: "Where their worm dies not, and the fire is not quenched."

4 *Gehenna*, place of the wicked after the judgment.

†Some Mss. add: "And every sacrifice shall be salted with salt." See Lev. 2:13.

48 *Their worm dieth not, and the fire is not quenched;* see Isa. 66:24. There is not the slightest hint that those who are so unfortunate as to be cast into Hell [*Gehenna*], will ever get any relief from their dreadful sufferings!

49 *Salted with fire*; referring, probably, to the salting with the fires of Hell, on the part of those who do not give up their idols, and be salted with the Holy Spirit, Who comes to plant the life of Christ in the believer. Those who do not get the salvation that Christ came to give, will be cast into Hell.

50 *Salt is good . . . have salt in yourselves;* the salt here referred to is the very essence of Christianity, or Christ Himself. Those who are wholly under the influence of This Salt will be preserved from all corruption, and will be a mighty factor for good in this corrupt world; but those who had the salt, and then lose it are in a deplorable state!

CHAPTER X.

1 And, rising up thence, He cometh into the borders of Judæa, and beyond the Jordan. And multitudes come together to Him again; and, as He was wont, He was teaching them again.

2 And *the* Pharisees, coming to Him, were asking Him, "Is it lawful for a man to put away his wife?" tempting Him. 3 And He, answering, said to them, "What did Moses command you?" 4 And they said, "Moses permitted to write a bill of divorcement, and to put her away." 5 But Jesus said to them, "Because of the hardness of your heart he wrote you this commandment. 6 But from the beginning of the creation, 'Male and female made He them.' 7 For this cause shall a man leave his father and mother, [and shall cleave to his wife],* 8 and the two shall become one flesh; so that they are no more two, but one flesh. 9 What, therefore, God joined together, let not man put asunder." 10 And in the house the disciples asked Him again concerning this. 11 And He saith to them, "Whosoever puts away his wife, and marries another, commits adultery against her; 12 and, if she herself, having put away her husband, marries another, she commits adultery."

*Some Mss. omit words in brackets.

HE BLESSES LITTLE CHILDREN.

13 And they were bringing little children to Him, that He might touch them; and the disciples rebuked them. 14 But Jesus, seeing it, was much displeased, and said to them, "Permit the little children to come to Me; forbid them not; for to such belongs the Kingdom of God. 15 Verily I say to you, whosoever does not receive the Kingdom of God as a little child, will in no wise enter therein." 16 And, taking them in His arms, He was blessing them, placing His hands upon them.

A RICH MAN INSTRUCTED.

17 And, as He was going forth into the way, one, running to Him, and kneeling, was asking Him, "Good Teacher, what shall I do, that I may inherit eternal life?" 18 And Jesus said to Him, "Why do you call Me good? No one is good, but One—God. 19 You know the commandments, 'Do not kill,' 'Do not commit adultery,' 'Do not steal,' 'Do not bear false witness,' 'Do not defraud,' 'Honor your father and mother.'" 20 And he said to Him, "Teacher, all these things I observed from

NOTES ON CHAPTER X.

1-12 See notes on Matt. 19:1-12.

13-16 *Christ blesses little children;* Matt. 19:13-15.

13 *Touch them;* blessing them by laying His hands on them. It would be well if Christian parents understood what interest Christ feels in their children.

17-22 *The rich young man;* Matt. 19:16-22.

17 *That I may inherit eternal life;* this is what the world is trying to do. Men wish to live by their own merits. The idea of salvation by grace is utterly repulsive to the carnal heart. Spiritualists, Theosophists, Unitarians, Christian Scientists, and multitudes of others, repudiate the idea of salvation by grace, the vicarious sufferings of Christ, and the Gospel of Jesus Christ.

my youth." 21 And Jésus, looking on him, loved him, and said to him, "One thing is wanting to you: go, sell what you have, and give to the poor, and you shall have treasure in Heaven, and come, follow Me." 22 But, becoming gloomy[1] at this saying, he went away grieved; for he was one having great possessions.

23 And, looking around, Jesus saith to His disciples, "With what difficulty shall those who have riches enter into the Kingdom of God!" 24 And the disciples were astonished at His words. But Jesus, again answering, saith to them, "Children, how difficult *it is* [for those who trust in riches]* to enter into the Kingdom of God! 25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God." 26 And they were being exceedingly astonished, saying to Him, "And who can be saved?" 27 Jesus, looking upon them, saith, "With men it is impossible, but not with God; for all things are possible with God."

THE REWARD OF THOSE WHO FORSAKE ALL FOR JESUS.

28 Peter began to say to Him, "Behold, we left all, and followed Thee." 29 Jesus said, "Verily I say to you, there is no one who left house, or brothers, or sisters, or mother, or father, or children, or lands, for My sake and the Gospel's sake, 30 but he shall receive a hundredfold now in this time, houses, and brothers, and sisters, and mothers, and, children, and lands, with persecutions; and in the age to come, eternal life. 31 But many *that are* first shall be last; and the last first."

32 And they were in the way going up to Jerusalem; and Jesus was going before them. And they were being amazed; and those following *Him* were being terrified. And, again taking with Him the twelve, He began to tell them the things about to happen to Him: 33 "Behold, we are going up to Jerusalem; and the Son of Man will be delivered up to the high priests, and to the scribes, and they will condemn Him to death, and will deliver Him up to the gentiles; 34 and they will mock Him, and will spit upon Him, and will kill Him; and after three days He will rise again."

SENSELESS REQUEST OF JAMES AND JOHN.

35 And James and John, the sons of Zebedee, come to Him, saying to Him, "Teacher, we wish that Thou wouldest do for us whatsoever we ask." 36 And He said to them, "What do you wish that I should do for you?" 37 And they said to Him, "Grant to us that we may sit, one on Thy right hand, and one on Thy left, in Thy Kingdom." 38 But Jesus said to them, "Ye know not what ye are asking. Are ye able to drink the cup that I drink, or to be immersed with the immersion that I am immersed with?" 39 And they said to Him, "We are able." And Jesus said to them, "The cup that I drink ye shall drink; and the immersion with which I am immersed shall ye be immersed; 40 but to sit on My right hand, or on My left, is not Mine to give, but *it is* for those for whom it has been prepared." 41 And the ten, hearing *it*, began to be much displeased with James and John. 42 And Jesus, calling them to Him, says to them, "Ye know that those thinking[2] to rule over the gentiles lord it over them; and their great ones exercise authority over them; 43 but it is not so among you; but whosoever wishes to become great among you shall be your minister; 44 and whosoever

1 Or, *Sorrowful.*

*Some ancient Mss. omit the words in brackets.

2 Or, *accounted.*

21 *Jesus loved him;* the young man was, outwardly, moral, and Jesus loved him as a moral man.

22 *Grieved;* that so great a sacrifice was required of him. Wealth ruins many people.

23-27 *Danger of riches;* Matt. 19:23-30.

24 *Trusting in riches;* having the affections set upon riches, and loving money for the pleasures it brings, are potent influences in the way of salvation.

29 *For My sake and the Gospel's;* from love to Jesus and to His cause.

30 *A hundredfold;* blessings a hundred times as valuable as those given up for Jesus. The Saviour did not teach that men were to abandon their families, and leave them to starve; but He meant that His true followers must love Him supremely, and get, each, his work and place from God.

32 *Jesus was going before them;* as their Leader, fearlessly pressing into danger. *Were being amazed;* at His wonderful fearlessness and calmness in peril. *Terrified;* at the peril just before them.

35-45 *The request of Zebedee's sons;* Matt. 20:20-28. Matthew represents their mother as speaking for them, (Matt. 20:20, 21).

41 *Displeased with James and John;* at their attempt to secure the most honorable positions in the Kingdom of Jesus soon (as they supposed) to be set up.

42 *Those thinking to rule;* who are the accredited rulers of the people, or think it good for themselves to rule.

wishes to be first among you shall be servant of all: 45 for even the Son of Man came not to be ministered to, but to minister, and to give his soul a ransom for many."

BLIND BARTIMÆUS RECEIVES SIGHT.

46 And they come to Jericho: and, as He was going forth from Jericho, with His disciples and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the road. 47 And, hearing that it was Jesus the Nazarene, he began to cry out, and say, "Son of David! Jesus!, have mercy on me!" 48 And many were rebuking him, that he should be silent. But he kept crying much more, "Son of David! have mercy on me!" 49 And, standing still, Jesus said, "Call him." And they call the blind man, saying to him, "Be of good cheer; arise! He is calling you!" 50 And he, casting away his garment, springing up, came to Jesus. 51 And Jesus, answering him, said, "What do you wish that I should do for you?" And the blind man said, "Rabboni, that I may receive my sight." 52 And Jesus said to him, "Go your way, your faith has healed[3] you." And straightway he received sight, and was following Jesus in the way.

3 Gr. *Saved.*

46-52 *Blind Bartimæus;* Matt. 20:29-34.

50 *Casting away his garment;* throwing off his outer garment, that he might get to Jesus as soon as possible.

52 *Your faith has healed you;* your faith has brought you deliverance from your physical ailment—hence, it *saved* you. The verb signifying primarily to save, is frequently used to denote bodily healing. If one's body is healed, he is *saved* to the extent of his body at least.

CHAPTER XI.

1 And, when they draw nigh to Jerusalem, to Bethphage and Bethany, at the mount of Olives, He sendeth two of His disciples, 2 and saith to them, "Go into the village that is over against you; and straightway, as ye enter into it, ye will find a colt tied, on which no man ever yet sat: loose him, and bring him. 3 And, if any one say to you, 'Why do ye this?' say ye, 'The Lord hath need of him;' and straightway he will send[1] him back[2] hither." 4 And they went away, and found a colt tied at the door without on the street; and they loose him. 5 And some of those standing there said to them, "What do ye, loosing the colt?" 6 And they said to them even as Jesus said; and they let them go. 7 And they bring the colt to Jesus, and cast on him their garments; and He sat on him. 8 And many spread their garments in the way; and others *spread* branches, having cut them from the fields. 9 And those going before, and those following, were crying, "Hosanna! Blessed is He that cometh in the name of the Lord! 10 Blessed is the coming Kingdom of our father David! Hosanna in the Highest!" 11 And He entered into Jerusalem, into the temple; and, having looked around on all things, the hour being late, He went out to Bethany with the twelve.

THE BARREN FIG TREE.

12 And on the morrow, when they had come out from Bethany, He was hungry. 13 And, seeing a fig tree afar off having leaves, He came, if perhaps He might find something thereon. And, having come to it, He found nothing but leaves; for it was not the season of figs. 14 And, answering, He said to it, "May no one eat fruit from you any more forever!" And His disciples heard it.

15 And they come to Jerusalem. And, entering into the temple, He began to cast out those who sold and those who bought in the temple, and overturned the tables of the money-changers, and the seats of those who sold doves; 16 and He was not permitting that any one should carry a vessel through the temple. 17 And He was teaching, and said to them, "Has it not been written, 'My house shall be called a house of prayer for all nations;' but ye have made it a den of robbers!"

18 And the high priests and scribes heard it, and were seeking how they might destroy Him; for they were fearing Him, for all the multitude was astonished at His teaching.

1 Gr. *Sends.* 2 Gr. *Again.*

NOTES ON CHAPTER XI.

1-11 *Jesus rides into Jerusalem;* Matt. 21:1-17.

12-14 *The fig tree cursed;* Matt. 21:18-22.

13 *And He found nothing but leaves;* how many professed followers of Christ are correctly described by this barren fig tree! Nothing but leaves! A hollow profession, an aimless life, a life of empty show, worldly conformity, vain words, ineffective resolves to do better!

15-19 *Traffickers driven out of the temple;* Matt. 21:12-17.

19 And, whenever it became late, they went forth out of the city.

20 And, passing by the next morning, they saw the fig tree dried up from the roots. 21 And Peter, calling to remembrance, says to Him, "Rabbi, behold, the fig tree which Thou didst curse has withered away!" 22 And Jesus, answering, saith to them, "Have *the* faith of God. 23 Verily I say to you, whosoever says to this mountain, 'Be taken up and cast into the sea,' and does not doubt in his heart, but believes that what he says comes to pass; he shall have it. 24 Therefore, I say to you, all things whatsoever ye pray and ask for, believe that ye received them, and ye shall have them. 25 And whensoever ye stand praying, forgive, if ye have aught against any; that your Father also Who is in Heaven may forgive you your trespasses."*

*Many ancient authorities add v. 26: "But if ye do not forgive, neither will your Father Who is in Heaven forgive your trespasses."

22 *Have the faith of God;* translators generally render this, "*Have faith in God;*" but, if this had been the thought, it would have been easy to have expressed it in the Greek. Faith originates with God; and those who have real faith have *His* faith; the same perhaps as "the faith which is of the Son of God," (Gal. 2:20).

23 *This mountain;* nothing short of the faith of God can remove mountains; but His faith, operating through His obedient children, can accomplish this. (Acts 3:6; 9:34).

27 And they come again into Jerusalem. And, as He was walking about in the temple, the high priests and the scribes and the elders come to Him; 28 and said to Him, "By what authority art Thou doing these things? Or who gave Thee this authority to do these things?" 29 And Jesus said to them, "I will ask you one thing;[3] and answer Me, and I will tell you by what authority I am doing these things. 30 The immersion of John, was it from Heaven, or from men?" 31 And they reasoned with themselves, saying, 32 "If we say, 'From Heaven,' He will say, 'Why then did ye not believe him?' But, should we say, 'From men,'"—they feared the people; for all held John to be a prophet indeed. 33 And, answering, they say to Jesus, "We do not know." And Jesus saith to them, "Neither do I tell you by what authority I am doing these things."

3 Gr. *Word.*

24 *Whatsoever ye pray and ask for;* in accordance with God's will, (I John 5:14, 15). *Believe that ye received;* when you asked; not that you *will* receive; for a future faith never receives anything. Believe that ye *received* when you asked.

25 *Forgive;* when we are praying, unless we forgive others, we cannot be forgiven, nor can we expect an answer to our prayers on other lines.

27-33 *By what authority;* Matt. 21:23-27.

CHAPTER XII.

1 And He began to speak to them in parables, "A man planted a vineyard, and set a hedge about it, and dug a wine-vat, and built a tower, and let it out to husbandmen, and went into another country.[1] 2 And, at the season, he sent to the husbandmen a servant, that he might receive from the husbandmen of[2] the fruits of the vineyard. 3 And, taking him, they beat *him*, and sent him away empty. 4 And again he sent to them another servant; and him they wounded in the head, and dishonored. 5 And he sent another; and him they killed; and many others, beating some, and killing some. 6 He had yet one, a beloved son; he sent him to them last, saying, 'They will pay deference to my son.' 7 But those husbandmen said among themselves, 'This is the heir; come, let us kill him, and the inheritance will be ours.' 8 And, taking *him*, they killed him, and cast him out of the vineyard. 9 What, therefore, will the lord of the vineyard do? He will come, and destroy the husbandmen, and will give the vineyard to others. 10 Did ye never read the Scripture, 'The stone which the builders rejected, the same became the head of a corner; 11 this was from the Lord, and is marvelous in our eyes?'"

12 And they were seeking to lay hold of Him; and they feared the multitude; for they knew that He spake the parable against them; and, leaving Him, they went away.

13 And they send to Him some of the Pharisees and of the Herodians, that they may entrap Him in speech. 14 And, coming, they say to Him, "Teacher, we

1 Or, *went abroad.* 2 Gr. *From.*

NOTES ON CHAPTER XII.

1-9 *Parable of the vineyard;* Matt. 21:33-41.

10 *The Scripture;* Ps. 118:22, 23.

13-17 *Render to Cæsar the things of Cæsar;* Matt. 22:15-21.

know that Thou art true, and carest not for any one; for Thou lookest[3] not into the face of men, but in truth teachest the way of God. Is it lawful to give tribute to Cæsar, or not? 15 Shall we give, or shall we not give?" But He, knowing their hypocrisy, said to them, "Why are ye tempting Me? Bring Me a denary, that I may see it." 16 And they brought *it*. And He saith to them, "Whose is this image and inscription?" And they said to Him, "Cæsar's." 17 And Jesus said to them, "Render to Cæsar the things of Cæsar, and to God the things of God." And they wondered exceedingly at Him.

THE SADDUCEES SILENCED.

18 And there come to Him the Sadducees, who say there is no resurrection; and they were asking Him, saying, 19 "Teacher, Moses wrote to us, 'If any man's brother die, and leave a wife behind, and leave no child, that his brother should take his wife, and raise up seed to his brother.' 20 There were seven brothers; and the first took a wife; and, dying, left no seed. 21 And the second took her, and died, leaving no seed; and the third likewise. 22 And the seven left no seed. Last of all the woman also died. 23 In the resurrection whose wife shall she be of them? for the seven had her as a wife." 24 Jesus said to them, "*Is it* not on this account that ye err, because ye know not the Scriptures, nor the power of God? 25 For, when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels in Heaven. 26 But, concerning the dead, that they are raised, did ye not read in the book of Moses, at the 'Bush,' how God spake to him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?' 27 He is not the God of the dead, but of the living: ye do greatly err."

THE GREATEST COMMANDMENT.

28 And one of the scribes, coming near, hearing them discussing together, knowing that He answered them well, asked Him, "What commandment is first of all?" 29 Jesus answered, "The first is, 'Hear, O Israel; the Lord *is* our God, the Lord is One; 30 and you shall love the Lord your God with all your heart, and with all your mind and with all your strength.' 31 A second is this, 'You shall love your neighbor as yourself.' There is no commandment greater than these." 32 The scribe said to Him, "Well, Teacher, Thou didst say truly that He is One, and there is not another beside Him; 33 and to love Him with all the heart, and with all the understanding, and with all the strength, and to love one's neighbor as himself, is much more than all the whole burnt-offerings and sacrifices." 34 And Jesus, seeing that he answered discreetly, said to him, "You are not far from the Kingdom of God." And no one any more dared to question Him.

35 And Jesus, answering, said, while teaching in the temple, "How do the scribes say that the Christ is David's Son? 36 David himself said in the Holy Spirit, 'The Lord said to my Lord, Sit on My right hand, until I put Thy enemies underneath Thy feet.' 37 David himself calls Him Lord; and whence is He his Son?" And the great multitude heard Him gladly.

38 And in His teaching He said, "Beware of the scribes, who wish to walk about in long robes and *have* salutations in the marketplaces, 39 and the first seats in the synagogues, and the first places at the feasts; 40 who devour widows' houses, and for a pretense make long prayers; these shall receive greater condemnation."

41 And, having taken a seat over against the treasury, He was beholding how the multitude cast money into the treasury; and many who were rich cast in much. 42 And one poor widow, coming, cast in two mites, which is a farthing. 43 And calling to *Him* His disciples, He

3 Or, *regardest.*

14 *Thou lookest not into the face of men;* meaning that He had no concern for the personal dignity of men—not even enough to cast a glance into their faces. It was a sorry compliment they paid Him. See Isa. 57:15; 66:2.

26 *The bush;* Ex. 3:2-6.

28 *First commandment of all;* the most important. Exhaustive love to God, and loving one's neighbor as himself, contain the whole of Christianity.

29 *One Lord;* other nations worshiped, after a fashion, many gods—the creations of their one fancies; but there is only One true and living God, Who is revealed in the New Testament Scriptures under the Tri-personality of the Father, the Son, and the Holy Spirit, (Matt. 28:19).

35-37 *Christ is David's Lord and Son;* Matt. 22:42-45.

38-40 *Warning against the hypocrisy of the scribes;* Matt. 23:1-7.

said to them, "Verily I say to you, this poor widow cast in more than all who are casting into the treasury; 44 for they all did cast in out of their abundance; but she out of her want cast in all that she had—her whole living."

43 *More than all;* more in God's sight, because it showed complete victory over the world, and supreme confidence in God. In estimating the value of a gift, God looks not at the largeness or smallness of the gift, but at what is left after the gift is made. A *perfect gift* is all one has.

CHAPTER XIII.

CHRIST'S PROPHECY ON THE MOUNT OF OLIVES.

1 And, as He was going out of the temple, one of His disciples says to Him, "Teacher, behold, what manner of stones and what manner of buildings!" 2 And Jesus said to him, "Do you see these great buildings? There shall not be left here a stone upon a stone, which shall not be thrown down."

3 And, as He was sitting upon the mount of Olives over against the temple, Peter and James and John and Andrew asked Him privately, 4 "Tell us, when shall these things be? and what *is* the sign when all these things are about to be accomplished?" 5 And Jesus began to say to them, "Take heed, lest some one lead you astray. Many will come in My name, saying, 'I am *He*,' and will lead many astray. 7 And, when ye hear of wars and rumors of wars, be not troubled; *these things* must come to pass; but the end is not yet. 8 For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in various places; and there will be famines: these are *the* beginning of anguish.[1]

9 "But take heed to yourselves; for they will deliver you up to the councils; and in synagogues ye will be beaten; and before governors and kings ye will stand for My sake, for a testimony to them. 10 And the Gospel must first be preached to all the nations. 11 And, when they lead you away, delivering you up, be not anxious beforehand what ye shall speak; but whatsoever is given you in that hour, this speak; for it is not ye that speak, but the Holy Spirit. 12 And brother will deliver up brother to death; and the father, the child; and children will rise up against parents, and cause them to be put to death.[2] 13 And ye will be hated by all for My name's sake; but he that endures to the end, the same shall be saved. 14 But when ye see the abomination of desolation standing where it ought not, (let him that reads understand), then let those who are in Judæa flee to the mountains; 15 And let him who is on the house not come down, nor enter in, to take anything out of his house; 16 and let him who is in the field not turn back to take his garments. 17 But woe to those with child and to those giving suck in those days! 18 And pray that it be not in winter; 19 for those days will be a *time of* tribulation, such as there has not been the like from the beginning of the creation which God created until now, and never will be. 20 And, unless the Lord had shortened those days, no flesh would have been saved; but, for the elect's sake, whom He chose, He shortened the days. 21 Then, if any one shall say to you, 'Lo, here is the Christ!' or, 'Lo, there!' believe him not; 22 for there will arise false Christs and false prophets, and will show signs and wonders, in order to lead astray, if possible, the elect. 23 But take heed; I have foretold you all things.

24 "But in those days, after that tribulation, the sun will be darkened, and the moon will not give her light, 25 and the stars will be falling out of the heavens, and the powers that are in the heavens will be shaken. 26 And then will they see the Son of Man coming in clouds with great power and glory. 27 And then will

1 Gr. *Birth pangs.*

2 Or, *put them to death.*

NOTES ON CHAPTER XIII.

1 *What manner of stones;* Josephus says that some of the stones in the temple were twenty-five cubits long, eight thick, and twelve wide.

4 *When all these things are about to be accomplished;* spoken of in v. 2—especially the destruction of the temple.

9-23 *Persecutions foretold;* Matt. 24:9-28.

11 *Be not anxious beforehand;* God's true children should borrow no trouble from the future. The Holy Spirit will give the words that ought to be spoken by way of defense.

14 *The abomination of desolation;* Matt. 24:15.

24-31 *The second coming of Christ;* Matt. 24:29-35.

26 *Then they will see the Son of Man coming in clouds;* this refers probably to His coming with His saints to close the tribulation period, (Zech. 14:4, 5; Rev. 19:19-21).

He send forth the angels, and gather together His elect from the four winds, from *the* extremity of earth to the extremity of the heaven.

28 "Now from the fig tree learn the parable: when its branch already becomes tender, and puts forth leaves, ye know that summer is near; 29 so also do ye, when ye see these things coming to pass, know that He[3] is near, at the doors. 30 Verily I say to you, this generation will not pass away, until all these things be accomplished. 31 The heaven and the earth will pass away; but My words will not pass away. 32 But concerning that day or hour no one knows, not even the angels in Heaven, nor the Son, but the Father. 33 Take heed, watch [and pray];* for ye know not when the time is. 34 *It is as when* a man away from home[4], having left his house, and having given authority to his servants, to each his work, commanded also the porter to watch. 35 Watch, therefore, for ye know not when the master of the house is coming, at evening, or at mid-night, or at cock-crowing, or in the morning; 36 lest, coming suddenly, he find you sleeping. 37 And what I say to you, I say to all, 'Watch.'"

3 Or, *it*.

*Some authorities omit words in brackets.

4 Or, *in a foreign country*.

32 *Nor the Son;* referring to His humanity. The child Jesus grew in wisdom (Luke 2:52), which implies that Jesus, as a human being, was limited in knowledge. But as a member of the Godhead He knew all things.

33 *Watch;* Matt. 24:42, 44.

35 *The master of the house;* here representing Christ.

36 *Sleeping;* hence, unprepared to meet Him.

37 *Watch;* can people who put off, in their minds, the coming of Christ until the close of the Millennium, be said, in any true sense, to be watching for His coming? When the Saviour comes into the mid-heavens to receive His saints, at the rapture, there will be great surprise and lamentation on the part of those Christians who are not ready to meet Him; and, when He comes with His saints to close up the tribulation and bring in His blissful reign, there will be great consternation among the wicked.

CHAPTER XIV.

1 Now after two days was the passover, and *the feast of* unleavened bread; and the high priests and the scribes were seeking how, taking Him by guile, they might kill Him; 2 for they said, "Not during the feast, lest there should be an uproar of the people."

3 And, while He was in Bethany, in the house of Simon the leper, as He was reclining *at table*, there came a woman having an alabaster cruse of ointment of pure spikenard, very costly; and, having broken the cruse, she was pouring it down on His head. 4 But there were some *who were* much displeased among themselves, *saying*, "To what purpose has this waste of the ointment been made? 5 For this ointment could have been sold for above three hundred denaries, and given to the poor!" And they were murmuring against her. 6 But Jesus said, "Let her alone; why do ye cause her trouble? She wrought a good work on Me; 7 for the poor ye always have with you; and whensoever ye will, ye can do them good; but Me ye have not always. 8 She did what she could: she anointed My body beforehand for the burial. 9 And verily I say to you, wheresoever the Gospel shall be preached in the whole world, that also which this woman did shall be spoken of for a memorial of her." 10 And Judas Iscariot, one of the twelve, went away to the high priests, that he might deliver Him up to them. 11 And they, hearing *it*, rejoiced, and promised to give him money. And he was seeking how he might conveniently deliver Him up.

12 And, on the first day of the unleavened bread, when they were slaying the passover, His disciples say to Him, "Where dost Thou wish that we, going, prepare, that Thou mayest eat the passover?" 13 And He sendeth two of His disciples, and saith to them, "Go your way into the city; and there will meet you a man bearing a pitcher of water; follow him. 14 And, wheresoever he enters, say ye to the master

NOTES ON CHAPTER XIV.

3-9 *Christ anointed;* Matt. 26:6-13.

5 *Three hundred denaries;* about $42.00, or if estimated at 17 cents instead of 14 cents (as above) 300 x 17 = $51.00. The *denary* varied in value at different times.

8 *She did what she could;* literally, she did what she had; that is, she did the best she could with what she had; meaning to honor Jesus thereby.

10, 11 *Judas Iscariot sells his Teacher;* Matt. 26:14-16.

12-16 *Passover made ready;* Matt. 26:17-19.

12 *When they were slaying the passover;* when they were slaying the lamb that was used in the passover.

13 *The city;* Jerusalem.

14 *Guest-chamber;* an upper room for the use of visitors, especially for such occasions as the observance of the passover.

of the house, 'The Teacher saith, Where is My guest-chamber, where I may eat the passover with My disciples?' 15 And he will show you a large upper room furnished and ready; and there make ready for us." 16 And the disciples went forth, and came into the city, and found as He said to them; and they made ready the passover.

17 And, evening coming on, He cometh with the twelve. 18 And as they were reclining *at table* and eating, Jesus said, "Verily I say to you, one of you will betray Me—one who is eating with Me." 19 They began to be sorrowful, and to say to Him, one by one, "Is it I?" 20 And He said to them, "It is one of the twelve—he that is dipping with Me in the dish. 21 Because the Son of Man is going as it has been written concerning Him; but woe to that man through whom the Son of Man is betrayed![1] *It were* good for him, if that man had not been born."

THE LORD'S SUPPER INSTITUTED.

22 And, as they were eating, having taken bread *and* blessed *it*, He broke, and gave to them, and said, "Take ye; this is My body." 23 And taking a cup, *and* blessing *it*, He gave it to them; and they all drank of it. 24 And He said to them, "This is my blood of the covenant, which is poured out in behalf of many. 25 Verily I say to you, I will no more drink of the fruit of the vine, until that day when I drink it new in the Kingdom of God."

26 And, having sung a hymn, they went out into the mount of Olives. 27 And Jesus saith to them, "All ye will be made to stumble; because it has been written, 'I will smite the Shepherd, and the sheep will be scattered abroad.' 28 But, after I am raised up, I will go before you into Galilee."

PETER'S DENIAL FORETOLD.

29 But Peter said to Him, "If even all should be made to stumble, yet *will* not I!" 30 And Jesus saith to him, "Verily I say to you, that you to-day, in this night, before the cock crows twice, will thrice deny Me." 31 But he kept saying with great vehemence, "If I must die with Thee, I will not deny Thee!" And in like manner also said they all.

HE ENTERS GETHSEMANE.

32 And they come to a place the name of which is Gethsemane. And He saith to His disciples, "Sit ye here, while[2] I pray." 33 And He taketh with Him Peter and James and John, and began to be greatly amazed, and to be in distress. 34 And He saith to them, "My soul is exceedingly sorrowful, unto death! Abide here, and watch." 35 And going forward a little, He fell on the ground, and was praying, that, if it were possible, the hour might pass away from Him. 36 And He said, "Abba, Father, all things are possible to Thee; take away this cup from Me; yet not what I will, but what Thou wilt." 37 And He cometh and findeth them sleeping, and saith to Peter, "Simon, are you sleeping? were you not able to watch one hour? 38 Watch, and pray, that ye enter not into temptation. The spirit, indeed, is willing, but the flesh is weak." 39 And, going away again, He prayed, saying the same thing. 40 And, returning, He found them again sleeping, for their eyes were very heavy; and they knew not what to answer Him. 41 And He cometh the third time, and saith to them, "Sleep on the remaining *time*, and take your rest. It is enough; the hour came; behold, the Son of Man is betrayed into the hands of sinners. 42 Arise, let us be going. Behold, he that is betraying Me has come near."

43 And straightway, while He yet spake, comes Judas, one of the twelve, and with him a multitude with swords and clubs, from the high priests and the scribes and the elders. 44 Now he that was betraying Him gave them a signal, saying, "Whomsoever I shall kiss, This is He, take Him, and lead Him away securely." 45 And, having come, going straightway to Him, he says, "Rabbi;" and kissed[3] Him. 46

1 Or, *delivered up.*

2 Or, *until.* 3 Gr. *Kissed Him much.*

22-24 *The Lord's Supper instituted;* Matt. 26:26-28.

29 *Yet will not I;* Peter felt very confident that he would be true and loyal to Jesus, but the result a little further on shows how little he knew of himself.

32-36 *Christ's sufferings in Gethsemane;* Matt. 26:36-42.

36 *Abba;* a Syriac word meaning father.

40 *Their eyes were very heavy;* literally, pressed down. Probably an unnatural drowsiness was permitted, providentially, to come upon them, that Christ might be in complete *loneliness* in his sufferings.

41 *Sleep on the remaining time;* see note on Matt. 26:45.

45 *Rabbi;* Hebrew word meaning teacher. *Kissed Him;* literally, kissed Him much, or eagerly. There has been much deceitful kissing besides that of Judas.

And they laid hands on Him, and took Him.

47 And one of those standing by, having drawn *his* sword, smote the servant of the high priest, and struck off his ear. 48 And Jesus answering, said to them, "Did ye come out as against a robber, with swords and clubs, to seize Me? 49 I was daily with you in the temple teaching, and ye did not take Me; but *this is done* that the Scriptures may be fulfilled." 50 And, having left Him, they all fled.

51 And a certain young man was following with Him, having a linen cloth thrown around his naked *body;* and they lay hold on him; 52 but, leaving the linen cloth, he fled naked.

53 And they led Jesus away to the high priest; and there come together with him all the high priests and the elders and the scribes. 54 And Peter followed Him afar off, even within into the court of the high priest; and he was sitting with the attendants,[4] and he was warming himself at the light *of the fire.* 55 And the high priests and all the Sanhedrin were seeking for testimony against Jesus, in order to put Him to death; and they were not finding *it.* 56 For many were bearing false testimony against Him, and their testimonies were not agreed. 57 And certain ones, standing up, were bearing false testimony against Him, saying, 58 "We heard Him say, 'I will destroy this temple made with hands, and in three days I will build another made without hands.' " 59 And not even so did their testimony agree. 60 And the high priest stood up in the midst, and asked Jesus, saying, "Dost Thou answer nothing? What do these testify against You?" 61 But He was silent, and answered nothing. Again the high priest asked Him, and says to Him, "Art Thou the Christ, the Son of the Blessed?" 62 And Jesus said, "I am; and ye shall see the Son of Man sitting on the right hand of Power, and coming with the clouds of heaven." 63 And the high priest, rending his clothes, says, "What further need have we of witnesses? 64 Ye heard the blasphemy: what think ye?" And they all condemned Him to be worthy of death. 65 And some began to spit on Him, and to cover His face, and to buffet Him, and to say to Him, "Prophesy;" and the officers received Him with blows of their hands.[5]

66 And, as Peter was beneath in the court, there comes one of the maids of the high priest; 67 and, seeing Peter warming himself, she looked at him, and says, "You also were with the Nazarene, Jesus." 68 But he denied, saying, "I neither know nor understand what you are saying." And he went out into the porch[6] [and the cock crowed].* 69 And the maid, seeing him, began again to say to those standing by, "This is one of them." 70 But he again denied. And, after a little while, those who stood by said to Peter, "Of a truth you are *one* of them; for you are a Galilæan." 71 But he began to curse, and to swear, "I know not This Man of Whom ye speak." 72 And straightway the second time the cock crowed. And Peter remembered the word, how Jesus said to him, "Before the cock crows twice, you will deny Me thrice." And, having thought *thereon*, he kept weeping.

4 Or, *officers of low rank.*

49 *That the Scriptures may be fulfilled;* Isa. 53:3–6, 10, 12; Ps. 22:1.

55 *Sanhedrin;* the highest Jewish tribunal. It was not difficult to get together this court, when Jesus was to be tried.

5 Or, *with strokes of rods.* 6 Gr. *Fore-court.*
*Many ancient Mss. omit the words in brackets.

58 *I will destroy this temple;* but Jesus never said any such thing; see John 2:19, 21.

68–71 *Peter's denial;* Matt. 26:69–74.

CHAPTER XV.

1 And straightway in the morning the high priests with the elders, and the scribes, and the whole Sanhedrin, having held a consultation, binding Jesus, carried Him away, and delivered Him up to Pilate. 2 And Pilate asked Him, "Art Thou the King of the Jews?" And He, answering, saith to him, "You say *it.*" 3 And the high priests accused Him of many things. 4 And Pilate again asked Him, saying, "Answerest Thou nothing? Behold how many things they accuse Thee of!" 5 But Jesus no longer made any answer; so that Pilate marvelled.

6 Now at the feast he was wont to release to them one prisoner, whom they asked of him. 7 And there was one called Barabbas, bound with the insurgents, who, in the insurrection, had committed mur-

der. 8 And, coming up, the multitude began to ask him to do as he was wont to do to them. 9 And Pilate answered them, saying, "Do you wish me to release to you the King of the Jews?" 10 (For he was coming to understand that because of envy the high priests had delivered Him up). 11 But the high priests stirred up the multitude, that he should rather release to them Barabbas. 12 And Pilate, again answering, said to them, "What, then, shall I do to *Him* Whom ye call the King of the Jews?" 13 And they cried out again, "Crucify Him!" 14 And Pilate said to them, "Why, what evil did He do?" But they cried out vehemently, "Crucify Him!" 15 And Pilate, wishing to satisfy the multitude, released to them Barabbas, and delivered up Jesus, after having scourged Him, to be crucified.

THE ROMAN SOLDIERS MOCK HIM.

16 And the soldiers led Him away within the court, which is *the* Prætorium; and they call together the whole band. 17 And they clothe Him with purple; and, having platted a crown of thorns, they put it on Him. 18 And they began to salute Him, "Hail King of the Jews!" 19 And they were smiting His head with a reed, and kept spitting on Him; and, bowing their knees, they were worshiping Him! 20 And, when they mocked Him, they took from Him the purple, and put on Him His own garments. And they lead Him out to crucify Him. 21 And they impress one Simon, a Cyrenian, who was passing by, coming from the country, the father of Alexander and Rufus, to bear His cross.

THEY CRUCIFY HIM.

22 And they bring Him to the place Golgotha, which is, being interpreted, "*The* place of a skull." 23 And they were offering Him wine mingled with myrrh; but He did not take *it*. 24 And they crucify Him, and divide His garments, casting lots upon them, what each should take. 25 And it was the third hour, and they crucified Him. 26 And the inscription of His accusation was written above *Him*, "THE KING OF THE JEWS." 27 And with Him they crucify two robbers; one on His right hand, and one on His left. * 29 And those passing by railed on Him, wagging their heads, and saying, "Aha! Thou Who destroyest the temple, and buildest it in three days! 30 save Thyself, coming down from the cross!" 31 In like manner the high priests, mocking *Him* among themselves with the scribes, said, "He saved others; Himself He cannot save! The Christ! the King of Israel! 32 Let Him now come down from the cross, that we may see, and believe!" And those who were crucified with Him were reproaching Him.

33 And, the sixth hour having come, there was darkness upon the whole land until the ninth hour. 34 And at the ninth hour Jesus cried with a loud voice, "ELOI, ELOI, LAMA SABACHTHANI!" which is, being interpreted, "My God! My God! why didst Thou forsake Me!" 35 And some of those standing by, hearing *it*, said, "Behold, He is calling Elijah!" 36 And one, running and filling a sponge full of vinegar, putting it on a reed, gave it to Him to drink, saying, "Let alone; let us see whether Elijah is coming to take Him down." 37 And Jesus, uttering a loud cry, expired. 38 And the veil of the temple was rent in two from the top to the bottom. 39 And the centurion, who stood by over against Him, seeing that He so expired, said, "Truly this Man was the Son of God!" 40 And there were also women, beholding from afar, among whom were Mary Magdalene, and Mary the mother of James the less and Joses, and Salome; 41 who, when He was in Galilee, were following Him, and ministering

*Many ancient authorities insert v. 28: And the Scripture was fulfilled which says, "And He was reckoned with the lawless."

NOTES ON CHAPTER XV.

1-20 *Christ before Pilate;* Matt. 27:1-31.

10 *Because of envy;* because of His fearless teaching in exposing the rottenness of the religious magnates.

16 *Prætorium;* the hall where the governor or prætor held his court.

19 *A reed;* which, in mockery, they placed in His hand as a scepter. *Worshiped Him;* bowed before Him in derision.

22-39 *The crucifixion;* Matt. 27:32-64.

23 *Wine mingled with myrrh;* see note on Matt. 27:34.

25 *Third hour;* nine o'clock in the morning.

26 *The King of the Jews;* this was the principal charge preferred against Him before Pilate, made with the view of establishing His disloyalty to Cæsar.

33 *From the sixth hour . . . ninth hour;* from twelve o'clock until three in the afternoon.

40-47 *Christ's burial;* Matt. 27:55-61.

to Him; and many other women who came up with Him to Jerusalem.

HIS BURIAL.

42 And, evening having already come, since it was the Preparation, that is, the day before the sabbath, 43 there came Joseph of Arimathæa, an honorable councillor; who also himself was looking for the Kingdom of God; and boldly went in to Pilate, and asked for the body of Jesus. 44 And Pilate wondered, if He had already died; and, calling to him the centurion, he asked him, whether He were already dead. 45 And, having learned *it* from the centurion, he granted the Corpse to Joseph. 46 And he, having brought linen cloth, and having taken Him down, wrapped Him in the linen cloth, and laid Him in a tomb which had been hewn out of a rock; and he rolled a stone against the door of the tomb. 47 And Mary Magdalene, and Mary the mother of Joses, beheld where He was laid.

CHAPTER XVI.

1 And, the sabbath having past, Mary Magdalene, and Mary the *mother* of James, and Salome, bought spices, that, coming, they might anoint Him. 2 And, very early on the first *day* of the week, they come to the tomb, the sun having risen. 3 And they were saying among themselves, "Who will roll away the stone for us out of the door of the tomb?" 4 And, looking up, they see that the stone has been rolled back; for it was exceedingly great. 5 And, entering into the tomb, they saw a young man sitting on the right side, clothed in a white robe; and they were amazed. 6 But he says to them; "Be not amazed. Ye are seeking Jesus the Nazarene, the crucified. He arose; He is not here; behold, the place where they laid Him! 7 But go, say to his disciples, and to Peter, that He is going before you into Galilee; there shall ye see Him, as He said to you." 8 And, going out, they fled from the tomb; for trembling and astonishment seized them. And they said nothing to any one; for they were afraid.

9 And, having risen early on the first day of the week, He appeared first to Mary Magdalene from whom He had cast out seven demons. 10 She, going, told it to those who had been with Him, *as they were* mourning and weeping. 11 And they, having heard that he was alive, and was seen by her, disbelieved. 12 And after these things He appeared in another form to two of them, as they were walking, going into the country; 13 and they, going away, told it to the rest; neither did they believe them.

14 And afterward He was manifested to the eleven themselves, as they were reclining *at table*, and upbraided them for their unbelief and hardness of heart, because they believed not those who saw Him after He had risen.

15 And He said to them, "Going into all the world, preach the Gospel to the whole creation. 16 He that believes and is immersed shall be saved; but he that disbelieves shall be condemned. 17 And these signs shall accompany those having believed: in My name will they cast out demons; they will speak with tongues; 18 they will take up serpents; and, if they drink any deadly thing, it will not hurt them; they will lay hands on the sick, and they will recover."

19 The Lord Jesus, therefore, after He spake to them, was caught up into Heaven, and sat down at the right hand of God. 20 And they, going forth, preached everywhere, the Lord working with them, and confirming the word through the signs closely following.

NOTES ON CHAPTER XVI.

1-8 *The resurrection;* Matt. 28:1-6.

1 *Anoint Him;* to preserve His body from decay.

11 *Disbelieved;* this shows how little impression the numerous declarations of Jesus, regarding His resurrection, had made on their minds.

9-20 The two oldest Greek manuscripts, and some other documents, end this Gospel with v. 8. The doctrines taught in these verses are true, however, whether Mark wrote them or not. The casting out of demons is taught in Matt. 10:8, and in many other Scriptures; as also healing. Speaking with tongues is provided for in Acts 2:4; I Cor. 12, etc.; taking up serpents (accidentally, of course), Acts 28:3-5; and drinking poison (through mistake) is provided for in John 14:13, 14.

The reason why this larger Gospel—or the Gospel for spirit, soul, and body—is known and practiced so little, is to be found in the fact that so few believers know anything, experimentally, of Christ enthroned in the heart. The days of miracles are, indeed, past, but only in the case of those who have not come into fellowship with the Holy Trinity.

— THE —

GOSPEL ACCORDING TO LUKE.

Luke, the author of this Gospel, was also the author, or amanuensis, of the Holy Spirit, in the production of the *Acts of the Apostles*. (Acts 1:1). Luke was the "beloved physician." (Col. 4:14), and the traveling companion of Paul in several of his missionary journeys; and it is possible, if not probable, that Luke had Paul's sanction and approval to both this Gospel and to the Acts as well.

Luke does not profess to write as an eye-witness, but as one who carefully collected his material from those who were such. (Acts 1:1-4).

Though he has much in common with Matthew and Mark, he has much that the others do not record.

If Matthew's Gospel was written for the Jews, and Mark's for the Romans, Luke's seems to have been written for the whole world, but more particularly for the gentiles, (see Luke 4:25-27; 9:51-56; 17:15-19; 10:29-37; 14:15-24).

CONTENTS.

I. Preparation to write his Gospel, (I:1-4). II. Nativity and childhood of Jesus, (I:5—II). III. Beginning of Christ's ministry, (III). IV. His temptation, (IV:1-9). V. His ministry in Galilee, (IV:10—IX:50). VI. (His last journey to Jerusalem, with samples of His teachings, (IX:51—XVIII:43). VII. His sufferings, death, resurrection and ascension, (XIX—XXIV).

Luke has considerable matter not found in any of the other Gospels; but as no one of the writers of these Gospels professes to give all that Jesus did and said during His earthly ministry, this does not militate against the credibility of Luke's Gospel, or of any of the others.

LUKE.

CHAPTER I.

1 Forasmuch as many took in hand to arrange in order a narrative concerning the facts that have been fully confirmed among us, 2 even as those who from the beginning were eye-witnesses and ministers of the word delivered *them* to us; 3 it seemed good to me also, having traced all things accurately from the first, to write to you an orderly account, most noble Theophilus; 4 that you may fully know the certainty of the words wherein you were instructed.

ZACHARIAH AND ELIZABETH.

5 There was in the days of Herod, king of Judæa, a certain priest, Zachariah by name, of the course of Abia; and he had a wife of the daughters of Aaron, and her name was Elizabeth. 6 And they were both righteous before God, walking in all the commandments and ordinances of the law blameless. 7 And they had no child, because Elizabeth was barren, and both were far advanced in their days.

8 Now it came to pass, that, while he was doing priestly service in the order of his course before God, 9 it fell to his lot, according to the custom of the priest's office, having gone into the temple of the Lord, to offer incense; 10 and all the multitude of the people were praying without at the hour of the incense-offering. 11 And there appeared to him an angel of *the* Lord, standing on the right side of the altar of incense. 12 And Zachariah, seeing *him*, was troubled; and fear fell upon him. 13 But the angel said to him, "Fear not, Zachariah; because your supplication was heard; and your wife Elizabeth shall bear you a son, and you shall call his name John. 14 And you will have joy and gladness; and many will rejoice at his birth; 15 for he will be great before the Lord; and he will drink no wine nor strong drink; and he will be filled with the Holy Spirit, even from his mother's womb. 16 And many of the sons of Is-

NOTES ON CHAPTER I.

1 *Many;* many persons wrote about Christ, and His marvellous works, but it is fair to suppose that God selected His own men to give the New Testament Scriptures to the world, and that He used them for this purpose.

2 *From the beginning;* from the beginning of the things they were writing about.

3 *Having traced all things accurately;* Luke no doubt, used great precaution in sifting the different reports, so as to get the exact facts. *Theophilus;* friend of God—supposed to be a prominent man of Luke's acquaintance.

5 *Course of Abia;* the priests were divided into twenty-four courses, or classes, (I Chr. 24:7-18). Each officiated a week, from one sabbath to the next. The course of *Abia*, or *Abijah*, was the eighth, (see I Chr. 24:10). *Abia* is the Greek for the Hebrew *Abijah*.

9 *To offer incense;* to burn it. This was accounted the most honorable service in the ordinary routine of priestly duty.

11 *An angel of the Lord;* it had been nearly four hundred years since the prophet Malachi had closed his prophecy; and, as the long-expected Messiah was about to come, God now opened communication with His people again; and, as John was to be the messenger" to precede the Messiah, the angel announces his early coming.

13 *John;* signifies, "The Lord graciously gave." John, therefore, was a special gift of God to his parents and to the Jewish race.

15 *And drink no wine nor strong drink;* John was to be under the law of the Nazarites, (see Judg. 16:17; Num. 6:1-10).

rael will he turn to the Lord their God. 17 And he will go before Him in *the* spirit and power of Elijah, to turn *the* hearts of the fathers to *their* children, and *the* disobedient *to walk* in the wisdom of *the* righteous, to make ready for the Lord a people prepared.

18 And Zachariah said to the angel, "By what shall I know this? for I am an old man, and my wife *is* far advanced in her days." 19 And the angel, answering, said to him, "I am Gabriel, who have been standing near before God, and I was sent to speak to you, and to proclaim these glad tidings to you. 20 And, behold, you shall be silent, and not able to speak, until the day that these things shall come to pass; because you did not believe my words, which shall be fulfilled in their season."

21 And the people were waiting for Zachariah, and they were wondering at his tarrying in the temple. 22 And, having come out, he was not able to speak to them, and they perceived that he had seen a vision in the temple; and he kept making signs to them, and remained dumb.

23 And it came to pass, when the days of his ministration were fulfilled, he departed to his house; 24 and, after these days, Elizabeth his wife conceived; and she hid herself five months, saying, 25 "Thus hath the Lord done to me in the days wherein He looked upon *me*, to take away my reproach among men!"

GABRIEL'S MESSAGE TO MARY.

26 And in the sixth month the angel Gabriel was sent from God to a city of Galilee, the name of which *was* Nazareth, 27 to a virgin espoused to a man whose name was Joseph, of the house of David; and the name of the virgin *was* Mary. 28 And, the angel, coming in to her, said, "Hail, highly favored *one*, the Lord *is* with you." 29 But she was troubled at the saying, and was deliberating as to what kind of salutation this might be.

30 And the angel said to her, "Fear not, Mary; for you found favor from God. 31 And, behold, you shall conceive in your womb, and shall bring forth a Son, and you shall call His name Jesus. 32 He shall be great, and shall be called Son of *the* Most High; and the Lord God will give to Him the throne of His father David; 33 and He shall reign over the house of Jacob forever; and of His Kingdom there shall be no end." 34 And Mary said to the angel, "How shall this be, since I know not a man?"

35 And the angel, answering, said to her, "The Holy Spirit will come upon you, and the power of *the* Most High will overshadow you; wherefore also the Holy Thing that is begotten shall be called *the* Son of God. 36 And, behold, Elizabeth, your kinswoman, she also has conceived a son in her old age, and this is the sixth month with her who was called barren; 37 because no word from God shall be without power."

38 And Mary said, "Behold, the handmaid of the Lord; may it be to me according to your word." And the angel departed from her.

MARY VISITS ELIZABETH.

39 And Mary, arising in those days, went into the hill country with haste, into a city of Judah; 40 and entered into the house of Zachariah, and saluted Elizabeth. 41 And it came to pass that, as Elizabeth heard the salutation of Mary, the babe leaped in her womb, and Elizabeth was filled with the Holy Spirit; 42 and she lifted up her voice, with a loud cry, and said, "Blessed are you among women,

17 *He will go before Him;* John went before Christ, making ready a people to receive Him. John was not a re-incarnation of Elijah; but he came in the zeal and fearlessness of Elijah, as predicted in Mal. 4:5.

19 *Gabriel;* "God's strong one." He was sent to Daniel to make known to him things pertaining to the Messiah. (Dan. 8:16; 9:21-26).

22 *He was making signs to them;* to show that he had received a vision.

25 *To take away my reproach;* to have no children was considered a reproach among the Jews; while a family of children was considered a great blessing. (I. Sam. 1:6-11; Ps. 113:9; 128:3).

28 *Favored one;* favored because she was appointed to be the mother of the Messiah.

31 *Shall call His name Jesus;* Jesus, in the Greek, is the same as Joshua in Hebrew; and means "The salvation of Jehovah."

32 *The throne of His father David;* God chose David to be king of Israel; and Jesus, David's lineal descendant according to His flesh, is to reign over united Israel, and over all the earth, (Zech. 14:9; Rev. 20:4).

35 *The Holy Thing begotten;* meaning Thing begotten by the Holy Spirit. *Son of God;* or God's Son, because begotten by Him through the Holy Spirit.

37 *Shall be without power;* every promise of God shall be fulfilled, and it requires God's power to fulfill it.

and blessed is the fruit of your womb! 43 And whence is this to me, that the mother of my Lord should come to me? 44 For, behold, as the voice of your salutation came into my ears, the babe in my womb leaped for joy! 45 And happy is she who believed, because there shall be a fulfillment of the things spoken to her from the Lord!"

46 And Mary said, "My soul magnifies the Lord; 47 and my spirit exults in God my Saviour; 48 because He looked upon the lowliness of His handmaid; for, behold, from the present time all generations will call me happy; 49 because the Mighty One did great things for me; and Holy is His name! 50 And His mercy *is* unto generations and generations to those who fear Him. 51 He wrought might with His arm; He scattered men proud in the imagination of their heart. 52 He deposed potentates from thrones, and exalted the lowly. 53 *The* hungry He filled with good things, and the rich He sent away empty. 54 He succored Israel His servant, to remember mercy, 55 (as He spake to our fathers), to Abraham and to his seed forever."

56 And Mary abode with her about three months, and returned to her house.

57 Now the time was completed for Elizabeth, that she should give birth, and she brought forth a son. 58 And her neighbors and kindred heard that the Lord was magnifying His mercy together with her; and they rejoiced with her. 59 And it came to pass, on the eighth day, that they came to circumcise the child; and they were calling him Zachariah, after the name of his father. 60 And his mother, answering, said; "No; but he shall be called John."

61 And they said to her, "There is no one of your kindred who is called by this name." 62 And they were making signs to his father, what he wished him to be called. 63 And, asking for a writing tablet, he wrote, saying, "John is his name." And they all wondered. 64 And his mouth was instantly opened, and his tongue loosed, and he was speaking, blessing God. 65 And fear came upon all those dwelling around them. And in all the hill country of Judæa all these sayings were being much talked of; 66 and all who heard laid them up in their heart, saying, "What, then, shall this child be!" For, indeed, the hand of the Lord was with him.

67 And Zachariah, his father, was filled with the Holy Spirit, and he prophesied, saying, 68 "Blessed *be the* Lord, the God of Israel, because He visited, and wrought redemption for His people; 69 and raised up a horn of salvation for us in the house of David His servant; 70 (as He spake through *the* mouth of His holy prophets from of old), 71 salvation from our enemies, and from the hand of all who hate us; 72 to show mercy towards our fathers, and to remember His holy covenant; 73 the oath which He swore to Abraham, our father; 74 to grant to us that we, being delivered out of the hand of our enemies, might serve Him without fear, 75 in holiness and righteousness before Him all our days.

76 "And you also, child, shall be called 'Prophet of the Most High;' for you shall go before the face of the Lord, to prepare His ways; 77 to give knowledge of salvation to His people in remission of their sins, 78 because of *the* tender compassions

43 *Whence is this to me;* why should I be so honored?

45 *Happy is she who believed;* Mary believed a far more wonderful statement than the one over which Zachariah stumbled.

48 *Will call me happy;* because of the fact that she, alone of women, was chosen to be the mother of Jesus. This high honor did not make Mary other than mortal; and those who view her as a *demi-goddess,* and pay divine worship to her, are surely guilty of idolatry.

51 *Wrought might with His arm;* displayed His mighty power in protecting His people.

55 *He spake to our fathers;* Gen. 12:1-3; 22:16-18.

59 *On the eighth day;* after his birth; Gen. 21:4; Lev. 12:3.

60 *He shall be called John;* according to the statement to her husband in v. 13.

62 *And they were making signs to his father;* this seems to imply that Zachariah was *deaf* as well as *dumb.*

64 *His mouth was instantly opened,* the promise of Gabriel having now been accomplished. (v. 20). *His tongue was loosed;* the verb "was opened" is understood with tongue; but the verb contains the use of the figure known as *zeugma,* in which the verb must have different meanings to adapt it to its different subjects.

66 *The hand of the Lord was with him;* the power and favor of God rested upon him.

69 *A horn of salvation;* a mighty Saviour; the horn being an emblem of power. *In the house of David;* among the descendants of David.

70 *Holy prophets;* or holy prophets from of old, (Gen. 49:10; Deut. 18:15; Isa. 9:6, 7; 53:2-12).

76 *To prepare His ways;* Isa. 40:3; Mal. 4:5; Matt. 3:3.

of *the* mercy of our God, wherein the day-spring[1] from on high shall visit us, 79 to shine upon those who sit in darkness and the shadow of death, to guide our feet into the way of peace."

80 And the child was growing, and becoming strong in spirit, and was in the deserts till the day of his manifestation to Israel.

1 Or, *sunrise.*

78 *The dayspring from on high;* meaning Christ Himself, or His glorious Gospel.

79 *Who sit in darkness;* in the darkness of sin, (Ps. 14: 1-3; Rom. 3:9-18). *Into the way of peace;* peace that comes through Christ, (Rom. 5:1; Phil. 4:7).

80 *And the child;* John. *In the deserts;* in the mountain deserts of Judæa. *His manifestation;* when God called him out to preach the Gospel of repentance, and to immerse the people.

CHAPTER II.

THE BIRTH OF JESUS.

1 Now it came to pass, in those days, that there went forth a decree from Cæsar Augustus, that all the inhabited earth should be enrolled. 2 (This enrolment first was made, when Quirinius was governor of Syria). 3 And all were going to be enrolled, each to his own city. 4 And Joseph also went up from Galilee, out of *the* city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of David; 5 to enrol himself with Mary his betrothed wife, being with child.

6 And it came to pass, while they were there, that the days were fulfilled for her to give birth; 7 and she brought forth her Son, the Firstborn, and wrapped Him in swaddling clothes, and laid Him in a manger, because there was no room for them in the inn.

8 And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. 9 And an angel of *the* Lord stood by them, and the glory of *the* Lord shone round about them; and they were greatly frightened. 10 And the angel said to them, "Fear not; for, behold, I bring you good tidings of great joy, which, indeed, shall be to all the people; 11 because there was born to-day, in the city of David, a Saviour, Who is Christ the Lord. 12 And this *is* the sign to you: ye will find a Babe wrapped in swaddling clothes, and lying in a manger."

13 And suddenly there was with the angel a multitude of the Heavenly host, praising God, and saying, 14 "Glory to God in the highest; and, on earth, peace among men of good will!"[1]

15 And it came to pass, when the angels went away from them into Heaven, that the shepherds were saying one to another, "Let us go over at once to Bethlehem, and see this thing that has come to pass, which the Lord made known to us." 16 And, making haste, they went, and found both Mary and Joseph, and the Babe lying in the manger. 17 And, having seen *Him*, they made known concerning the saying spoken to them about this Child.

18 And all who heard wondered at the things spoken to them by the shepherds. 19 But Mary was closely keeping all these sayings, pondering *them* in her heart. 20 And the shepherds returned, glorifying and praising God for all they heard and saw, as it was spoken to them.

THE CIRCUMCISION AND PRESENTATION OF JESUS IN THE TEMPLE.

21 And, when eight days were fulfilled for circumcising Him, His name was called Jesus—which was so called by the angel before He was conceived in the womb.

22 And, when the days of their purification according to the law of Moses were

1 Or, *of His good pleasure.*

NOTES ON CHAPTER II.

1 *All the inhabited earth;* meaning the Roman empire, most likely. *Should be enrolled;* that their numbers might be known and that their taxes might be collected systematically.

2 *First was made;* Quirinius appears to have made two enrolments; the first just before the birth of Jesus, and a second one some years later.

3 *Each to his own city;* the place where his ancestors lived.

14 *Peace;* Jesus is the "Prince of peace," (Isa. 9:6). When the penitent sinner believes in Christ, he has "peace with God;" and, when he enthrones Christ in his heart, he has "the peace of God that passeth all understanding," (Phil. 4:7).

19 *Pondering them in her heart;* thinking them over, and storing them up in her heart.

22 *The days of their purification;* after giving birth to a child, a Jewish mother was required to remain at home, and was unclean for forty days. These forty days were the days of her purification. But she was required, if able, to offer a lamb for a burnt-offering; and for a sin-offering, a dove, or a young pigeon, (Lev. 12:2-8).

fulfilled, they brought Him up to Jerusalem, to present *Him* to the Lord, 23 (as it has been written in the law of the Lord—"Every male opening the womb shall be called holy to the Lord"); 24 and to offer sacrifice according to what is said in the law of *the* Lord, "A pair of turtledoves, or two young pigeons." 25 And, behold, there was a man in Jerusalem whose name *was* Simeon; and this man *was* righteous and devout, looking for *the* Consolation of Israel; and the Holy Spirit was upon him. 26 And it had been revealed to him by the Holy Spirit that he would not see death, before he should see the Christ of *the* Lord. 27 And he came in the Spirit into the temple; and, when the parents brought in the Child Jesus, that they might do concerning Him according to the custom of the law, 28 he received Him into his arms, and blessed God, and said, 29 "Now Thou releasest Thy servant in peace, Lord, according to Thy word; 30 because my eyes saw Thy Salvation, 31 Which Thou didst prepare before the face of all peoples; 32 a Light for a revelation to the nations, and for a glory of Thy people Israel."

33 And His father and mother were wondering at the things spoken concerning Him. 34 And Simeon blessed them, and said to Mary His mother, "Behold, This *Child* is set for *the* falling and rising of many in Israel, and for a sign spoken against, 35 (and a sword shall pierce through your own soul); that thoughts out of many hearts may be revealed."

36 And there was Anna, a prophetess, daughter of Phanuel, of the tribe of Asher, (she *was* far advanced in days, having lived with a husband seven years from her virginity; 37 and she *had been* a widow as much as eighty-four years), who departed not from the temple, serving with fastings and supplications night and day. 38 And, coming up at that very hour, she was making confession to God, and was speaking concerning Him to all who were looking for the redemption of Jerusalem.

39 And, when they accomplished all things according to the law of *the* Lord, they returned into Galilee, to their own city, Nazareth. 40 And the Child was growing, and was becoming strong, being filled with wisdom; and the grace of God was upon Him.

JESUS AT TWELVE YEARS OF AGE IN THE TEMPLE.

41 And His parents used to go annually to Jerusalem at the feast of the passover. 42 And, when He became twelve years old, they, going up according to the custom of the feast, 43 and having completed the days, as they were returning, the Boy Jesus remained behind in Jerusalem, and His parents knew *it* not; 44 but, supposing Him to be in the company, they went a day's journey; and they were seeking Him among their kindred and acquaintances; 45 and, not finding *Him*, they returned to Jerusalem, seeking Him. 46 And it came to pass that, after three days, they found Him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions. 47 And all who heard Him were astonished at His understanding and answers. 48 And, seeing Him, they were amazed; and *His* mother said to Him, "Child, why didst Thou treat us thus? Behold, Thy father and I were seeking Thee, sorrowing!"

49 And He said to them, "Why were ye seeking Me? Did ye not know that I must be in My Father's business?"[2] 50 And they understood not the saying that

2 Or, *house.*

23 *Holy to the Lord;* as His peculiar property. (Ex. 13:12).

25 *Looking for the Consolation of Israel;* the Messiah, the Source of consolation.

34 *For a falling and a rising;* a *falling* to those who would reject Him, and a *rising* to all who would accept Him.

35 *A sword shall pierce through your own soul;* when she should witness her Son's sufferings and death on the cross. *That the thoughts out of many hearts may be revealed;* by their estimate and treatment of Jesus their real characters would be revealed.

36 *Asher;* Some of this tribe remained with the tribe of Judah, after the captivity.

37 *Departed not;* remained in the temple, delighting herself in the worship of God.

39 *They returned into Galilee;* Luke fails to mention the facts that the wise men from the east called to see the infant Jesus, and that Joseph and Mary went with Jesus into Egypt, to keep Him from being killed by Herod. (Matt. 2:7-12, 13-15).

43 *Having completed the days;* the eight days of the passover; one for preparation, and seven for the observance of the feast. (Ex. 12:15; Lev. 23:5,6).

44 *In the company;* of kindred and friends, who were traveling together.

49 *To be in My Father's business;* or among My Father's matters; which, in the present case, was studying His Father's law, in His Father's house.

50 *Understood not the saying;* regarding His being occupied with His Father's matters.

He spake to them. 51 And He went down with them, and came into Nazareth, and was subject to them. And His mother kept all these sayings in her heart. 52 And Jesus kept advancing in wisdom and stature, and in favor with God and men.

51 *Subject to them;* obeyed them as an affectionate and obedient son.

52 *Kept advancing in wisdom;* as human, of course; as God, He knew all things, and could not increase in wisdom. It was as the God-man that Jesus dealt with sin, and brought in everlasting righteousness to our race.

CHAPTER III.

1 Now in the fifteenth year of the reign of Tiberius Cæsar—Pontius Pilate being governor of Judæa, and Herod tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the country of Trachonitis, and Lysanias tetrarch of Abilene, 2 in the high priesthood of Annas and Caiaphas, *the* word of God came to John, the son of Zachariah, in the wilderness; 3 and he came into all the region of the Jordan, preaching the immersion of repentance unto remission of sins; 4 as it has been written in *the* book of the words of Isaiah the prophet, "The voice of one crying in the wilderness, 'Prepare ye the way of the Lord; make straight His paths. 5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall become straight, and the rough ways smooth; 6 and all flesh shall see the salvation of God.'"

7 He was saying, therefore, to the multitudes coming forth to be immersed by him, "Broods of vipers! who warned you to flee from the coming wrath? 8 Produce, therefore, fruits worthy of repentance; and begin not to say within yourselves, 'We have Abraham as our father'; for I say to you, that God is able out of these stones to raise up children to Abraham. 9 And already the axe also is lying at the root of the trees; every tree, therefore, not producing good fruit, is cut down, and cast into the fire."

10 And the multitudes were asking him, saying, "What, then, shall we do?" 11 And he, answering, said to them, "Let him who has two coats share with him who has none; and let him who has food do likewise."

12 And there came tax-collectors to be immersed, and they said to him, "Teacher, what shall we do?"

13 And he said to them, "Exact no more than that which has been appointed you."

14 And soldiers also were questioning him, saying, "What shall we do?" And he said to them, "Do violence to no one, neither accuse any one falsely, and be content with your wages."

15 And, as the people were in expectation, and all were reasoning in their hearts concerning John, whether perhaps he himself were the Christ, 16 John answered, saying to them all, "I, indeed, immerse you in water; but He is coming, Who is mightier than I—the latchet of Whose sandals I am not worthy to loose—He will immerse you in the Holy Spirit and *in* fire; 17 Whose fan *is* in His

NOTES ON CHAPTER III.

1 *Tiberius Cæsar;* the Roman emperor who succeeded Augustus Cæsar. *Herod;* Herod Antipas, son of Herod the Great. *Tetrarch;* ruler of a fourth part. *Ituræa;* a country east of the Jordan. *Trachonitis;* a country north of Ituræa. *Abilene;* a country west of Damascus, and north of Galilee.

2 *Annas;* as high priest was succeeded by Caiaphas; both were still living, though but one held the office at the time.

3 *The immersion of repentance;* the essential qualifications on the part of those demanding immersion were *repentance,* (v. 8), and a belief in the coming Messiah, (v. 16). There can be no remission of sins without repentance, and faith in Christ as the Sin-bearer.

4 *Isaiah;* Isa. 40:3.

7-9 *John's preaching;* Matt. 3:7-12.

8 *We have Abraham as father;* depend not for salvation upon your natural ancestry. *God is able out of these stones;* God formed man out of the dust of the earth, and He is able to raise up true sons of Abraham from the very stones. See John 8:39; Gal. 3:7, 29.

9 *The axe is lying at the root of the trees;* as the axe is ready to be used in chopping down a profitless tree; so the character that is not fruitful in good works is ripening for destruction, when it will be cast into Hell.

10 *What shall we do;* that we may show forth fruits suitable to repentance. John instructs each class not to abuse their authority, but to act justly in all things.

13 *Exact no more;* collect no more taxes from the people than the government requires.

15 *In expectation;* wondering whether John might not be the Messiah.

16 *He will immerse you in the Holy Spirit;* the sacrifice of Christ, by which He put away sin (Heb. 9:26), opened the way for the Holy Spirit to come to the human family. Those who repent, and accept Christ as their Saviour, may, through utter surrender of themselves to God, come into the place where they receive this wonderful immersion, or submergence, in the Holy Spirit. And, as one abides in the Holy Spirit—being filled with Him day by day—His gracious presence is as a consuming fire passing through one's being, causing a blessed glow of warmth and heat which consumes the sinful elements in one's being.

hand, thoroughly to cleanse His threshing-floor, and to gather the wheat into His granary; but the chaff He will burn up with unquenchable fire."

18 Therefore, indeed, exhorting *them* as to many and various things, he was proclaiming the good news to the people; 19 but Herod, the tetrarch, being reproved by him concerning Herodias, the wife of his brother, and concerning all the evils which Herod did, 20 added this also to *them* all, that he shut up John in prison.

21 Now it came to pass, when all the people were immersed, that as Jesus also was immersed, and was praying Heaven was opened, 22 and the Holy Spirit descended upon Him in bodily form, as a dove; and a voice came out of Heaven, "Thou art My Son, the Beloved, in Whom I delighted."

THE GENEALOGY OF JESUS.

23 And Jesus Himself, when beginning *His ministry*, was about thirty years old, being, as was supposed, the Son of Joseph, the *son* of Heli, 24 the *son* of Matthat, the *son* of Levi, the *son* of Melchi, the *son* of Jannai, the *son* of Joseph, 25 the *son* of Mattathias, the *son* of Amos, the *son* of Nahum, the *son* of Esli, the *son* of Naggai, 26 the *son* of Maath, the *son* of Mattathias, the *son* of Semein, the *son* of Josech, the *son* of Joda, 27 the *son* of Joanan, the *son* of Rhesa, the *son* of Zerubbabel, the *son* of Shealtiel, the *son* of Neri, 28 the *son* of Melchi, the *son* of Addi, the *son* of Cosam, the *son* of Elmadam, the *son* of Er, 29 the *son* of Jesus, the *son* of Eliezer, the *son* of Jorim, the *son* of Matthat, the *son* of Levi, 30 the *son* of Symeon, the *son* of Judas, the *son* of Joseph, the *son* of Jonam, the *son* of Eliakim, 31 the *son* of Melea, the *son* of Menna, the *son* of Mattatha, the *son* of Nathan, the *son* of David, 32 the *son* of Jesse, the *son* of Obed, the *son* of Boaz, the *son* of Salmon, the *son* of Nahshon, 33 the *son* of Amminadab, the *son* of Arni, the *son* of Hezron, the *son* of Perez, the *son* of Judah, 34 the *son* of Jacob, the *son* of Isaac, the *son* of Abraham, the *son* of Terah, the *son* of Nahor, 35 the *son* of Serug, the *son* of Reu, the *son* of Peleg, the *son* of Eber, the *son* of Shelah, 36 the *son* of Cainan, the *son* of Arphaxad, the *son* of Shem, the *son* of Noah, the *son* of Lamech, 37 the *son* of Mathuselah, the *son* of Enoch, the *son* of Jared, the *son* of Mahalaleel, the *son* of Cainan, 38 the *son* of Enos, the *son* of Seth, the *son* of Adam, the *son* of God.

21 *Jesus immersed;* Matt. 3:13-17; Mark 1:8.

23 *About thirty years old;* the age at which priests entered upon their official duties. See Num. 4:3, 47. *As was supposed;* by those who were ignorant of the facts relating to His conception and birth.

It is thought by some that Luke gives the genealogy of Mary, while Matthew gives that of Joseph her husband.

CHAPTER IV.

JESUS TEMPTED, OR TESTED.

1 And Jesus, full of the Holy Spirit, returned from the Jordan, and was being led in the Spirit in the wilderness 2 forty days, being tempted by the Devil. And He ate nothing in those days; and, when they were completed, He hungered. 3 And the Devil said to Him, "If Thou art God's Son, command this stone, that it become bread."[1] 4 And Jesus made answer to him, "It has been written, 'Not on bread alone shall man live.'" 5 And, leading Him up, he showed Him all the kingdoms of the inhabited earth in a moment of time. 6 And the Devil said to Him, "To Thee will I give all this authority, and the glory of them; because to me it has been delivered, and to whomsoever I will I give it. 7 If Thou, therefore, wilt worship before me, it shall all be Thine."

8 And Jesus, answering, said to him, "It has been written, 'You shall worship the Lord your God, and Him only shall you serve.'"

1 Gr. *A loaf.*

NOTES ON CHAPTER IV.

1-13 *Christ's fasting and temptation in the wilderness;* Matt. 4:1-11.

5 *He showed Him all the kingdoms of the inhabited earth;* Satan had the control, in large measure, of the nations of the earth; nor is his claim to them revoked yet. His title was that, however, of a *usurper;* and, if Jesus had complied with Satan's offer, the latter, being a liar from the beginning, would not have relinquished his hold upon the nations. Satan will have his grip on the world broken, when Jesus, with His mighty warriors, captures his two great leaders, and shuts up Satan himself in the abyss for 1,000 years, (Rev. 20:1-3); and at the close of the Millennium, he will be loosed for a little season, and will precipitate another revolt, but it will soon be quelched, and Satan will be confined, forever and ever, in his place of torment. (Rev. 20:7-10).

9 And he led Him to Jerusalem, and set Him on the pinnacle of the temple, and said to Him, "If Thou art God's Son, cast Thyself down hence; 10 for it has been written, 'He will command His angels concerning you, to keep watch over you; 11 and on their hands they shall bear you up, lest haply you dash your foot against a stone.'"

12 And Jesus, answering, said to him, "It has been said, 'You shall not tempt the Lord your God.'"

13 And, having completed every temptation, the Devil departed from Him until a *fitting* season.[2]

14 And Jesus returned in the power of the Spirit into Galilee; and a report went out concerning Him through all the region round about. 15 And He taught in their synagogues, being glorified by all.

JESUS REJECTED AT HOME.

16 And He came to Nazareth, where He had been brought up; and He went, according to His custom, into the synagogue on the sabbath day, and stood up to read. 17 And there was given to Him a book[3] of the prophet Isaiah; and, opening the book,[3] He found the place where it had been written, 18 "The Spirit of the Lord is upon Me; because He anointed Me to publish good tidings to the poor; He hath sent Me to proclaim release to captives, and recovery of sight to *the* blind, to send away *the* crushed in freedom, 19 to proclaim an acceptable year of *the* Lord." 20 And, having closed the book,[4] He gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fastened on Him. 21 And He began to say to them, "To-day has this Scripture been fulfilled in your ears." 22 And all were bearing witness to Him, and were wondering at the words of grace which proceeded out of His mouth; and they said, "Is not this Joseph's Son?" 23 And He said to them, "Ye will doubtless say to Me this parable, 'Physician, heal Thyself: whatsoever we heard of as done in Capernaum, do also here in Thy own country.'" 24 And He said, "Verily I say to you, no prophet is acceptable in his own country. 25 But of a truth I say to you, there were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine upon all the land; 26 and to no one of them was Elijah sent, except to Zarephath in the land of Sidon, to a woman *who was* a widow.

27 "And there were many lepers in Israel in the time of Elisha the prophet; and no one of them was cleansed, except Naaman, the Syrian."

28 And all in the synagogue were filled with wrath, on hearing these things; 29 and, rising up, they cast Him forth out of the city, and led Him to the brow of the hill on which their city had been built, to throw Him down headlong; 30 but He, passing through their midst, was going His way.

HE VISITS CAPERNAUM.

31 And He came down to Capernaum, a city of Galilee; and He was teaching them on the sabbath; 32 and they were

2 Or, *occasion.* 3 Or, *roll.* 4 Or, *folding the roll.*

14 *Returned in the power of the Spirit;* having defeated Satan in every attack, Jesus returned from the battlefield with the mighty power of God resting upon Him. His disciples also will have power, if they conquer Satan in the strength of Jesus, and live and walk in the Spirit, (Gal. 5:16, 25).

17 *And there was given to Him a book;* or a roll of parchment. *The place where it was written;* Isa. 61:1-3. This Scripture very clearly describes His character and work as the Messiah.

22 *And were wondering at the words of grace;* that Jesus spake, as He unfolded to them the nature of His mission as Messiah.

23 *This parable;* or proverb. *Physician, heal Thyself;* do as much for your home people, as you have done for strangers.

24 *No prophet is acceptable in his own country;* those who knew the prophet when he was a boy, are not so apt, as strangers, to honor him, when God calls him into prominence.

25-27 *Many widows;* but Elijah was sent to a widow of another nationality, rather than to any of the widows in Israel, (see I Kings 17:9-24). And *Naaman* was the only leper healed through the ministry of Elisha, (II Kings 5:14-17). These two examples seemed to justify Jesus in displaying more of His power among strangers, than among His own neighbors. Yet it was their ignorance and prejudice that shut out the mighty displays of His power from them.

28 *Were filled with wrath;* at His teachings, in which He justified His course in giving others greater displays of power than He had given them.

29 *Cast Him forth out of the city;* they did not consider that Jesus was fit to remain within their city limits. *To throw Him down headlong;* they purposed even to murder Him.

30 *Passing through their midst;* there was no power that could bind or hold Jesus, until the time appointed for His trial and crucifixion.

astonished at His teaching, because His word was with authority.

A DEMON CAST OUT.

33 And in the synagogue there was a man having a spirit of an unclean demon; and he cried out with a loud voice, 34 "Ha! what *is there* to us and to Thee, Jesus, Nazarene! Didst Thou come to destroy us? I know Thee, Who Thou art, the Holy One of God!"

35 And Jesus rebuked it, saying, "Be silent, and come out from him." And the demon, hurling him into the midst, came out from him, having injured him naught. 36 And amazement came upon all; and they were talking together, one with another, saying, "What *is* this word, that with authority and power He commandeth the unclean spirits, and they come out!" 37 And there was going forth a report concerning Him into every place of the region round about.

HE CURETH SIMON'S MOTHER-IN-LAW.

38 And, rising up, He went out of the synagogue into the house of Simon. And the mother-in-law of Simon was afflicted with a great fever; and they besought Him concerning her. 39 And, standing over her, He rebuked the fever, and it left her; and, immediately rising up, she was ministering to them. 40 And, as the sun was setting, all, as many as had *any* ailing with divers diseases, brought them to Him; and He, laying His hands on each one of them, was healing them. 41 And demons also came out from many, crying out, and saying, "Thou art the Son of God." And, rebuking them, He was not suffering them to speak, because they knew Him to be the Christ.

42 And, day coming on, going forth, He went into a desert place; and the multitudes were seeking after Him, and came to Him, and were trying to restrain Him from going away from them. 43 And He said to them, "It is needful that I proclaim the good news of the Kingdom of God to the other cities also; because for this I was sent forth." 44 And He was preaching in the synagogues of Galilee.

35 *Hurling him into the midst;* the demon, disliked to give up his home in the man, and threw him down violently in their midst.

39 *He rebuked the fever;* it seems likely that He rebuked the demon that brought the fever; and, driving it out, the fever was broken up.

CHAPTER V.

A MIRACULOUS DRAUGHT OF FISHES.

1 Now it came to pass, as the multitude was pressing upon Him, and hearing the word of God, that He was standing by the lake Gennesaret; 2 and He saw two boats standing by the lake; but the fishermen, having gone out of them, were washing their nets. 3 And, entering into one of the boats, which was Simon's, He asked him to put out a little from the land; and, having taken a seat, He was teaching the multitudes out of the boat.

4 And, when He ceased speaking, He said to Simon, "Put out into the deep, and let down your nets for a draught."

5 And Simon, answering, said, "Master, having toiled through the whole night, we took nothing; but at Thy word I will let down the nets." 6 And, doing this, they enclosed a great multitude of fishes; and their nets were breaking. 7 And they beckoned to their partners in the other boat, to come and help them. And they came, and filled both the boats, so that they were sinking. 8 And Simon Peter, seeing *it*, fell down at the knees of Jesus, saying, "Depart from me; because I am a sinful man, O Lord;" 9 for astonishment seized him, and all those with him, on account of the draught of the fishes which they took; 10 and likewise also James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Fear not; henceforth you will catch[1] men." 11 And, hav-

1 Gr. *Take alive.*

NOTES ON CHAPTER V.

2 *Two boats;* small boats used by fishermen.

5 *At Thy word;* we can always afford to obey Jesus, however dark the prospect to human sense.

6 *Enclosed a great multitude of fishes;* when His servants throw out the Gospel net at the bidding of Jesus, they may expect to catch a great many sinners.

8 *Depart from me;* a sense of his sins made Peter feel unpleasant in the presence of the great Messiah!

10 *You will catch men;* catching them alive, as the Greek suggests. You will still be a fisherman, but you will fish for men, rather than for fish. The disciples were never fully equipped as "fishers of men," until they were filled with the Holy Spirit. This is what all preachers of the Gospel need to fit them for their work.

ing brought their boats to the land, leaving all, they followed Him.

A LEPER CLEANSED.

12 And it came to pass, while He was in one of the cities, behold, a man full of leprosy; and, when he saw Jesus, falling on his face, he besought Him, saying, "Lord, if Thou wilt, Thou canst make me clean." 13 And, stretching forth His hand, He touched him, saying, "I am willing; be made clean." And straightway the leprosy departed from him. 14 And He charged him to tell no one; but, "Departing, show yourself to the priest, and offer for your cleansing, according as Moses commanded, for a testimony to them." 15 But the report concerning Him was going abroad the more; and many multitudes were coming together to hear, and to be healed of their infirmities. 16 And He was wont to retire into the deserts, and pray.

A PARALYTIC LET DOWN THROUGH THE ROOF AND HEALED.

17 And it came to pass, on one of the days, that He was teaching; and there were sitting by Pharisees and teachers of the law, who had come out of every village of Galilee, and Judæa, and Jerusalem; and *the* power of *the* Lord was present with Him to heal. 18 And, behold, men bearing on a couch a man who was a paralytic, and they were seeking to bring him in, and place him before Him. 19 And, not finding by what means they might bring him in because of the multitude, having gone up on the housetop, they let him down through the tiles with the couch, into the midst, before Jesus. 20 And, beholding their faith, He said, "Man, your sins are forgiven you."

21 And the scribes and the Pharisees began to reason, saying, "Who is This that is speaking blasphemies? Who can forgive sins, but God only?"

22 But Jesus, perceiving their reasonings, answering, said to them, "Concerning what are ye reasoning in your hearts? 23 Which is easier, to say, 'Your sins are forgiven you,' or to say, 'Arise and walk?' 24 But, that ye may know that the Son of Man hath authority on the earth to forgive sins (He said to the paralyzed *man*), I say to you, arise; and, taking up your couch, go to your house."

25 And, immediately rising up before them, having taken up that on which he was lying, he departed to his house, glorifying God. 26 And astonishment seized them all, and they were glorifying God, and were filled with fear, saying, "We saw wonderful things to-day!"

HE CALLS LEVI.

27 And, after these things, He went forth, and beheld a tax-collector, Levi by name, sitting at the tax-office; and He said to him, "Follow Me." 28 And, having forsaken all, rising up, he followed Him.

29 And Levi made a great reception for Him in his house; and there was a great multitude of tax-collectors and of others who were reclining *at table* with them. 30 And the Pharisees and their scribes were murmuring against the disciples, saying, "Why are ye eating and drinking with the tax-collectors and sinners?" 31 And Jesus, answering, said to them, "Those who are well have no need of a physician, but those who are sick. 32 I have not come to call *the* righteous, but sinners to repentance."

WHEN THEY WILL FAST.

33 And they said to Him, "The disciples of John fast often, and make supplications; likewise also those of the Pharisees; but Thine are eating and drinking!"

34 And Jesus said to them, "Can ye make the sons of the bride-chamber fast, while the bridegroom is with them? 35 But *the* days will come; and, when the bridegroom shall be taken away from them, then they will fast in those days."

36 And He spake also a parable to them: "No one, rending a piece from a new garment, puts *it* on an old garment; else both

12-15 *The leper cleansed, and sick healed;* Matt. 8:1-4; 9:1-7.

16 *He was wont to retire into the deserts;* if the blessed Son of God had the habit of retiring into secluded places to pray, how needful that we imitate His example in this!

19 *Through the tiles;* through the roof of the house, which was covered with tiles, or pieces of dried clay.

27-32 *Levi, or Matthew, called;* Matt. 9:9-13.

33-35 *Disciples fasting;* Matt. 9:14, 15.

36-38 See notes on Matt. 9:16, 17.

the new will cause a rent, and the piece from the new will not agree with the old.

37 "And no one puts new wine into old wine-skins; else the new wine will burst the skins, and it will be poured out, and the skins will perish. 38 But new wine must be put into fresh skins. 39 And no one, having drunk old *wine*, wishes new; for he says, 'The old is mellow.'"

CHAPTER VI.

THE DISCIPLES PLUCK GRAIN ON THE SABBATH.

1 And it came to pass on a sabbath, that He was going through grainfields; and His disciples were plucking and eating the heads of grain, rubbing *them* with *their* hands. 2 But some of the Pharisees said, "Why are ye doing that which is not lawful to do on the sabbath?"

3 And Jesus, answering, said to them, "Did ye never read this that David did, when he was hungry, and those with him; 4 how he entered into the house of God, and taking the showbread, ate, and gave to those with him; which it is not lawful to eat, except for the priests only?" 5 And He said to them, "The Son of Man is Lord of the sabbath."

HE HEALETH A WITHERED HAND.

6 And it came to pass on another sabbath, that He entered into the synagogue, and taught. And there was a man there, and his right hand was withered. 7 And the scribes and Pharisees were watching Him, whether He would heal on the sabbath; that they might find how to accuse Him. 8 But He knew their thoughts; and He said to the man having the withered hand, "Arise, and stand forth in the midst." And, rising up, he stood. 9 And Jesus said to them, "I ask you, is it lawful on the sabbath to do good, or to do evil—to save a soul, or to destroy *it?*" 10 And, looking round upon them all, He said to him, "Stretch forth your hand." And he did so, and his hand was restored. 11 But they were filled with madness, and were conferring one with another as to what they should do to Jesus.

HE CALLS THE TWELVE.

12 And it came to pass in those days, that He went out into the mountain to pray; and He was spending the whole night in prayer to God. 13 And when it became day, He called His disciples; and, having selected twelve from them, (whom He also called apostles): 14 Simon whom He also called Peter, and Andrew his brother; and James, and John, and Philip, and Bartholomew, 15 and Matthew, and Thomas, and James *son* of Alphæus, and Simon who is called Zelotes, 16 and Judas *son*[1] of James, and Judas Iscariot who became a betrayer; 17 and, descending with them, He stood upon a level place; and a large multitude of His disciples, and a great number of the people from all Judæa and Jerusalem, and the seacoast of Tyre and Sidon, were present, who came to hear Him, and to be healed of their diseases; 18 and those troubled with unclean spirits were being healed; 19 and all the multitude were seeking to touch Him; because power was coming forth from Him, and was healing *them* all.

20 And He, lifting up His eyes on His disciples, said, "Happy, ye poor; because yours is the Kingdom of God.

21 "Happy, ye who are hungering now; because ye will be filled.

"Happy ye who are weeping now; because ye shall laugh.

22 "Happy are ye, when men shall hate you, and when they shall separate you *from themselves*, and reproach you, and cast out your name as evil, for the sake of the Son of Man.

23 "Rejoice in that day, and leap for joy; for, behold, your reward *is* great in Heaven; for, after the same manner, were

1 Or, *brother*.

NOTES ON CHAPTER VI.

1-5 *Disciples were plucking and eating the grain;* Matt. 12:1-19; Mark 2:23-28.

6-11 *He healed the withered hand;* Matt. 12:10-13; Mark 3:1-5. A touch from Jesus brought life into the withered hand then; and He is just the same to-day.

13-16 *He chose His apostles;* Matt. 10:1.

19 *Were seeking to touch Him:* healing power went forth from Jesus to relieve all manner of diseases. Should the blessed Lord ever have a true representative of the full Gospel on the earth, the same results would follow again, (John 14:12). This is greatly needed, to thwart Satan's healings with which, through hypnotic, mesmeric, and other methods of healing, he is seeking to divert attention from Jesus as the Healer of spirit, soul, and body.

20-23 For the meaning of these beatitudes see Matt. 5:3-12.

their fathers wont to do to the prophets.

24 "But woe to you that are rich! because ye are receiving your consolation!

25 "Woe to you who are filled now; because ye shall hunger!

"Woe to you who are laughing now; because ye shall mourn and weep!

26 "Woe to you when all men speak well of you; for in this same manner were their fathers wont to do to the false prophets.

27 "But I say to you who hear, love your enemies; do good to those who hate you; 28 bless those who curse you; pray for those who revile you.

29 "To him who smites you on the cheek, offer also the other; and from him who takes away your cloak, withhold not your coat also.

30 "Give to every one who asks of you; and of him who takes away your goods, ask *them* not back.

31 "And as ye wish that men should do to you, do ye also to them in like manner.

32 "And, if ye love those who love you, what charm[2] have you? for even the sinners love those who love them.

33 "And, if ye do good to those who do good to you, what charm[2] have you? even the sinners do the same.

34 "And, if ye lend to those from whom ye hope to receive, what charm[2] have you? even the sinners lend to sinners, that they may receive back as much.

35 "But love your enemies; and do good, and lend, hoping for nothing in return; and your reward will be great, and ye will be sons of *the* Most High; because He is kind to the unthankful and evil.

36 "Be ye merciful, even as your Father is merciful.

37 "And judge not, and ye shall not be judged; and condemn not, and ye shall not be condemned.

"Release,[3] and ye shall be released.

38 "Give, and it shall be given to you; good measure, pressed down, shaken together, running over, will they give into your bosom; for with what measure ye mete, it shall be measured to you-again."

39 And He spake also a parable to them: "Can the blind lead the blind? Will they not both fall into a pit? 40 A disciple is not above the teacher; but every one, *when* perfected, shall be as his teacher.

41 "And why do you behold the mote that *is* in your brother's eye, but consider not the beam that *is* in your own eye? 42 How can you say to your brother, 'Brother, suffer me to cast out the mote that is in your eye,' when you yourself do not see the beam in your own eye? Hypocrite! cast first the beam out of your own eye, and then you will see clearly to cast out the mote that *is* in your brother's eye.

43 "For there is no good tree that bears corrupt fruit; nor again a corrupt tree that bears good fruit; 44 for each tree is known by its own fruit; for they do not gather figs of thorns, nor do they gather grapes from a bramble bush.

45 "The good man out of the good treasure of his heart brings forth that which is good; and the evil, out of the evil *treasure* brings forth that which is evil; for out of the abundance of the heart does the mouth speak.

46 "But why do ye call Me, 'Lord,

2 Or, *superior grace.*

3 Or, *forgive.*

24 *Woe to you that are rich;* rich in worldly treasures, and depending upon them for happiness.

25 *Who are filled now;* who are satisfied with earthly pleasures, and seek nothing better. *Who are laughing;* living in hilarity and mirth. *Mourn and weep;* when they stand before God in judgment. (Matt. 25:31-46).

26 *When all men speak well of you;* the world loves its own, but hates Christ; and has nothing but maledictions to heap upon the heads of Christ's true disciples. "All who will live godly in Christ Jesus shall suffer persecution," (II Tim. 3:12).

32 *What charm have you;* what superiority above others have you?

35 *Sons of the Most High;* if we love our enemies, do good, and lend, hoping for no return, we thus prove ourselves to be sons of God, because we have the divine nature in us, enabling us to do the things that please Him.

38 Our treatment of others will be made the rule by which we are to be treated.

40 *Not above the teacher;* if the teacher is blind, his pupil will be no better. If his teacher is wise, the pupil may become wise too. Those who take Christ as their Teacher, and learn of Him, will become wise and eternally happy.

41-42 People are much more disposed to see the little faults of others, than to note the big ones belonging to themselves; and, before we can help others we must ourselves receive help. If we will get right with God, He will enable us to be helpful to others.

43-44 If one's character is Christlike, his life and conduct will be Christlike; and, if one is unlike Christ in character, his conduct and principles will plainly declare the fact. Every one's *life* tells who he is, and what he is.

46 *And do not the things that I say; obedience* to Christ, and not one's profession, marks the true disciple.

Lord,' and do not the things that I say?
47 "Every one who comes to Me, and hears My words, and does them, I will show you to whom he is like: 48 he is like a man building a house, who dug and went deep, and laid a foundation on the rock; and, a flood coming, the stream broke against that house, and could not shake it; because it was well built. 49 But he who heard and did not, is like a man who built a house upon the earth without a foundation; against which the stream broke, and straightway it collapsed; and the ruin of that house was great."

48-49 Character built upon Christ as a foundation, if built with indestructible material, will stand all the floods and earthquakes of time and eternity; but every character built without *this foundation* will collapse and go to destruction, when the trials of eternity begin to press upon it.

CHAPTER VII.

1 After He finished all His sayings in the hearing of the people, He entered into Capernaum.
2 And a certain centurion's servant, who was dear to him, being ill, was about to die. 3 And, having heard about Jesus, he sent to Him elders of the Jews, asking Him, that, having come, He would thoroughly save[1] his servant.
4 And they, coming to Jesus, were earnestly beseeching Him, saying, "He is worthy for whom Thou shalt do this; 5 for he loves our nation, and he built the synagogue for us."
6 And Jesus was going with them. And now, when He was not far distant from the house, the centurion sent friends, saying to Him, "Lord, trouble not Thyself; for I am not worthy that Thou shouldest come under my roof. 7 Wherefore, neither thought I myself worthy to come to Thee; but speak with a word, and let my boy be healed; 8 for I also am a man set under authority, having soldiers under myself; and I say to this one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does *it*."
9 And, hearing these things, Jesus marvelled at him; and, turning, He said to the multitude following Him, "I say to you, not even in Israel did I find such faith!"
10 And those *who were* sent, having returned to the house, found the servant well.

THE SON OF THE WIDOW OF NAIN RAISED FROM THE DEAD.

11 And it came to pass soon afterwards that He went to a city called Nain; and there were going with Him His disciples, and a large multitude. 12 And, as He came near to the gate of the city, behold, also there was being carried out one dead, the only son of his mother, and she was a widow; and a large crowd of the city was with her. 13 And, seeing her, the Lord was moved with compassion towards her, and said to her, "Weep not." 14 And, going forward, He touched the bier; and those bearing *it* stood still; and He said, "Young man, I say to you, Arise!" 15 And the dead sat up, and began to speak. And He gave him to his mother. 16 And fear seized on all; and they were glorifying God, saying, "A great prophet was raised up among us," and "God did visit His people." 17 And this report concerning Him went forth in all Judæa, and in all the surrounding country.

JOHN SENDS DISCIPLES TO QUESTION JESUS.

18 And the disciples of John reported to him concerning all these things. 19 And, calling to him two of his disciples, John sent *them* to the Lord, saying, "Art Thou the Coming One, or are we to expect another?"

1 Implying *healing.*

NOTES ON CHAPTER VII.

2-10 *The healing of the centurion's servant;* Matt. 8:5-13.
2 *Was dear to him;* was highly valued.
9 *Jesus marvelled;* at such remarkable faith, where it was so little expected. Not even among the Israelites, the descendants of Abraham, had Jesus found such faith. May not the Blessed Son of God have equal occasion, but in the opposite direction, to be surprised at the unbelief of many Christians at the present time? Satan has dropped the false assumption into the mind of most Christians of the present day, that the days of miracles are past; and that, too, in the face of an unrepealed provision for the healing of the bodies of God's children—unrepealed except by the *unbelief* of His children. Jesus might well wonder at this!
11 *Nain;* a town in Galilee, south-west from Capernaum.
14 *Touched the bier;* He touched the coffin.
15 *And the dead;* the one who had been dead. A touch from Jesus brings the dead to life.
16 *God did visit His people;* in mercifully sending One Who could heal all diseases, and even raise the dead.
19 *Or are we to expect another;* this alternative is suggestive of doubt in the mind of John. He could not easily understand why Jesus should be seemingly indifferent to the fact of his imprisonment.

20 And, coming near to Him, the men said, "John, the Immerser, sent us to Thee, saying, 'Art Thou the Coming One, or are we to expect another?'" 21 In that hour He cured many of diseases, and plagues, and evil spirits; and to many blind He bestowed sight. 22 And, answering, He said to them, "Going your way, announce to John what ye saw and heard: *the* blind received sight, *the* lame walk, lepers are cleansed, and *the* deaf hear, *the* dead are raised, and *the* poor have the Gospel proclaimed to them. 23 And happy is he, whosoever shall find no cause of stumbling in Me."

24 And, the messengers of John having gone away, He began to say to the multitudes concerning John, "What went ye forth into the wilderness to behold? a reed shaken by the wind? 25 But what went ye forth to see? a man clothed in soft raiment? Behold, those *clothed* in splendid apparel, and living in luxury, are in kingly courts! 26 But what went ye out to see? a prophet? Yea, I say to you, and much more than a prophet. 27 This is he concerning whom it has been written, 'Behold, I send forth My messenger before Thy face, who will prepare Thy way before Thee.' 28 I say to you, among those born of women there is no one greater than John; but the least[2] in the Kingdom of God is greater than he."

29 And all the people, having heard, and the tax-collectors, justified God, having been immersed with the immersion of John. 30 But the Pharisees, and the lawyers rejected the counsel of God as to[3] themselves, not having been immersed by him.

31 "To what, then, shall I liken the men of this generation? And to what are they like? 32 They are like children sitting in the marketplace, and calling one to another, who say, 'We piped to you, and ye did not dance; we wailed, and ye did not weep.' 33 For John, the Immerser, has come, neither eating bread, nor drinking wine; and ye say, 'He has a demon.' 34 The Son of Man has come, eating and drinking; and ye say, 'Behold, a gluttonous man and a wine-drinker, a Friend of tax-collectors and sinners!' 35 And Wisdom was justified by all her children."

A SINFUL WOMAN WASHES JESUS' FEET.

36 And one of the Pharisees was asking Him to eat with him; and, having entered into the Pharisee's house, He reclined *at table*. 37 And, behold, a woman who was in the city, a sinner; and, learning that He was reclining *at table* in the house of the Pharisee, having provided an alabaster cruse of perfume; 38 and standing behind at His feet weeping, she began to wet His feet with her tears, and wiped *them* off with the hair of her head; and she kept kissing His feet, and anointing *them* with the perfume.

39 But, seeing it, the Pharisee who invited Him, spake in himself, saying, "This Man, if He were a prophet, would know who and what sort of woman this *is* that is touching Him, because she is a sinner."

40 And Jesus, answering, said to him, "Simon, I have something to say to you." And he says, "Teacher, say *it*." 41 "There were two debtors to a certain money-lender. The one owed five hundred denaries; and the other, fifty. 42 And, they having nothing to pay, he forgave them both. Which of them, therefore, will love him *the* more?"

43 Simon, answering, said, "He, I suppose, to whom he forgave the more." And He said to him, "Rightly did you judge." 44 And, turning to the woman,

2 Gr. *Less.* 3 Or, *for.*

20-28 *John sends his disciples to Jesus; and Jesus' opinion of John;* Matt. 11:2-14.

28 *The least in the Kingdom of God is greater than he;* John was the herald of the coming Kingdom, but was not *in* that Kingdom. Of course, he was saved, but those who through the enthronement of Christ in their hearts, become real sons of God, are of higher rank than John.

29 *Justified God;* by acknowledging John as a true prophet, who had pointed to Jesus as the Messiah. *Having been immersed;* by John. Their present attitude towards Christ was consistent with the fact that they had submitted to be immersed by John.

30 *Lawyers;* the interpreters of the Jewish law—especially of the traditionary law. *Rejected the counsel of God;* as seen in the mission of John, refusing to be immersed by him.

31-35 *Children sitting in the marketplace;* Matt. 11:16-19.

36 *One of the Pharisees;* Simon by name.

37 *A sinner;* notoriously wicked—probably a public prostitute, (see v. 39).

38 *Standing behind at His feet;* Jesus was reclining at the table, as was customary at meals; and the woman took her stand at His feet.

39 *Spake in himself;* or spake within himself, but did not speak out.

He said to Simon, "Do you behold this woman? I entered into your house, you gave Me no water for My feet; but this woman wet My feet with *her* tears, and wiped *them* with her hair. 45 You gave Me no kiss; but she, from the time I entered, ceased not to kiss My feet. 46 My head with oil you did not anoint; but she anointed My feet with perfume. 47 Wherefore, I say to you, her sins, which are many, are forgiven; because she loved much; but *he*, to whom little is forgiven, loves little." 48 And He said to her, "Your sins have been forgiven."

49 And those reclining with Him began to say in themselves, "Who is This That even forgiveth sins!" 50 And He said to the woman, "Your faith has saved you; go in[4] peace."

44–48 *I entered into your house;* as an invited guest; this woman, so despicable in your eyes, has supplied all your lack of hospitality. She was a great sinner; she has repented; I have forgiven her; and she loves Me much. I accept her love-offerings. Her deep penitence and love are proof that much has been forgiven her.

49 *Who is This;* sure enough; Who was He but the incarnate Son of God! (Isa. 9:6; 53:4–6).

4 Or, *into.*

50 *Your faith has saved you;* she had a "faith that worked by love," and such faith is always sure to bring salvation. *Go in peace;* or, go into peace—into paths of peace, (Prov. 3:17).

N. B.—Jesus was not ashamed of the woman, after her sins had been pardoned; and He was willing to vindicate her in the presence of His host and others at the table. Jesus showed no great haste to get rid of her presence.

CHAPTER VIII.

1 And it came to pass soon afterwards, that He was passing through by city and village, preaching and proclaiming the good news of the Kingdom of God; and the twelve *were* with Him; 2 and certain women who had been healed of evil spirits and infirmities, Mary who is called Magdalene, from whom seven demons had gone out, 3 and Joanna wife of Chuzas Herod's steward, and Susanna, and many others, who were ministering to them of their substance.

PARABLE OF THE SOWER.

4 And, when a large multitude was coming together, and those from city after city were coming to Him, He spake through a parable: 5 "The sower went forth to sow his seed. And in his sowing some fell by the wayside; and it was trodden down, and the birds of the heaven devoured *it*. 6 And another fell upon the rock; and, springing up, it was withered because of not having moisture. 7 And another fell amid the thorns; and the thorns growing with it choked it. 8 And another fell into the good ground; and, growing, it produced fruit, a hundredfold." Saying these things, He was crying aloud, "He that hath ears to hear, let him hear."

THE PARABLE EXPLAINED.

9 And His disciples were asking Him, what this parable might be. 10 And He said, "To you it has been given to know the mysteries of the Kingdom of God; but to the rest in parables; that, seeing, they may not see, and, hearing, they may not understand. 11 Now this is the parable: The seed is the word of God. 12 And those by the wayside are those who heard; then the Devil comes, and takes away the word from their heart; lest, having believed, they should be saved.

13 "And those on the rock are those who, when they hear, receive the word with joy; and these have no root; who, for a season, believe, and in time of temptation fall away.

14 "And that which fell among the thorns, these are those who heard; and, going forth, they are choked with anxieties, and riches, and pleasures of life, and bear no fruit to perfection.

15 "And that in the good ground, these are such as, in a good and honest heart, having heard the word, hold *it* fast, and bear fruit with patience.

16 "And no one, having lighted a lamp, covers it with a vessel, or puts it under a bed; but puts it on a lamp-stand, that those coming in may see the light; 17 for nothing is secret, that shall not be made manifest; nor hidden, that shall not be known, and become manifest. 18 Take heed, therefore, how ye hear; for whosoever has, to him shall be given; and whosoever has not, even what he seems to have shall be taken from him."

NOTES ON CHAPTER VIII.

2 *Magdalene;* Mary was a resident of a town on the western shore of the sea of Galilee, called *Magdala.*

4–15 *Parable of the sower;* Matt. 13:1-23.

16–18 *Candle under a vessel;* Mark 4:21–25.

18 Here the rich grow richer, and the poor grow poorer.

HIS MOTHER AND BROTHERS CALL FOR HIM.

19 Now there came to Him His mother and brothers; and they could not get to Him because of the multitude. 20 And it was reported to Him, "Thy mother and Thy brothers have been standing without, wishing to see Thee."

21 And He, answering, said to them, "My mother and My brothers are those who hear the word of God, and do *it*."

A STORM QUIETED.

22 Now it came to pass on one of the days, that both He and His disciples entered into a boat; and He said to them, "Let us go over to the other side of the lake." And they set forth. 23 But, as they were sailing, He fell asleep. And there came down a storm of wind on the lake; and they were being filled full *of water*, and were in peril. 24 And, coming near, they awoke Him, saying, "Master, we perish!" And, having arisen, He rebuked the wind and the raging of the water; and they ceased, and it became calm. 25 And He said to them, "Where is your faith?" And, struck with fear, they marvelled, saying one to another, "Who, then, is This, that He commandeth even the winds and the water, and they obey Him!"

A DEMONIAC DELIVERED.

26 And they sailed down into the country of the Gerasenes, which is over against Galilee. 27 And, when He went forth on the land, there met Him a certain man out of the city who had demons, and for a long time he had worn no clothing; and he abode not in a house, but in the tombs. 28 And, seeing Jesus, he, crying out, fell down before Him, and, with a loud voice, said, "What *is there* to me and to Thee, Jesus, Son of God Most High? I beg of Thee, do not torment me!" 29 For He was commanding the unclean spirit to come out from the man; for many times had it seized him, and he was bound with chains and fetters, kept under guard; and, bursting the bonds, he was driven by the demon into the deserts. 30 And Jesus asked him, "What is your name?" And he said, "Legion," (because many demons entered into him). 31 And they were entreating Him, that He would not command them to go away into the abyss. 32 And there was there a herd of many swine in the mountains; and they besought Him that He would permit them to enter into them. And He permitted them. 33 And the demons, going out from the man, entered into the swine, and the herd rushed down the steep into the lake, and were drowned. 34 And those feeding *them*, seeing what had taken place, fled, and carried the tidings into the city and into the country. 35 And they went out to see what had taken place; and they came to Jesus, and found the man from whom the demons went out, sitting at the feet of Jesus, clothed, and having his right mind; and they were afraid. 36 And those who saw it reported to them how the demon-possessed man was delivered. 37 And the whole multitude of the *surrounding* country of the Gerasenes asked Him to depart from them; because they were being constrained by great fear. And He, entering into a boat, returned.

38 And the man, from whom the demons had gone forth, was begging Him that he might be with Him; but He sent him away, saying, 39 "Return to your house, and relate as many things as God did for you." And he departed, publishing through all the city as many things as Jesus did for him.

DAUGHTER OF JAIRUS RAISED; AND WOMAN WITH FLOW OF BLOOD HEALED.

40 And, as Jesus returned, the multitude welcomed Him; for they were all expecting Him. 41 And, behold, there came a man whose name was Jairus, and he was a ruler of the synagogue; and, falling down near Jesus' feet, he was beseeching Him to come into his house; 42 because he had an only daughter, about twelve years of age, and she was dying! But, as He was going away, the multitudes were thronging Him.

43 And a woman, having a flow of blood for twelve years, who could not be cured, 44 coming up behind, touched the border of His garment, and immediately her flow

19-21 *Christ's mother and brothers;* Matt. 12:46-50.
22-25 *The tempest stilled;* Matt. 8:23-27.
25 *Where is your faith;* the disciples were slow to believe.
26-39 *Legion of demons cast out;* Matt. 8:28-34.
41-56 *Jairus' daughter, and the woman with a flow of blood;* Matt. 9:18-26.

of blood stopped. 45 And Jesus said, "Who *is it* that touched Me?" And, when all were denying, Peter said, "Master, the multitudes are thronging Thee, and hard pressing Thee!" 46 But Jesus said, "Some one touched Me; for I perceived that power had gone out from Me." 47 And the woman, seeing that she was not concealed, came trembling; and, falling down before Him, reported before all the people for what cause she touched Him, and how she was instantly healed. 48 And He said to her, "Daughter, your faith has saved you; go in peace."

49 While He is yet speaking, there comes one from the ruler of the synagogue, saying, "Your daughter has died; trouble not the Teacher." 50 But Jesus, hearing *it*, answered him, "Fear not; only believe; and she shall be made whole!" [1]

51 And, coming into the house, He permitted no one to enter with Him, except Peter, and James, and John, and the father of the maiden, and *her* mother. 52 And they were all weeping, and bewailing her; but He said, "Weep not; for she did not die, but is sleeping." 53 And they were deriding Him, knowing that she died. 54 But He, taking her by the hand, called, saying, "Maiden, arise." 55 And her spirit returned to her, and she rose up instantly; and He commanded that *something* should be given to her to eat.

56 And her parents were astonished. But He charged them to tell no one what had taken place.

1 Gr. *Saved.*

45 *Who touched Me;* Jesus evidently knew who touched Him; but He wished to have the woman, who had been the recipient of His healing virtue, confess Him publicly.

47 *Had not escaped notice;* had not received healing in her body without the notice of the Healer.

CHAPTER IX.

THE TWELVE SENT FORTH.

1 And, having called together the twelve, He gave them power and authority over all the demons, and to heal diseases; 2 and He sent them forth to preach the Kingdom of God, and to heal the sick;[1] 3 and He said to them, "Take nothing for the journey—neither staff, nor wallet, nor bread, nor money; and not to have two coats.

4 "And into whatsoever house ye enter, there abide, and thence depart. 5 And as many as do not receive you, going out from that city, shake off the dust from your feet for a testimony against them."

6 And, going forth, they were passing through the several villages, proclaiming the good news, and healing everywhere.

HEROD PUZZLED ABOUT JESUS.

7 Now Herod, the tetrarch, heard of all the things that were taking place; and he was thoroughly perplexed, because it was said by some that John was raised from the dead; 8 and by some that Elijah appeared; and, by others, that a certain ancient prophet arose. 9 And Herod said, "John I beheaded; but Who is This concerning Whom I hear such things?" And he was seeking to see Him.

10 And the apostles, having returned, related to Him what they did. And, taking them with *Him*, He retired privately to a city called Bethsaida. 11 But the multitudes, perceiving *it*, followed Him; and, having welcomed them, He was speaking to them concerning the Kingdom of God, and those having need of cure He healed.

THE MIRACLE OF THE FIVE LOAVES.

12 And the day began to decline. And the twelve, coming near, said to Him, "Send away the multitudes; that, going into the villages and country round about, they may lodge and find food; because we are here in a desert place."

13 But He said to them, "Give ye them to eat." They said, "We have no more than five loaves and two fishes; unless we, going, should buy food for all this people." (For they were about five thousand men). 14 And He said to His disciples, "Make them recline in companies of about fifty each." 15 And they did so, and made them all recline. 16 And, taking the five loaves and the two fishes, looking up into Heaven, He blessed them, and broke, and kept giving to the disciples to

1 Some Mss. omit *the sick.*

NOTES ON CHAPTER IX.

1-6 *The twelve apostles sent forth;* Matt. 10:1-42.

7-9 *Herod desires to see Christ;* Matt. 14:1, 2.

10-17 *Five thousand fed;* Matt. 14:13-21.

10 *Retired privately;* yet, as it appears, by boat. See Matt. 14:13; Mark 6:32.

set before the multitude. 17 And they ate, and were all filled. And there was taken up that which remained to them of broken pieces, twelve baskets.

PETER'S CONFESSION.

18 And it came to pass, as He was praying alone, the disciples were with Him, and He asked them, saying, "Who do the multitudes say that I am?" 19 And they, answering, said, "'John the Immerser;' and others, 'Elijah;' and others, 'that a certain prophet of the ancients arose.'"

20 And He said to them, "But who say ye that I am?" And Peter, answering, said, "The Christ of God."

21 And He, having admonished them, commanded *them* to tell this to no one; 22 saying, "The Son of Man must suffer many things, and be rejected by the elders, and high priests, and scribes; and be killed, and on the third day be raised up."

TAKING UP THE CROSS.

23 And He said to all, "If any one wishes to come after Me, let him disown[2] himself, and take up his cross daily, and follow Me. 24 For whosoever wishes to save his soul[3] shall lose it; but whosoever *will lose* his soul[3] for My sake, the same shall save it. 25 For what is a man profited, *in* having gained the whole world, but having lost or forfeited[4] himself? 26 For whosoever is ashamed of Me and My words, of him will the Son of Man be ashamed, when He cometh in His glory, and *in that* of the Father, and of the holy angels. 27 And I tell you truly, there are some of those standing here who will in no wise taste of death, till they see the Kingdom of God."

THE TRANSFIGURATION OF JESUS.

28 And it came to pass, about eight days after these words, that, taking Peter, and John, and James, He went up into the mountain to pray. 29 And it came to pass, as He was praying, that the appearance of His countenance was altered, and His raiment became white and dazzling. 30 And, behold, two men were talking with Him, who, indeed, were Moses and Elijah; 31 who, appearing in glory, were speaking of His departure[5] which He was about to accomplish at Jerusalem.

32 Now Peter and those with him had become heavy with sleep; but, having watched through *it*, they saw His glory, and the two men who were standing with Him. 33 And it came to pass, as they were parting from Him, that Peter said to Jesus, "Master, it is good that we are here; and let us make three tents; one for Thee, one for Moses, and one for Elijah;" not knowing what he was saying. 34 Now, while he was saying these things, there came a cloud, and it was overshadowing them; and they feared, as they entered into the cloud. 35 And there came a voice out of the cloud, saying, "This is My Son, the Chosen; hear ye Him." 36 And, when the voice came, Jesus was found alone. And they kept silent, and told no one, in those days, any of the things which they had seen. 37 And it came to pass on the next day, when they came down from the mountain, that a great multitude met Him.

JESUS HEALS A DEMONIAC.

38 And, behold, a man from the multitude cried, saying, "Teacher, I pray Thee to look upon my son, because he is my only begotten. 39 And, behold, a spirit takes him, and suddenly he cries out, and it convulses him with foaming, and with difficulty it departs from him, bruising him; 40 and I besought Thy disciples to cast it out, but they were not able." 41 And Jesus answering, said, "O faithless and perverse generation, how long shall I be with you, and bear with you? Bring your son here." 42 And, while he was yet coming, the demon thrust him down, and greatly convulsed him. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father. 43 And they were all amazed at the Majesty of God!

2 Or. *deny.* 3 The soul includes *life.*
4 Or. *having been damaged as to himself.*

5 Or. *decease.*

18-21 *Peter's confession;* Matt. 16:13-20.
22-27 *Christ foretells His death;* Matt. 16:21-28.
28-36 *The transfiguration;* Matt. 17:1-8; Mark 9:2-10.
31 *Appearing in glory;* in glorious apparel, etc. *His departure;* implying His death. The time of Jesus' death on the cross, with all its attendant circumstances, were matters of divine appointment.
32 *Having watched through;* remaining awake, despite their drowsiness.
37-43 *The lunatic healed;* Matt. 17:14-21.

JESUS FORETELLS HIS OWN REJECTION.

And while all were marvelling at all the things which He was doing, He said to His disciples, 44 "Put ye these words into your ears; for the Son of Man is about to be delivered up into *the* hands of men." 45 But they did not understand this saying; and it was veiled from them, that they might not perceive it; and they were afraid to ask Him concerning this saying.

HOW TO BECOME GREAT.

46 And there entered a reasoning among them, as to which of them should be greatest.[6] 47 Now Jesus, knowing the reasoning of their heart, taking a child, placed it by Himself, 48 and said to them, "Whosoever shall receive this child in[7] My name, receives Me; and whosoever receives Me receives Him who sent Me; for he that is least[8] among you all, the same is great."

49 And John, answering, said, "Master, we saw one casting out demons in Thy name; and we forbade him, because he follows not with us." 50 And Jesus said to him, "Forbid him not; for he who is not against you is for you."

THE FACE OF JESUS IS SET TOWARDS JERUSALEM.

51 And it came to pass, when the days for receiving Him up were being completed, that He steadfastly set His face to go to Jerusalem; 52 and He sent forth messengers before His face; and, journeying *onward*, they entered into a village of Samaritans, so as to prepare for Him. 53 And they did not receive Him, because His face was *as if He were* going to Jerusalem.

54 And, seeing *it*, His disciples, James and John, said, "'Lord, dost Thou wish that we bid fire come down from heaven, and consume them?" 55 But, turning, He rebuked them. 56 And they went on to another village.

THREE CONDITIONAL FOLLOWERS TESTED.

57 And, as they were journeying in the way, a certain one said to Him, "I will follow Thee wheresoever Thou goest." 58 And Jesus said to him, "The foxes have dens; and the birds of the heaven lodging-places;[9] but the Son of Man hath not where to recline His head."

59 And He said to another, "Follow Me." But he said, "Lord, permit me, going away, first to bury my father." 60 And He said, "Leave the dead to bury their own dead; but, going, publish abroad the Kingdom of God."

61 And another said, "I will follow Thee, Lord; but first permit me to bid adieu to those within my house." 62 And Jesus said to him, "No one, having put his hand to a plow, and looking back, is fit for the Kingdom of God."

6 Gr. *Greater.* 7 Or. *on the authority of.* 8 Gr. *Less.*

9 Or. *resting places.*

44 *These words;* relating especially to His death, only a little in the future.

45 *They did not understand this saying;* they were exceedingly slow to believe anything that looked toward the thwarting of their notions of His earthly rule.

46–50 *How to become great;* Matt. 18:1-6.

51 *The days of receiving Him up;* referring to the time when He should ascend to Heaven, whence He came. *Steadfastly set His face;* was firmly resolved on going to Jerusalem, though He knew that He would there be crucified.

52 *Sent messengers;* the Greek word here is the same as that ordinarily translated *angels.* The word means a messenger; and, when it refers to heavenly messengers, it is translated *angels;* but, when it refers to man, it is translated messenger.

53 *Did not receive Him;* because His face was turned toward Jerusalem; and the Samaritans, who were bitter enemies of the Jews, refused Him entertainment because of His supposed preference for the Jews. The Greek plainly says, "Because His face was going on to Jerusalem."

54 *Seeing it;* seeing that the Samaritans would not entertain Jesus and His disciples. *That we bid fire come down . . . and destroy them;* after the manner of Elijah, (see II Kings 1:10-12). The disciples still had more of the spirit of the Jews than of Christ.

58 *The Son of Man hath not where;* the Maker of all worlds (John 1:3; Col. 1:16, 17) was poorer than even the foxes or the birds! He offered His disciples no temporal riches to induce them to follow Him.

62 *No one, having put His hand to a plow, and looking back;* those who start to follow Jesus, must let nothing come up to hinder them. If they relax their grip upon Him and His Gospel, they are not fit for the Kingdom of Heaven. Half-hearted, *intermittent* Christians are not the kind needed.

CHAPTER X.

THE SEVENTY SENT FORTH.

1 Now after these things the Lord appointed seventy others; and sent them away, two and two; before His face, into every city and place, whither He Himself was about to come. 2 And He said to them, "The harvest, indeed, *is* great, but the laborers few. Pray ye, therefore, the

Lord of the harvest, that He urge forth laborers into His harvest. 3 Go your ways; behold, I am sending you forth as lambs in the midst of wolves. 4 Carry no purse, nor wallet, nor sandals; and salute no one by the way. 5 And into whatsoever house ye enter, first say, 'Peace *be* to this house.' 6 And, if the son of peace be there, your peace shall rest upon it;[1] but, if not, it will return to you. 7 And in the same house abide, eating and drinking the things *supplied* by them; for the laborer *is* worthy of his hire. Go not from house to house. 8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you: 9 and heal the sick therein, and say to them, 'The Kingdom of God has come near to you.' 10 But into whatsoever city ye enter, and they receive you not, going forth into the streets thereof, say, 11 'Even the dust from your city, that cleaves to our feet, we wipe off against you; nevertheless, know this, that the Kingdom of God has come nigh.' 12 I say to you, it will be more tolerable in that day for Sodom, than for that city.

13 "Woe to you, Chorazin! Woe to you Bethsaida! because, if the mighty works done in you had been done in Tyre and Sidon, they would have repented, sitting in sackcloth and ashes. 14 But it will be more tolerable for Tyre and Sidon in the judgment than for you. 15 And you, Capernaum, shall you be exalted to Heaven? You shall be thrust down to Hades!

16 "He who hears you hears Me; and he who rejects you rejects Me; and he who rejects Me rejects Him Who sent Me."

17 And the seventy returned with joy, saying, "Lord, even the demons are subject to us in Thy name!" 18 And He said to them, "I was beholding Satan fallen as lightning out of the heavens. 19 Behold, I have given you the authority to tread upon serpents and scorpions, and over all the power of the enemy; and nothing shall in any wise harm you. 20 Notwithstanding, rejoice not in this, that the spirits are subject to you; but rejoice, because your names have been written in Heaven."

21 In that hour He exulted in the Holy Spirit, and said, "I thank Thee, O Father, Lord of Heaven and earth, because Thou didst hide these things from the wise and discerning, and didst reveal them to babes: yea, Father, because it was well-pleasing in Thy sight.

22 "All things were delivered up to Me by My Father; and no one knows Who the Son is, but the Father; and Who the Father is, but the Son, and *he* to whomsoever the Son purposeth to reveal *Him*."

23 And, turning to the disciples, He

1 Or, *him*.

NOTES ON CHAPTER X.

3 *Lambs in the midst of wolves;* they were to be innocent and defenseless as lambs; while those among whom they were to preach were like hungry, savage wolves. Matt. 10:16.

4 *Purse . . . wallet . . . sandals;* Matt. 10:9, 10. *Salute no one by the way;* the ancient mode of salutation was very formal and senseless, besides consuming considerable time. He would have them, and *us*, lose no time in His work; laying all foolish forms and ceremonies aside.

3-16 *Instructions to the seventy;* Matt. 10:11-15, 40; 11:20-24.

6 *The son of peace;* a man of peaceful spirit, who will kindly receive you; and to whom ye may give the great blessing of God's peace.

7 *Eating and drinking;* eating and drinking such things as they have by them, and give you.

9 *Heal the sick;* the twelve and the seventy alike had healing as a part of their ministerial work. *The Kingdom of God has come near you;* the opportunity for embracing the Messiah, and of entering into His salvation.

12-15 *More tolerable;* there are different degrees of light, and different degrees of responsibility. The mighty works of Jesus in Chorazin, and Bethsaida, and His teachings in those places, made the people very guilty in their rejection of Him. Every one's abilities and opportunities will determine his responsibility, and measure his guilt, if he rejects the light.

16 *Rejects you rejects Me;* it is a sad thought that sinners, in rejecting God's ministers, reject Christ! How circumspectly and prayerfully His ministers should walk before the world, lest they furnish an excuse to any for rejecting them and their message.

17 *The demons are subject to us;* it is a blessed ministry for God's servants to cast out demons from others; but there is something better than this: viz., the assurance that one's name is written in Heaven, (v. 20).

18 *I was beholding Satan . . . fallen out of the heavens;* possibly this was a prophetic vision of what is yet to be, when Satan shall be cast out of the heavens, (Rev. 12:9). In every conflict with Satan, the Lord Jesus was victor; and His chief victory was gained when He arose from the dead, having first put away sin by the sacrifice of Himself, (Heb. 9:26). His final triumph over him is seen in Rev. 20:10.

19 *Authority to tread on serpents and scorpions;* God's true people are to be victors over all the power of the enemy, whether seen in literal serpents and scorpions, or in wicked and poisonous men who are dominated by the spirit of the Devil. *Nothing shall . . . harm you;* perhaps the chief reference here is to spiritual victories over Satan and all evil, foreshadowed by physical deliverances occasionally vouchsafed to God's people. Peter, for example, was delivered from great peril, when the angel brought him out of the prison, (Acts 5:17:20); but he was martyred later.

21, 22 *Things hid from the wise;* Matt. 11:25-27.

said, privately, "Happy the eyes that behold what ye are beholding! 24 for I say to you, that many prophets and kings desired to see what ye are beholding, and did not see *them;* and to hear what ye are hearing, and heard *them* not."

A LAWYER ANSWERED. THE GOOD SAMARITAN.

25 And, behold, a certain lawyer stood up, tempting Him, saying, "Teacher, *by* doing what shall I inherit eternal life?"

26 And He said to him, "What has been written in the law? How do you read?"

27 And he, answering, said, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself."

28 And He said to him, "You answered right; do this, and you shall live."

29 But he, wishing to justify himself, said to Jesus, "And who is my neighbor?"

30 And Jesus, answering,[2] said, "A certain man was going down from Jerusalem to Jericho, and fell among robbers; who, both stripping him and inflicting blows, went away, leaving *him* half dead. 31 And by chance, a certain priest was going down that way; and, seeing him, he passed by on *the* opposite side. 32 And, in like manner, a Levite also, coming to the place, and seeing *him*, passed by on *the* opposite side. 33 But a certain Samaritan, going on his way, came down to him; and, seeing *him*, he was moved with compassion; 34 and, coming to him, he bound up his wounds, pouring on oil and wine; and, setting him on his own beast, he brought him to an inn, and took care of him. 35 And, on the morrow, taking out two denaries, he gave *them* to the host, and said, 'Take care of him; and whatsoever you expend additional, I, when I return, will repay you.' 36 Which, therefore, of these three seems to you to have become neighbor of him who fell among the robbers?" 37 And he said, "He that dealt kindly with him." And Jesus said to him, "Go, and do likewise."

MARY AND MARTHA.

38 Now, as they were going on their way, He entered into a certain village; and a certain woman, Martha by name, received Him into her house. 39 And she had a sister called Mary, who, also seated at the Lord's feet, was hearing His word. 40 But Martha was being distracted about much serving; and, coming up suddenly, she said, "Lord, carest Thou not that my sister left me to serve alone? Speak to her, therefore, that she assist me!"

41 But the Lord, answering, said to her, "Martha, Martha, you are anxious and troubled about many things; 42 but of one thing there is need; for Mary chose the good part, which, indeed, shall not be taken away from her."

2 *Taking it up.*

23, 24 *Things seen by the disciples;* Matt. 13:16, 17.

23 *Happy are your eyes;* it was a great benedition to be permitted to see the Blessed Jesus, to see His numerous miracles, and listen to His wonderful teachings; but it is even more blessed to have the Holy One, Who is the sum of all human and divine excellencies, to come into one's heart, and take up His abode! Who has language fitly to describe the bliss of him who has the unspeakable joy of knowing that He Whom he most loves hath come within to reign!

25 *A lawyer;* one whose duty it was to explain and teach the law of Moses. *Tempting Him;* putting His wisdom to the test.

27, 28 *Love to God and to one's neighbor;* Matt. 22:37-40; Lev. 19:18; Deut. 6:4, 5.

29 *Wishing to justify himself;* by proving that he had not violated the divine law. *Who is my neighbor;* or who is it that I am to love as myself?

30 *Jericho;* a city about twenty miles north-east of Jerusalem, and about seven miles from the Jordan. It is said that robbers still infest the country through which this road runs.

31 *By chance;* a coincidence which neither the priest nor the person robbed had planned.

32 *A Levite;* the Levites aided the priests in the temple service.

33 *A Samaritan;* one having little to do with the forms and ceremonies of religion. The Samaritans and Jews were bitter enemies. Here is one who makes no noise about his religion; but is found doing, on this occasion, the right thing.

35 *Two denaries;* about twenty-eight cents, or the price of two days' labor, (Matt. 20:2). *The host;* the inn-keeper.

36 *Neighbor;* there could be but one opinion as to who was the real neighbor of the unfortunate man. Jesus' illustration proved that everyone whom we can benefit, is our neighbor.

38 *A certain village;* Bethany, (Matt. 21:17).

40 *Martha was distracted;* confused, troubled, and worried, on this occasion, in consequence of her intense hospitality.

41 *Anxious and troubled about many things;* these "many things" may include things outside of her desire to provide for her present Guest. It is blessed not to worry about anything, (I Peter 5:7).

42 *Of one thing there is need;* and that is, above all else, to get right with God through the full acceptance of Jesus Christ as one's Saviour. *Mary chose the good part;* she chose Christ as her portion. *Shall not be taken away from her;* hers is a lasting treasure, that none can make her forfeit, (John 10:27-30).

CHAPTER XI.

TEACH US TO PRAY.

1 And it came to pass, as He was in a certain place praying, that, when He ceased, one of His disciples said to Him, "Lord, teach us to pray, as John also taught his disciples." 2 And He said to them, "When ye pray, say, 'Father, Hallowed be Thy name. Thy Kingdom come. 3 Give us day by day our daily[1] bread; 4 and forgive us our sins; for we also ourselves forgive every one indebted to us. And bring us not into temptation.'"

5 And He said to them, "Who of you shall have a friend, and shall go to him at midnight, and say to him, 'Friend, lend me three loaves; 6 forasmuch as a friend of mine came to me from a journey, and I have nothing to set before him;' 7 and he from within, answering, shall say, 'Trouble me not; already the door has been shut, and my children are with me in the bed; I cannot rise *and* give you.' 8 I say to you, even if he will not, rising up, give to him because of his being his friend; yet, because of his importunity, he, rousing himself, will give him as many as he needs. 9 And I say to you, ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you: 10 for every one who asks receives; and he who seeks finds; and to him who knocks it shall be opened. 11 And of which of you that *is* a father shall his son ask bread,[2] and he give him a stone? or a fish, and he, instead of a fish, give him a serpent? 12 or *if* he shall ask an egg, will he give him a scorpion? 13 If ye, then, being evil, know *how* to give good gifts to your children, how much more will your Heavenly Father give *the* Holy Spirit to those who ask Him?"

JESUS ACCUSED OF CASTING OUT DEMONS THROUGH BEELZEBUB.

14 And He was casting out a dumb demon. And it came to pass that, when the demon went out, the dumb spake, and the multitudes marvelled. 15 But some of them said, "By[3] Beelzebub, the ruler of the demons, He is casting out the demons."

16 And others, tempting, were seeking of Him a sign from heaven. 17 But He, knowing their thoughts, said to them, "Every kingdom, divided against itself, is made desolate; and a house *divided* against a house falls. 18 And, if Satan also were divided against himself, how would his kingdom stand? because ye say that by[3] Beelzebub I am casting out the demons! 19 But, if I, by[3] Beelzebub, cast out the demons, by[3] whom do your sons cast *them* out? Therefore, they shall be your judges. 20 But, if I, by the finger of God, cast out the demons, then the Kingdom of God came upon you unexpectedly.[4]

21 "When the strong *man*, fully armed, is guarding his own court, his goods are in peace; 22 but, when a stronger than he, coming upon *him*, overcomes him, he takes away his whole armor upon which he had relied, and distributes his spoils. 23 He who is not with Me is against Me; and he who is not gathering with Me is scattering.

A DEMON RETURNS. JONAH AS A SIGN. SOLOMON'S WISDOM.

24 "When the unclean spirit goes out from the man, it passes through waterless places, seeking rest; and not finding *it*, it says, 'I will return into my house whence I came out.' 25 And, coming, it finds it swept and decorated. 26 Then it goes and takes with *it* seven other spirits more wicked than itself; and, entering in, they make their abode there; and the last state of that man is worse than the first."

27 And it came to pass, as He was saying these things, that a certain woman, out of the multitude, lifting up her voice,

1 *Our appointed* or *needful.* 2 Gr. *A loaf.*

3 Gr. *In.* 4 Or. *before you were aware of it.*

NOTES ON CHAPTER XI.

2-4 *The Lord's prayer;* Matt. 6:9-13.

7 *The door has been shut;* or bolted.

8 *Because of his importunity;* or shamelessness, or urgency, in pressing his claim. If a fellow-being can be made, through the urgency of another, to do a kindness that, all things considered, he at first did not wish to do, what may the child of God not expect to get, when he prays to His Father in the name of Jesus Christ, Who has all power in Heaven and on earth, and is trying to find those upon whom He can bestow His blessing.

9-12 *Asking . . . seeking . . . knocking;* Matt. 7:7-11.

13 Parents, knowing how it delights them to give good gifts to their children, should be encouraged to ask their Heavenly Father to give them the *Holy Spirit*—a Gift He delights to bestow.

14 *A dumb demon;* a spirit that made the one it inhabited speechless.

15 *By Beelzebub;* or in the power of Beelzebub, (Matt. 12:22-30).

24-26 *Return of the unclean spirit;* Matt. 12:43-45.

said to Him, "Happy the womb that carried Thee, and the breasts which Thou didst suck!" 28 But He said, "Yea, rather, happy *are* those who hear the word of God, and keep it!"

29 And as the multitudes were gathering together to Him, He began to say, "This generation is an evil generation: it is seeking a sign, and a sign shall not be given it, except the sign of Jonah. 30 For, as Jonah became a sign to the Ninevites, so also will the Son of Man be to this generation.

31 "The queen of the south will rise up in the judgment with the men of this generation, and will condemn them; because she came from the ends of the earth to hear the wisdom of Solomon; and, behold, *something* more than Solomon *is* here.

32 "The men of Nineveh will rise up in the judgment with this generation, and condemn it; because they repented at the preaching of Jonah; and, behold, *something* more than Jonah is here.

THE LIGHTED LAMP.

33 "No one, having lighted a lamp, puts *it* in a cellar, or under a measure, but on a lamp-stand, that those who enter may see the light. 34 The lamp of your body is your eye. When your eye is sound, your whole body also *is* full of light; but, when it is evil,[5] your body also *is* dark. 35 Take heed, therefore, lest the light in you be darkness. 36 If, therefore, your whole body be full of light, not having any part dark, it shall be wholly light, as when the lamp, with *its* bright shining, illuminates you."

THE PHARISEES AND LAWYERS REPROVED.

37 Now, as He spake, a Pharisee asks Him to dine with him;[6] and, entering, He reclined *at table*. 38 And the Pharisee, seeing *it*, marvelled that He was not first immersed before breakfast. 39 But the Lord said to him, "Now ye, the Pharisees, cleanse the outside of the cup and the dish; but your inward part is full of extortion and wickedness. 40 Senseless ones! Did not He who made the outside make the inside also? 41 But give as alms the things within;[7] and, behold, all things are clean to you.

42 "But woe to you Pharisees! because ye tithe the mint, and the rue, and every herb; but ye pass by judgment and the love of God. Now these things it was needful to do, and not to leave those undone.

43 "Woe to you Pharisees! because ye love the first seats in the synagogues, and the salutations in the marketplaces! 44 Woe to you! because ye are as the unobserved tombs; and the men, walking over them, know *it* not."

45 And one of the lawyers, answering, says to Him, "Teacher, *in* saying these things, Thou insultest us also!"

46 And He said, "Woe to you lawyers, also! because ye burden men with burdens hard to be borne, and ye yourselves touch not the burdens with one of your fingers!

47 "Woe to you! because ye build the tombs of the prophets, and your fathers killed them. 48 Consequently, ye are witnesses, and consent to the works of your fathers; because they, indeed, killed them, and ye build *their tombs*. 49 On

5 Or, *diseased.*

6 Or, *to breakfast with him.* 7 Or, *as ye have.*

28 *Happy are those who hear the word of God and keep it;* the physical relation of Jesus to His mother, though important, was not so endearing to Him as the spiritual relation of His obedient disciples. There is surely no Scripture reason to support the idea that Mary should be idolized. She was only a blessed woman; she was no goddess.

29-32 *Seeking a sign;* Matt. 12:38-42; Mark 8:11, 12.

33-36 *Lamp under a measure;* Matt. 5:15; 6:22, 23.

34-36 *When your eye is sound;* in a healthy state, ready to give perfect vision. *Evil;* unsound, or incapable of supplying good vision. *Take heed, lest the light in you be darkness;* intellectual light and Gospel privileges unimproved, become sources of spiritual darkness. A clear revelation of spiritual truth is to the spiritual man what perfect sight is to the body.

38 *Marvelled that he was not first immersed;* this, of course, does not refer to the ordinance of immersion which Jesus enjoins in Matt. 28:19, 20; but to a Jewish custom, which He felt under no obligation to observe.

39 *Cleanse the outside;* try to keep up a decent outside appearance. *Full of extortion and wickedness;* their hearts were corrupt and covetous.

40 *Senseless ones;* trying to mock God with outward forms and ceremonies, while their hearts were sinks of iniquity! There was no sense in such a shallow trick.

41 *Give as alms the things within;* the things within your power or ability.

44 *Unobserved tombs;* hidden under the ground, so that men walk over them unobserved. The Pharisees sought to conceal all their moral corruption, and appear respectable on the outside.

45 *In saying these things Thou insultest us also;* the things that He was saying suited their case; and they themselves made the application, as appears from their anger.

this account also the wisdom of God said, 'I will send them prophets and apostles, and *some* of them will they slay, and *some* will they persecute; 50 that the blood of all the prophets, which has been shed from the founding of *the* world, may be required of this generation— 51 from the blood of Abel to *the* blood of Zachariah who perished between the altar and the house—yea, I say to you, it shall be required of this generation.'

52 "Woe to you lawyers; because ye took away the Key of Knowledge; ye yourselves entered not in, and those who were entering ye hindered."

53 And, when He went forth thence, the scribes and Pharisees began vehemently to press upon *Him*, and to urge *Him* to speak concerning many things; 54 lying in wait for Him, to catch something out of His mouth.

49 *The wisdom of God;* the wisdom of God as summed up in the teachings and works of Christ.

52 *The Key of Knowledge;* Jesus Christ is the true Key of Knowledge; and these corrupt teachers were preventing the people from accepting Him. They would not believe Him themselves, and they kept others back who were disposed to accept Him. It will, doubtless, greatly augment the sufferings of the lost, that they helped to drag others down to Gehenna.

CHAPTER XII.

VARIOUS INSTRUCTIONS TO THE DISCIPLES AND OTHERS.

1 In the meantime, the vast multitude having been gathered together, so as to tread one upon another, He began to say to His disciples, first, "Beware of the leaven of the Pharisees, which is hypocrisy. 2 But nothing has been covered up, that shall not be revealed; and hid, that shall not be known. 3 Wherefore, whatsoever ye said in the darkness shall be heard in the light; and what ye spake in the ear in the inner chambers shall be proclaimed upon the housetops.

4 "And I say to you, my friends, be not frightened by those who kill the body, and after that have no more that they can do; 5 but I will show you Whom ye should fear; fear Him Who, after killing, has authority to cast into Hell; yea, I say to you, fear Him.

6 "Are not five sparrows sold for two pence? and one of them is not forgotten before God. 7 But even the hairs of your head have all been numbered; fear not, ye are of more value than many sparrows.

8 "And I say to you, every one who shall confess Me before men, him will the Son of Man confess before the angels of God; 9 but he who denied Me before men shall be denied before the angels of God. 10 And every one who shall say a word against the Son of Man, it shall be forgiven him; but to him who blasphemes against the Holy Spirit, it shall not be forgiven. 11 And, when they bring you in before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say; 12 for the Holy Spirit will teach you in that very hour what ye ought to say."

13 And one out of the multitude said to Him, "Teacher, bid my brother divide the inheritance with me." 14 But He said to him, "Man, who appointed Me a judge or a divider over you?" 15 And He said to them, "Take heed, and guard yourselves from all covetousness; because,

NOTES ON CHAPTER XII.

1 *Vast multitude;* literally, the myriads of the multitude, an indefinitely large number. *The leaven of the Pharisees;* the hypocrisy that permeated and vitiated all their religious works.

2 *Nothing has been covered up;* Jesus shows the utter folly of hypocrisy from the fact that everything in the end will be brought to light.

4–12 *Be not frightened by those who kill the body;* fear has kept many a one from accepting Christ. Jesus shows the groundlessness of the fear of man: 1. In the fact that, though he may kill the body, he can do nothing more; while God can destroy both soul and body in Gehenna, (vs. 4, 5); 2. God, who watches the sparrows, will not overlook His faithful servants, (vs. 6, 7); 3. If we deny Christ here, he will deny us at the judgment, (vs. 8, 9). He then warns them against the sin against the Holy Spirit, (v. 10). And warns them to have no anxiety about their defense, when they should appear before magistrates, (vs. 11, 12).

13 *Bid my brother divide the inheritance with me;* this man wished to use the power and influence of Jesus to increase his estate. So many now make some sort of profession of religion, that they may be helped in business!

15 *Guard yourselves from all covetousness;* this is a fearful sin, and it is one common alike to rich and poor. Covetousness, as the Greek indicates, is a having more, or *seeking to have more.* The value of a man's life does not depend upon the amount of earthly goods he possesses. Some of God's poorest are happier far than the Christian millionaire; and, perhaps, more valuable to the cause of Christ.

one's life consists not in the abundance of the things which he possesses."

16 And He spake a parable to them, saying, "A certain rich man's field yielded bountifully; 17 and he reasoned within himself, saying, 'What shall I do, because I have not where to store my fruits?' 18 And he said, 'This will I do: I will pull down my barns, and build larger ones; and there will I store all my grain and my goods. 19 And I will say to my soul, Soul, you have much goods laid up for many years; take your ease, eat, drink, be merry.' 20 But God said to him, 'Senseless one! this night they require your soul of you; and the things you prepared, whose shall they be?' 21 So is he who is laying up treasure for himself, and is not rich toward God."

22 And He said to His disciples, "Therefore, I say to you, be not anxious for your soul,[1] what ye shall eat; nor yet for your body, what ye shall put on; 23 for the soul[1] is more than the food; and the body, than the clothing.

24 "Consider the ravens, that they neither sow nor reap; which have neither storehouse nor barn; and God feeds them! Of how much more value are ye than the birds!

25 "And who of you, *by* being anxious, can add one cubit to his stature? 26 If, therefore, ye cannot *do* the least thing, why are ye anxious about the rest? 27 Consider the lilies, how they grow; they neither toil nor spin; and I say to you, even Solomon, in all his glory, was not arrayed as one of these! 28 Now, if God so clothes the grass in the field, which to-day is, and to-morrow is cast into an oven, how much more *shall He clothe* you, O ye of little faith! 29 And seek ye not what ye shall eat, and what ye shall drink; nor be troubled with anxiety; 30 for after all these things are the nations of the world seeking; and your Father knoweth that ye need these things. 31 But seek ye His Kingdom, and these things shall be added to you.

32 "Fear not, little flock; because your Father delighted to give you the Kingdom. 33 Sell what ye have, and give alms; make for yourselves purses that grow not old, a treasure unfailing in Heaven, where no thief approaches, nor moth corrupts; 34 for where your treasure is, there will your heart be also.

35 "Let your loins be girded about, and your lamps burning; 36 and yourselves like men waiting for their lord, when he shall return from the marriage feast; that, when he comes and knocks, they may straightway open to him. 37 Happy *are* those servants, whom *their* lord, when coming, shall find watching! Verily I say to you, that he will gird himself, and make them recline; and, coming near, he will serve them. 38 And, if he shall come in the second watch, and if in the third, and find *them* so, happy are they! 39 But know this, that, if the householder had known at what hour the thief was coming, he would have watched, and not have suffered his house to be broken[2] through. 40 Be ye also ready; because at an hour ye think not the Son of Man cometh."

41 And Peter said, "Lord, speakest Thou this parable to us, or to all?" 42

1 Or, *life.*

2 Gr. *Dug.*

20 *Senseless one;* because he was congratulating his soul on his vast stores of bread! *This night;* how often the covetous boaster is cut down suddenly, and sent to his place of woe!

22-31 *Be not anxious for your soul;* here including the animal life. The soul is the seat of animal life; and this animal life is fond of eating and drinking. Anxiety about eating and drinking is unworthy of the true followers of Jesus. See Matt. 6:25-34.

25 *Add one cubit to his stature;* Matt. 6:27.

31 *Seek ye His Kingdom and these things shall be added;* the person who is honestly and intelligently seeking the glory of God, and to promote the interests of His Kingdom, will be sure to receive his "bread and water"—and whatever else is best for him to have.

32 *Your Father delighted to give you the Kingdom;* this is the true translation. The meaning of *Kingdom* here denotes what they already enjoyed of the grace of God, and all that awaited them in the future. Those who accepted Jesus as their Saviour received the Kingdom of God within them; and the outward Kingdom will be set up later.

33 *Give alms;* to the poor and needy. This is one of the indispensible fruits of a holy character and life. *Purses that grow not old;* heavenly purses to hold heavenly treasures.

35-46 *The faithful servant;* Matt. 24:42-51.

36 *Shall return from the marriage feast;* servants were accustomed, on such occasions, to remain up, to let their lord in without delay. (Matt. 25:1-13).

37 *Shall find watching;* this illustration from a familiar custom had an application to Himself and His faithful disciples. *Will minister to them;* will greatly honor them for their fidelity.

38 *Second watch;* from 9 to 12 o'clock at night; *third watch;* from 12 to 3 A. M.

40 *The Son of Man cometh;* this shows the immediate application of his teaching above.

And the Lord said, "Who, then, is the faithful steward, the wise one, whom his lord will appoint over his household to give the portion of food in due season? 43 Happy that servant, whom his lord, when he comes, shall find so doing. 44 Of a truth I say to you, that he will appoint him over all his goods. 45 But, if that servant should say in his heart, 'My lord is delaying to come,' and shall begin to beat the manservants and the maidservants, and to eat and drink, and to be drunken; 46 the lord of that servant will come in a day when he is not expecting *him*, and in an hour which he knows not, and will cut him asunder, and appoint his portion with the unfaithful. 47 And the servant who knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes; 48 but he who knew not, and did things worthy of stripes, shall be beaten with few. And to whomsoever much is given, of him will much be required; and to whomsoever they committed much, of him they will ask the more.

49 "I came to cast fire on the earth; and what wish I, if it were already kindled?* 50 But I have an immersion to be immersed *with*; and how am I constrained until it be accomplished! 51 Think ye that I came to give peace in the earth? I tell you, nay, but rather division. 52 For from this time forth five in one house will be divided, three against two, and two against three; 53 they will be divided, father against son, and son against father; mother against daughter, and daughter against the mother; mother-in-law against her daughter-in-law, and daughter-in-law against the mother-in-law."

54 And He said to the multitudes also, "When ye see a cloud rising in the west, straightway ye say 'A shower is coming!' and so it happens. 55 And, when *ye see* a south wind blowing, ye say, 'There will be scorching heat!' and it comes to pass. 56 Hypocrites! Ye know how to interpret[3] the face of the earth and of the heavens; but how is it ye know not how to interpret[3] this time? 57 And why even of yourselves do ye not judge what is right? 58 For, as you are going with your adversary before the ruler, on the way give diligence to be released from him; lest he draw you to the judge, and the judge shall deliver you to the exactor,[4] and the exactor shall cast you into prison. 59 I tell you, you will in no wise come out thence, till you shall pay even the last mite."

* Or, *how I wish it were already kindled!*

3 Or, *prove.* 4 Or, *punisher.*

42 *Faithful steward, the wise one;* the Saviour shows, in His answer to Peter, that the parable refers especially to preachers and teachers of the Gospel, with whom fidelity in all things, including watchfulness for His coming, is especially emphasized. *The portion of food;* the measure of grain, as the Greek signifies.

N. B.—The parable teaches, besides, that one's responsibilities will be measured, in part at least, by the knowledge he has; or, taking it all together, one's responsibilities are measured by his opportunities and abilities.

49 *I came to cast fire on the earth;* in the same way as He sent a sword. (Matt. 10:34). Fire and sword are emblems of contention and destruction; and the Gospel of Christ, when accepted by a portion of the people, will place them where the fierce opposition of Satan, working through wicked men, will assail, and destroy some of them. *What wish I;* what wish I to do, if the fire of persecution and opposition to the truth were turned loose at once! Jesus did not mean by this that he was disposed to avoid the fire Himself.

51 *Division;* on the same principle as He came to send fire and sword. (Matt. 10:34-36).

54 *Rising in the west;* from the Mediterranean Sea—the direction from which showers of rain came.

55 *A south wind blowing;* from the hot and sultry regions of Arabia.

56 *How to interpret this time;* the Pharisees, acute enough in the interpretation of physical phenomena, were intensely slow to interpret Messianic phenomena. Through their corrupt hearts, their intellects were clouded and even blinded, so that they *could not see*, what they did not *wish* to see.

58 By reference to an ordinary judicial case, the Saviour shows how important it is to be reconciled to God while on the way to His judgment bar; which reconciliation could be realized through no other agent than Jesus Christ. If men fail to be reconciled to God in this way, they will, after passing through the judgment, be cast into the prison of Gehenna, from which they will never escape. (Rev. 20: 10, 15).

CHAPTER XIII.

ALL MUST REPENT, OR BE DESTROYED.

1 And there were some present, at that very season, who reported to Him concerning the Galilæans, whose blood Pilate mingled with their sacrifices. 2 And, answering, He said to them, "Suppose ye that these Galilæans were sinners above all the Galilæans, because they have suffered these things? 3 I tell you, nay; but, unless ye repent, ye shall all likewise perish. 4 Or those eighteen upon whom the tower in Siloam fell and slew them,

suppose ye that they were offenders[1] above all the men dwelling in Jerusalem? 5 I tell you, nay; but, unless ye repent, ye shall all likewise perish."

THE FRUITLESS FIG TREE.

6 And He spake this parable: "A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none. 7 And he said to the vinedresser, 'Behold, these three years I come, seeking fruit on this fig tree, and find none; cut it down; why does it also make the land useless?' 8 But he, answering, says to him, 'Lord, leave it this year also, until I dig about it, and cast *in* fertilizers. 9 And if, indeed, it bear fruit for the future, *well;* but, if not, you shall cut it down.'"

THE WOMAN BOWED TOGETHER, HEALED ON THE SABBATH.

10 And He was teaching in one of the synagogues on the sabbath. 11 And, behold, a woman who had a spirit of infirmity eighteen years, and was bowed together, and wholly unable to raise *herself* up. 12 And Jesus, seeing her, called and said to her, "Woman, you have been loosed from your infirmity." 13 And He laid His hands on her, and immediately she was made straight, and was glorifying God.

14 But the synagogue-ruler, answering, (being much displeased that Jesus healed *her* on the sabbath), said to the multitude, "There are six days in which it behooves *us* to work; in these, therefore, coming, be healed, and not on the sabbath day."

15 And the Lord answered him, and said, "Hypocrites! does not each one of you, on the sabbath, loose his ox or *his* ass from the stall; and, leading *it* away, water *it?* 16 And was it not right that this woman, being a daughter of Abraham, whom Satan bound, lo, eighteen years, should have been loosed from this bond on the day of the sabbath?" 17 And, when He said these things, all those opposing Him were being put to shame, and all the multitude were rejoicing because of all the glorious things which were being done by Him.

THE MUSTARD SEED AND THE LEAVEN.

18 And He said, "To what is the Kingdom of God like? and to what shall I liken it? 19 It is like a grain of mustard seed, which a man, taking, cast into his own garden; and it grew, and became a tree;[2] and the birds of the heaven lodged[3] in its branches."

20 And again He said, "To what shall I liken the Kingdom of God? 21 It is like leaven which a woman, taking, hid in three measures of meal until the whole was leavened."

THE NARROW DOOR. SHAMS EXPOSED AT THE JUDGMENT.

22 And He was journeying through the cities and villages, teaching, and making *His* way to Jerusalem. 23 And a certain one said, "*Are there* few who are saved?" 24 And He said to them, "Strive[4] to enter in through the narrow door; because many, I say to you, will seek to enter in, and will

1 Gr. *Debtors.*

2 Gr. *Came to a tree.* 3 Or, *roosted.* 4 Gr. *Agonize.*

NOTES ON CHAPTER XIII.

6 *Seeking fruit thereon;* searching for fruit among its boughs.

7 *Why does it also;* it seemed bad enough, that there should be no fruit; but the fact that it was rendering the land useless was a strong reason why it should be cut down.

8 *And cast in fertilizers;* about its roots. Mercy spares, for a time, many a one whose life is devoid of all valuable fruitage. When one is past all hope, it would be a mercy to end his earthly career, and cut short a life of increasing sin and woe.

11 *A spirit of infirmity;* that kept her bowed together. *To raise herself up;* or assume an erect form.

13 *Laid His hands on her;* a touch from Jesus is enough to heal one of the worst ailments or infirmities.

14 *Being much displeased that Jesus healed her on the sabbath;* some people make an idol of the sabbath now as then.

15 *Hypocrites;* Jesus calls this synagogue-ruler, and those who sided with him against Himself, hypocrites; because they were more concerned for the relief of an ox or ass, than for the healing of this woman. It did not require as much time for Jesus to heal her, as it did for any one of them to loose an ox or ass, and lead it to water.

16 *Whom Satan bound;* this Scripture together with Acts 10:38 would indicate that Satan has far more to do with fastening ailments on people now than many suppose.

17 *Were being put to shame;* His plain exposure of their hypocrisy and folly brought shame and confusion upon them.

18-21 *Parables of the mustard seed and leaven;* Matt. 13:31, 32.

24 *Strive;* the Greek is agonize; make an earnest effort. *Through the narrow door;* the difficult entrance of the way of eternal life, (Matt. 7:13, 14). *Will not be able;* because they defer the matter too long, or try in a wrong way. Thus, but indirectly, the Saviour answers Peter's question, (v. 23).

not be able. 25 When the Householder rises and shuts the door, and ye begin to stand without and to knock at the door, saying, 'Lord, open to us!' and He, answering, shall say to you, 'I know you not, whence ye are;' 26 then ye will begin to say, 'We ate and drank in Thy presence, and Thou didst teach in our streets.' 27 And He will say, 'I tell you, I know not whence ye are; depart from Me, all *ye* workers of unrighteousness.' 28 There will be the weeping and the gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the Kingdom of God, and yourselves thrust forth without. 29 And they will come from the east and west, and from the north and south, and shall recline *at table* in the Kingdom of God. 30 And, behold, there are last who will be first, and there are first who will be last."

JESUS FEARS NOT HEROD. LAMENTS OVER JERUSALEM.

31 In that very hour, there came certain Pharisees, saying to Him, "Go out, and journey hence; because Herod is wishing to kill Thee."

32 And He said to them, "Going your way, tell this fox, 'Behold, I cast out demons, and perfect cures, to-day and to-morrow; and on the third day I am made perfect. 33 But yet I must go on My way to-day, and to-morrow, and the following *day;* because it is not possible that a prophet perish outside of Jerusalem!' 34 O Jerusalem, Jerusalem, that kills the prophets, and stones those sent to her; how often I wished to gather your children together, as a hen *gathers* her own brood under her wings, and ye would not! Behold, your house is abandoned to you! 35 But I say to you, ye shall in no wise see Me, until ye shall say, 'Blessed is He Who is coming in *the* name of *the* Lord!'"

25 *When the Householder rises and shuts the door;* alluding primarily to the custom of shutting the door at feasts, so as to keep others out, but designed especially to teach that the day of grace is limited, and that those who would enter must be on time, and have other prerequisites for entering.

26, 27 *We ate and drank;* many eat and drink of the elements used in the Lord's Supper; relying upon this outward observance; but Jesus teaches that this will avail them nothing, in the absence of vital union with Him.

29 *And shall recline at table in the Kingdom of God;* as at a feast, where the guests recline at the table.

30 *Last first, and first last;* this has a twofold application: first, to the scribes and Pharisees, who had the best religious opportunities, and made themselves last by rejecting Christ altogether; and in this sense, it is a more exact picture of the Jewish people who were offered the Gospel first, but will be among the last to accept it; second, in the world to come, many who had prominent positions and were greatly honored by men here, will be thrust down to Hell; while many who were poor and unknown will be seen among the exalted and blessed.

32 *Tell this fox;* Herod was a cunning, sly, and cruel man. *To-day and to-morrow;* a very brief time. *On the third day I am made perfect;* alluding, probably, to his resurrection from the dead on the third day, when the work of redemption would be complete.

34, 35 *Lamentation over Jerusalem;* Matt. 23:37-39. The day of opportunity passes; and, if one does not improve it, he is the worse for having had it. Light rejected brings intenser darkness. The rejection of Christ overshadows one's eternity with endless gloom!

CHAPTER XIV.

JESUS EATS WITH A PHARISEE. HEALS ONE OF DROPSY.

1 And it came to pass, when He went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching Him. 2 And, behold, there was before Him a certain man who had the dropsy. 3 And, answering, Jesus spake to the lawyers and Pharisees, saying, "Is it lawful on the sabbath to heal or not?" 4 But they were silent. And, taking hold *of him*, He healed him, and let him go; 5 and He said to them, "Who of you shall have an ass or an ox fall into a well, and he will not straightway draw him up on a sabbath day?" 6 And they were not able to return an answer to these things.

WHAT SEAT TO TAKE AT A FEAST.

7 And He spake a parable to those who were bidden, when He observed how they were choosing out the first seats; saying to them, 8 "When you are bidden by any one to a marriage feast, sit not on the first seat, lest possibly a more honorable *man*

NOTES ON CHAPTER XIV.

1 *To eat bread;* Jesus ate with those who offered Him hospitality, on the sabbath day as well as at other times; but His eating was only incidental to His work, and to supply His bodily needs.

3 *Answering;* replying to their thoughts by the question He propounded.

5 *He justifies healing on the sabbath;* Matt. 12:11, 12.

8 *Sit not on the first seat;* don't take the most honored place for yourself. Such conduct would display great immodesty and selfishness.

than you may have been invited by him; 9 and he who bade you and him, coming, shall say to you, 'Give place to this man;' and then you shall, with shame, begin to occupy the lowest place. 10 But, when you are invited, going, sit in the lowest place, that, when he who invited you comes, he may say to you, 'Friend, go up higher;' then you will have glory in the presence of all who are reclining *at table* with you; 11 because every one who exalts himself shall be humbled, and he who humbles himself shall be exalted."

WHO TO INVITE TO A FEAST.

12 And He said to him also who had invited him, "When you make a dinner or a supper, call not your friends, nor your brethren, nor your kindred, nor your rich neighbors; lest they also invite you in return, and a recompense be made you; 13 but, when you make a feast, call *the* poor, maimed, lame, blind; 14 and happy shall you be; because they have not *wherewith* to recompense you; for recompense will be made to you in the resurrection of the righteous." 15 And one of those reclining with *Him*, hearing these things, said to Him, "Happy *is* he who shall eat bread in the Kingdom of God!"

A GREAT SUPPER.

16 But He said to him, "A certain man was making a great supper, and invited many. 17 And he sent forth his servant, at the hour of the supper, to say to those invited, 'Come; because all things are now ready.'

18 "And they all, with one *consent*, began to make excuse. The first said to him, 'I bought a field, and I must go out to see it; I pray you, have me excused.' 19 And another said, 'I bought five yoke of oxen, and I am going to prove them; I pray you, have me excused.' 20 And another said, 'I married a wife; and, therefore, I cannot come.'

21 "And, coming near, the servant reported these things to his lord. Then the householder, being angry, said to his servant, 'Go out quickly into the streets and lanes of the city; and bring in here *the* poor, and maimed, and blind, and lame.' 22 And the servant said, 'Sir, what you ordered has been done, and still there is room.' 23 And the lord said to the servant, 'Go forth into the highways and hedges, and compel *them* to come in, that my house may be filled; 24 for I say to you, that no one of those men who have been invited shall taste of my supper.'"

WHAT IT COSTS TO BE A DISCIPLE.

25 Now there were journeying with Him great multitudes; and, turning, He said to them, 26 "If any one comes to Me, and hates not his own father, and mother, and wife, and children, and brothers, and sisters, and, further, his own soul[1] also, he

1 Or, *life.*

10 *Sit in the lowest place;* the lowest and least honorable. *You will have glory;* honor, commendation, or praise.

11 *Exalts himself;* is proud and seeks the best for himself; *Shall be humbled;* by God, at the last day, if not sooner. *Humbles himself;* takes a lowly place, and is content therewith. *Exalted;* honored, raised to a place of dignity.

13 *Call the poor;* who cannot recompense you. The Christian is to *deny self*, and not to seek to honor, and thus gratify it. See Isa. 58:6–11

14 *In the resurrection of the just;* God will reward, in the resurrection, all who have imbibed the lowly spirit of Jesus, and have done good without hope of earthly reward.

15 *Eat bread in the Kingdom of God;* enjoy the fruitions of Heaven.

16 *A great supper;* representing the Gospel feast—which is one of great riches and abundance.

17 *To those invited;* this class refers to the Jews, who had the Gospel first preached to them. *All things are now ready;* full provision is made in the Gospel for the supply of every spiritual need.

18 *Make excuse;* showing the natural unwillingness of men to receive the Gospel. *I must go;* a self-originated necessity; he wanted an excuse, and he seized upon this, and made a necessity of it.

19 *Prove them;* try them, to see how they would work, or whether they would answer the description given by the one who sold them to him.

20 *I cannot come;* more honestly, *I do not wish to come.*

21 *Angry;* at the slight he had received in the rejection of his invitation. *Streets and lanes;* broadways and alleys; the latter being in the vicinity of the poor. These classes represent the gentiles.

23 *The highways and hedges;* lying outside of the city limits—where the gentiles live. *Compel them;* by earnest pleading and prayer.

24 *None of those men . . . shall taste of my supper;* a prophecy of the rejection of the Jews shortly to follow. No doubt, the words contain a solemn warning to many in Christian lands who are now rejecting the Gospel.

25 *Were journeying with Him great multitudes;* moved by various motives; some through real interest, others, perhaps, with the hope of receiving some profit, and many through curiosity.

26 *And hates not his father . . . and himself;* Christ requires our supreme love; and, if we are not willing, at His bidding to give up all earthly relations, and renounce our self-life also, we cannot be His true disciples. The Christ-nature in the true believer hates the self-nature in others, and in one's self most of all.

cannot be My disciple. 27 And whosoever does not bear his own cross, and come after Me, cannot be My disciple. 28 For who of you, wishing to build a tower, does not, first, sitting down, calculate the expense, whether he has *enough* for *its* completion? 29 lest, perhaps, having laid a foundation, and not being able to finish *it*, all who behold begin to mock him, 30 saying, 'This man began to build, and was not able to finish!'

31 "Or what king, going on to engage another king in war, does not, sitting down, first take counsel, whether he is able, with ten thousand, to meet him who is coming against him with twenty thousand? 32 And, if not by any means, while he is yet afar off, sending an embassy, he asks conditions of peace.

33 "So, therefore, every one of you who does not renounce all his own goods, cannot be My disciple. 34 Salt, therefore, *is* good; but if even the salt become tasteless, with what shall it be seasoned? 35 It is fit neither for the land nor for manure: they throw it without. He that has ears to hear, let him hear!"

28 *A tower;* a high building erected for observation or defense, or possibly for both.

32 *Sending an embassy;* persons sent from one government to another to represent the interests of the former. Both of these illustrations serve to show the importance of counting the cost before starting out to follow the Lord.

33 *Renounce not all his goods;* all temporal possessions must be yielded up to the Lord, before one can follow Him.

34 *If the salt become tasteless;* lose its virtue; meaning that, if a Christian's vitality, or saving efficacy, be lost. *With what shall it be seasoned;* what can restore its former strength and saving power?

35 *Neither for the land;* as a fertilizing element. *Nor for manure;* it would be absolutely worthless. So the professed Christian who has not the spirit of Christ, and loses his first love, is worthless to His cause.

CHAPTER XV.

LOST SHEEP. LOST SILVER. PRODIGAL SON.

1 Now all the tax collectors and sinners were drawing near to Him to hear Him. 2 And both the scribes and the Pharisees were murmuring, saying, "This Man receiveth sinners and eateth with them!"

3 And He spake to them this parable, saying, 4 "What man of you, having a hundred sheep, and losing one of them, does not leave behind the ninety and nine in the wilderness, and go after the lost one, until he finds it? 5 And, finding *it*, he places *it* upon his shoulders, rejoicing; 6 and, coming to *his* house, he calls together his friends and neighbors, saying, 'Rejoice with me, because I found my sheep, which was lost.' 7 I say to you, that so there will be joy in Heaven over one sinner that repents, *more* than over ninety-nine righteous men who have no need of repentance.

8 "Or what woman, having ten pieces of silver, if she lose one piece, does not light a lamp, and sweep the house, and seek diligently, till she finds it? 9 And, having found it, she calls together *her* female friends and neighbors, saying, 'Rejoice with me; because I found the piece which I lost!' 10 So, I say to you, there is joy in the presence of the angels of God over one sinner that repents."

11 And He said, "A certain man had two sons. 12 And the younger said to his father, 'Father, give me the portion of the estate that falls to me.' And he divided to them his living. 13 And, not many days after, gathering all things to-

NOTES ON CHAPTER XV.

2 *Were murmuring;* finding fault, because He permitted sinful people to approach Him. He uses three parables to show them that, however sinful one may have been, God welcomes him when he returns as a penitent. If the Father acts thus, surely the Son, who came to redeem sinners by His own death in their behalf, should mingle with those who believe in Him.

3 *This parable;* the parable of the lost sheep, besides showing the joy in Heaven over the finding and saving of the lost, serves also to justify the Saviour's concern for that which is lost. The scribes and Pharisees thought they were safe; therefore, Jesus, on their own assumption, might leave them to themselves.

4-7 *The lost sheep;* Matt. 18:11-14.

7 *There will be joy in Heaven;* if Heaven rejoices over one penitent sinner's return to God, might not the Saviour be excused for living and working for them, as a means of leading them to repentance?

8-10 The parable of the lost piece of money illustrates the same general truth.

8 *Ten pieces of silver;* the Greek *drachma* was worth about 16⅔ cts., or 8 d. of English money. As the drachma was a silver coin, the thought is made more exact by translating ten drachmas, ten pieces of silver.

12 *The younger;* represents the openly wicked, as "the tax-collectors and sinners." The elder son represents the Pharisees, who trusted in their own righteousness to save them. The father in this parable represents God in His kind and paternal government. *His living;* his estate. He gave the young man his part and reserved control of the portion of the elder.

gether, the younger son went abroad into a far country, and there wasted his estate, living riotously. 14 And, when he spent all, there arose a mighty famine in that country; and he began to be in want. 15 And, going his way, he attached himself to one of the citizens of that country; and he sent him into his fields to feed swine. 16 And he was longing to be filled with the pods which the swine were eating; and no one was giving to him. 17 But, coming to himself, he said, 'How many hired servants of my father have a superabundance of bread, and I am perishing here with hunger! 18 Arising, I will go to my father, and will say to him, Father, I sinned against Heaven, and before you; 19 I am no more worthy to be called your son. Make me as one of your hired servants.' 20 And, arising, he came to his father. But, while he was yet afar off, his father saw him, and was moved with compassion; and, running, he fell on his neck, and kissed him much. 21 And the son said to the father, 'Father, I sinned against Heaven, and before you; no longer am I worthy to be called your son!'

22 "But the father said to his servants, 'Quickly bring forth a robe, the best, and put *it* on him; and put a ring on his hand, and sandals on his feet; 23 and, bringing the fatted calf, kill *it;* and, eating, let us be merry; 24 because this my son was dead, and came to life again; had been lost, and was found.' And they began to be merry.

25 "Now his elder son was in a field; and as, *in* coming, he drew near to the house, he heard music and dancing. 26 And, calling to him one of the young men, he inquired of him, what these things might be. 27 And he said to him, 'Your brother has come; and your father killed the fatted calf, because he received him in sound health.' 28 But he was angry, and was not willing to go in; but his father, coming out, kept entreating him. 29 But he, answering, said to his father, 'Behold, so many years do I serve you; and, at no time, did I transgress a command of yours; and you never gave me a kid, that I might make merry with my friends. 30 But, when your son—this one who devoured your living with harlots—came, you killed for him the fatted calf!' 31 And he said to him, 'Child, you are always with me, and all that is mine is yours! 32 But it was meet to make merry, and rejoice; because this your brother was dead, and came to life again; and *had been* lost, and was found.'"

15 *To feed swine;* a very distasteful occupation to a Jew. (see Lev. 11:7; Deut. 14:8).

16 *Pods;* growing on the carob tree, having something like beans within. Swine could live on them; and very poor people sometimes ate them.

17 *Coming to himself;* coming to his senses, or awaking from his madness and folly.

18 *I will go to my father;* the true penitent wishes to get right with God; and he is willing to confess his sins, and make a "clean breast of it."

20 *Fell upon his neck:* this illustrates the readiness with which God receives the penitent sinner, who comes to Him through His Son. *Kissed him much,* or kissed him earnestly.

24 *Was dead;* was dead to virtue and happiness, and so far as any comfort to his father was concerned. *Came to life again;* received a sound mind, a penitent spirit, and a purpose to amend his life, and be a solace to his father.

28 *But he was angry;* the elder son cared nothing for his brother; and in this respect he served to illustrate the indifference of the scribes and Pharisees to the openly sinful and vicious.

30 *Your son;* spoken in scorn and in a self-righteous spirit. He does not mention him as his brother. *Who devoured your living;* squandered his portion of the estate. The elder brother disdains his brother and acts exceedingly naughtily towards his father, because of the kind reception he had given his prodigal boy.

31 *All that is mine is yours;* all the property remaining was the elder son's, the younger having received and lost his portion.

32 *It was meet;* it was the proper, the right, thing to do. Had the elder son been right, he would have rejoiced at the return of his prodigal, but now penitent, brother. So, if the scribes and Pharisees had been in a proper state of mind and heart, they would have rejoiced at the Saviour's efforts to save even the worst men and women from eternal ruin.

CHAPTER XVI.

THE SAGACIOUS STEWARD.

1 And He said also to His disciples, "There was a certain rich man who had a steward, and the same was accused to him as squandering his goods. 2 And, calling him, he said to him, 'What *is* this I hear of you? Render the account of your stewardship; for you can be no longer

NOTES ON CHAPTER XVI.

1 *Who had a steward;* a man to manage his business for him. *As squandering his goods;* using them for himself, or dealing loosely with them in connection with others.

2 *Render the account of your stewardship;* make an exhibit of what you received in charge, and what you now have on hand. Many professed Christians think that they are the real owners of the property in their hands.

steward.' 3 And the steward said in himself, 'What shall I do? because my lord takes away the stewardship from me! To dig, I have not strength; to beg, I am ashamed! 4 I resolved what to do; that, when I am removed from the stewardship, they may receive me into their houses.' 5 And, calling to him each one of his lord's debtors, he said to the first, 'How much do you owe my lord?' 6 And he said, 'A hundred measures[1] of oil.' And he said to him, 'Take your accounts, and, sitting down, quickly write, Fifty.' 7 After that he said to another, 'And how much do you owe?' And he said, A hundred measures[2] of wheat.' He says to him, 'Take your accounts, and write, Four score.' 8 And the lord praised the steward of unrighteousness, because he acted prudently; because the sons of this age are more prudent toward their own generation, than the sons of light. 9 And I say to you, make to yourselves friends out of the mammon of unrighteousness; that, when it fails, they may receive you into everlasting tabernacles. 10 *He that is* faithful in *the* least is faithful also in much; he that is unrighteous in *the* least is unrighteous in much. 11 If, therefore, ye were not faithful in the unrighteous mammon, who will entrust to you the true *riches?* 12 And, if ye were not faithful in that which is another's, who will give to you your own? 13 No domestic[3] can serve two lords; for either he will hate the one, and love the other; or he will hold to one, and despise the other: ye cannot serve God and mammon."

14 And the Pharisees, being lovers of money, were hearing all these things, and were openly mocking Him. 15 And He said to them, "Ye are they who justify yourselves before men; but God knoweth your hearts; because that *which is* exalted among men is an abomination before God.

16 "The law and the prophets *were* until John; from that time the Gospel of the Kingdom of God is proclaimed, and every one presses into it by force! 17 But it is easier for heaven and earth to pass away, than for one tittle of the law to fall.

18 "Every one who puts away his wife, and marries another, commits adultery: and he who marries *a woman* divorced from her husband, commits adultery.

1 Gr. *Baths.* 2 Gr. *Cors.* 3 Or, *household-servant.*

3 *Said in himself;* thought to himself, said in his mind.

4 *I resolved;* after thinking the whole matter over, the thought occurred to him. Many render the *aorist* indicative here, as a present indicative, contrary to the law of tenses. The suggestion that came to the steward, he adopted as the course that he would pursue; and, after its adoption, it became his plan to be executed—hence, at the same time he is represented as speaking, it is his line of policy to be pursued; and, in this view of the case, it has a *present* meaning.

6 *Measures;* a *bath* is over five gallons. One hundred baths equal more than 500 gallons. *Write fifty;* the steward steals 250 gallons of oil, and gives it to his lord's debtor, with the hope that he himself might derive some benefit from the theft!

7 *A hundred measures of wheat;* measures here is the *cor*, equal to eighty-six gallons dry measure. One hundred cors equals 8,600 gallons.

8 *And the lord;* the owner of the goods. *Praised the steward of unrighteousness;* commended his shrewdness. Of course, he did not indorse his theft.

9 *Make to yourselves friends out of the mammon of unrighteousness;* by using it so as to save men by leading them to Christ. *Mammon* is a Chaldee word signifying riches. *When it fails;* when your earthly stewardship closes in death. *They may receive you into everlasting tabernacles;* may welcome you into the "house not made with hands."

10 *Faithful;* as God's steward, faithful in all things, small and great. It is not the *quantity* committed to us that God will regard, but our fidelity in managing all He has committed to us. The idea of the stewardship seems to have entered the minds of but very few professed Christians, and yet the stewardship lies at the very foundation of a victorious and sucessful Christian life. So long as the human heart clings to any earthly good, and cherishes it as its own, self is not dethroned, and Christ cannot be King there.

11 *Unrighteous mammon;* worldly treasures, that are often sought in an unrighteous manner. *True riches;* heavenly treasures—eternal good.

12 *If . . . not faithful with another's;* if not honest in dealing with God in temporal matters, no one will give you the heavenly treasures.

13 *God and Mammon;* Matt. 6:21.

14 *Openly mocking Him;* because of His teachings in regard to the stewardship. Men deride this doctrine now; and are wont, most of them, to regard themselves, as *owning* what is in their hands!

15 *Justify yourselves;* pretending to be honest before men; but God sees your hearts, and abhors your hypocrisy.

16 *Until John;* Matt. 11:12, 13. *Every one presses into it by force;* every class of sinners—tax-collectors, and harlots—were pressing into the Kingdom, while the Pharisees and scribes were mocking Christ.

17 *One tittle of the law;* the smallest *point* in the requirements of the law. An instance is given in the next verse.

18 *Every one who puts away his wife, and marries another;* licentiousness was a characteristic of the Pharisees, and this with covetousness is impliedly charged against them; these being mighty factors in keeping them from seeing the truth.

THE RICH MAN AND LAZARUS.

19 "Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day. 20 And a certain poor man, Lazarus by name, had been laid at his gate, full of sores, 21 and desiring to be fed with the *crumbs*, falling from the rich man's table; yea, even the dogs, coming, were licking his sores. 22 And it came to pass that the poor man died, and that he was carried away by the angels into Abraham's bosom. And the rich man also died, and was buried; 23 and in Hades, lifting up his eyes, being in torments, he sees Abraham afar off, and Lazarus in his bosom. 24 And, crying, he said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; because I am in anguish in this flame!' 25 But Abraham said, 'Child, remember that, in your lifetime, you received in full your good things, and Lazarus, likewise, evil things; but now here he is comforted, and you are in anguish. 26 And, in all these things, between us and you a great chasm has been fixed; so that those wishing to cross from hence to you cannot; nor do they pass from thence to us.' 27 And he said, 'I pray you, therefore, father, that you would send him to my father's house; 28 for I have five brothers; that he may testify to them, lest they also come into this place of torment.' 29 But Abraham says, 'They have Moses and the prophets; let them hear them.' 30 But he said, 'Nay, father Abraham; but, if one go to them from the dead, they will repent.' 31 But he said to him, 'If they hear not Moses and the prophets, neither will they be persuaded, if one rose from the dead.'"

19–31 This, which is not called a *parable*, but seems to read as an actual occurrence illustrates the infinite folly of living for the world, and in the enjoyment of its fleeting pleasures.

19 *Clothed in purple and fine linen;* indicating great wealth. *Faring sumptuously;* living extravagantly, and making great display.

20, 21 *A poor man;* one destitute of all comforts, and, in this case, of necessities also. There was then no public hospital. *Had been laid at his gate;* with the hope that he might receive as much as the crumbs falling from the rich man's table.

22 *The poor man died;* we have no account, however, of his burial. *Was carried away by the angels into Abraham's bosom;* an angel escort conveys the spirits of the righteous to their blissful abode; Abraham's bosom being a common Jewish expression for the rest and bliss of Heaven.

24 *Father Abraham, have mercy on me;* this indicates that Dives was a Jew. This is the only instance in the Scriptures of any one praying to a departed spirit; but nothing was gained by it. There is no authority for worshiping any one but God. *In anguish in this flame;* people may discard the idea of future punishment; but, like the rich man, they will find out, to their sorrow, their great mistake!

25, 26 *Remember;* draw your consolation from your former state. Think of your riches and honors! You neglected your eternal interests at the time they required attention; but no change can come to you for the better. The impassable *chasm* is now between you and Heaven.

27-31 *Send him to my father's house;* he is now deeply concerned about his brothers, but he cannot do them any good. If they will not accept the word of God, there is no hope for them. One going to them from the dead would do them no good; they must accept God's word—the essence of which is Jesus Christ—and they must accept in this present life, or they will be lost.

N. B.—This refutes, thoroughly, the doctrine of soul-sleeping, annihilation, a second probation, and universal salvation.

CHAPTER XVII.

FIDELITY, FORGIVENESS, FAITH, AND HUMILITY, ENJOINED.

1 And He said to His disciples, "It is impossible but that occasions of stumbling should come; but woe *to him* through whom they come! 2 It were profitable for him, if a millstone were placed about his neck, and he thrown into the sea, *rather* than that he should cause one of these little ones to stumble. 3 Take heed to yourselves. If your brother sins, rebuke him; and, if he repents, forgive him. 4 And, if he sins against you seven times in the day, and seven times turns to you, saying, 'I repent,' you shall forgive him."

5 And the apostles said to the Lord, "Increase our faith." 6 And the Lord said, "If ye have faith as a grain of mustard seed, ye would say to this sycamine tree, 'Be rooted up, and be planted in the sea,' and it would obey you. 7 But who is there of you, having a servant plowing, or tending cattle, that will say to him, having come in from the field, 'Coming

NOTES ON CHAPTER XVII.

1 *Impossible;* owing to the great wickedness of men. They will sin themselves and lead others to do the same. Matt. 18:6, 7; Mark 9:41, 42.

3, 4 *Forgiveness;* Matt. 18:15-22.

5 *Increase our faith;* in view of the wonderful requirements set forth above, the disciples ask for faith. They felt that they needed it.

6 *Sycamine;* same as sycamore in Matt. 17:20.

straightway, recline *at table;*' 8 and will not rather say to him, 'Make ready wherewith I may sup; and, having girded yourself, serve me, until I eat and drink; and afterward you shall eat and drink?' 9 Does he thank the servant, because he did the things that were commanded? 10 So also ye, when ye do all the things that were commanded you, say, 'We are unprofitable servants; we have done what it was our duty to do.'"

TEN LEPERS CLEANSED.

11 And it came to pass, when He was journeying to Jerusalem, that He was passing through the midst of Samaria and Galilee. 12 And, as He was entering into a certain village, there met Him ten leprous men, who stood afar off; 13 and they lifted up their voice, saying, "Jesus, Master, have mercy on us!" 14 And, when He saw them, He said to them, "Going *your way*, show yourselves to the priests." And it came to pass that, as they went, they were cleansed.

15 And one of them, seeing that he was cleansed, turned back, praising God with a loud voice, 16 and fell on his face at His feet, giving thanks to Him; and he was a Samaritan.

17 And Jesus, answering, said, "Were not the ten cleansed? Where are the nine? 18 Were none found, returning to give glory to God, except this stranger? 19 And He said to him, "Arising, go on your way; your faith has made you whole."[1]

1 Gr. *Saved.*

7-10 These verses show that, after one has displayed patience, obedience, and humility, his reward must be of grace, rather than of debt.

12 *Ten leprous men, who stood afar off;* lepers were required not to come near to persons in health. Lev. 13:46; Num. 5:2, 3; Matt. 8:2-4.

14 *Show yourselves to the priests;* this was to obtain testimony that the foul disease had disappeared, and that they might enter society again. *Cleansed;* healed.

16 *He was a Samaritan;* another hint, that the Gospel was not to be confined to the Jews.

17 *Where are the nine;* many, after receiving great blessings from the Lord, seem to forget the fact. Ingratitude is a great, but a very common, sin.

19 *Your faith has made you whole;* your faith has healed you from this terrible disease. Faith merely connects one with the Healer—Christ; and He does the healing.

20 *The Kingdom of God comes not with observation;* not with outward display, or with visible and tangible show.

THE KINGDOM OF GOD.

20 And being asked by the Pharisees, when the Kingdom of God is coming, He answered them, and said, "The Kingdom of God comes not with observation; 21 nor will they say, 'Lo, here!' or, 'Lo, there!' for, behold, the Kingdom of God is within you."

22 And He said to the disciples, "There will come days, when ye will desire to see one of the days of the Son of Man, and ye will not see it. 23 And they will say to you, 'Lo, there!' or 'Lo, here!' go not away, nor follow after *them*. 24 For, as the lightning, flashing out of one *part* under heaven, shines to the other *part* under heaven; so shall be the Son of Man. 25 But first He must suffer many things, and be rejected by this generation.

26 "And, as it happened in the days of Noah, so will it be also in the days of the Son of Man: 27 they were eating, they were drinking, they were marrying, they were given in marriage, until the day on which Noah entered into the ark, and the flood came, and destroyed *them* all. 28 Likewise, also, as it happened in the days of Lot; they were eating, they were drinking, they were buying, they were selling, they were planting, they were building; 29 but on the day on which Lot went out from Sodom, it rained fire and brimstone from heaven, and destroyed *them* all: 30 after the same manner shall it be in the day the Son of Man is revealed.

31 "In that day let him who shall be on the housetop and his goods in the house not come down to take them away; and let him who is in the field likewise not re-

21 *Within you;* the reign of Christ is now in the hearts of His people, and His visible, outward Kingdom will be established on the earth after the rapture and the visible coming of Christ to the earth. (Zech. 14:4-12; Rev. 19:19-21; 20:1-4).

22 *One of the days of the Son of Man;* this may have a double reference—first to the woes that would come upon the Jewish race in connection with the destruction of Jerusalem in A. D. 70; or, second, it may refer to the time of "Jacob's trouble." (Jer. 30:7; Zech. 12:10; 14:1-5).

23 *Lo, there! Lo, here!;* referring to the false Christs that would spring up, and their admirers trying to direct attention to them. (Matt. 24:23-27).

24 *As the lightning;* when Christ shall come to destroy the beast's army, and to close up the present dispensation, His coming will be as manifest as the lightning flashes, shining across the heavens.

25 *Suffer many things;* Mark 8:31.

26-31 *Christ's coming to establish His Millennial reign;* Matt. 24:17, 18, 37-39.

turn back. 32 Remember Lot's wife. 33 Whosoever shall seek to gain his soul[2] shall lose it; but whosoever shall lose *it*, will preserve it. 34 I say to you, in that night there will be two *men* on one bed; the one will be taken, and the other will be left. 35 There will be two women grinding together; the one will be taken, and the other will be left."*

37 And, answering, they say to Him, "Where, Lord?" and He said to them, "Where the body *is*, there will the eagles also be gathered together."

2 Or, *life.*

32 *Lot's wife;* she lost her life by looking back, (Gen 19:17, 26).

33 *Seek to gain his soul;* meaning here his physical life. Shall seek to save it by disobeying God's commands, will lose it. See note on Matt. 16:24, 25.

34-36 *One shall be taken;* Matt. 24:40, 41.

37 *Where, Lord;* where will such calamities take place? *Wheresoever the body is;* referring, probably, primarily to the Jews as a people, who, after their crucifixion of Christ, were devoted to destruction at the hands of their enemies; or, more remotely, to the tribulation period, when Christians will be slaughtered, (Rev. 13:7), and the Jewish people at Jerusalem suffer great horrors at the hand of the *beast*, (see again Jer. 30:7; Zech. 14:1-4; Rev. 19:19-21).

N. B.—The Saviour comes into the air to meet His watching, ready, and waiting disciples, in the rapture, (I Cor. 15:51, 52; I Thess. 4:15-18); and, later, He comes with His saints, to take possession of the earth, (Zech. 14: 5-9; Jude 14).

*Some ancient authorities add v. 36: "There will be two men in the field; the one will be taken, and the other will be left."

CHAPTER XVIII.

1 And He spake a parable to them, to the end that they ought always to pray, and not to faint; 2 saying, "There was in a city a judge, who feared not God, nor regarded man. 3 And there was a widow in that city; and she kept coming to him, saying, 'Avenge me of my adversary.' 4 And he would not for a time; but afterward he said within himself, 'Though I fear not God, nor regard man; 5 yet, because this widow occasions me trouble, I will avenge her, lest, by *her* persistent coming, she wear me out.'" 6 And the Lord said, "Hear what the judge of unrighteousness says. 7 And will not God avenge His elect, who are crying to Him day and night, and He is long suffering over them? 8 I say to you, that He will avenge them speedily. Nevertheless, will the Son of Man, when He cometh, find the faith on the earth?"

THE PHARISEES AND TAX-COLLECTORS.

9 And He spake also this parable to some who had trusted in themselves that they were righteous, and despised the rest: 10 "Two men went up into the temple to pray; one a Pharisee, and the other a tax-collector. 11 The Pharisee, having taken his stand, was praying these things with himself: 'God, I thank Thee that I am not as the rest of men, extortioners, unjust, adulterers, or even as this tax-collector! 12 I fast twice in the week; I give a tenth of all that I acquire.'

13 "But the tax-collector, standing afar off, would not lift up even *his* eyes to heaven, but was smiting his breast, saying, 'God, be merciful to me, the sinner!' 14 I say to you, this man went down justified to his house, rather than the other; because every one who exalts himself shall be humbled, but he who humbles himself shall be exalted."

NOTES ON CHAPTER XVIII.

1 *Always to pray;* habitually, earnestly and perseveringly.

3 *Avenge me;* by attending to my suit, and administering justice.

5 *I will avenge her, lest;* this miserable judge bases his decision, not upon the merits of the case (about which he was totally indifferent), but upon his own *comfort*, or to avoid discomfort!

6 *Hear;* learn a lesson from this remarkable decision.

7 *Will not God avenge His elect;* if an unrighteous judge, who cares not for God, and has no regard for man, can, through the importunity of a helpless widow, be influenced to do an act of justice, surely our God, the Righteous Judge, will attend promptly to the petitions of His own elect, whom He has purchased with His Son's blood, and has quickened by His Spirit, and whom He loves with an everlasting love!

8 *Will He find the faith on the earth;* this question seems very remotely connected with the line of thought set forth above; but, as Jesus was speaking of avenging the elect; and, as their vindication will be closely connected with the closing of the great tribulation—when the saints of God, who were left on the earth after the rapture, would be well-nigh extinguished from the earth, the dropping of this question, "Will He find the faith on the earth?" at that time, seems, in this view of the case, not unnatural.

13 *The tax-collector standing afar off;* far from "the holy of holies," as not worthy to come nearer. *Was smiting his breast;* as a result of his deep anguish growing out of his conscious guilt. Pungent conviction for sin, and deep repentance, open the way for genuine faith in Christ, and this last is followed by the consciousness of sins forgiven.

14 *Justified;* approved, accepted. When the true penitent accepts Christ as his Saviour, he is justified by faith; his faith uniting him to the Christ Who died on the cross, and put away sin by the sacrifice of Himself, (Rom. 5:1; Heb. 9:26).

BABES BROUGHT TO HIM.

15 And they were bringing to Him their babes, also, that He might touch them; but the disciples, seeing it, were rebuking them. 16 But Jesus called them to *Him*, saying, "Suffer the little children to come to Me, and forbid them not; for to such belongs the Kingdom of God. 17 Verily I say to you, whosoever does not receive the Kingdom of God as a little child, shall in no wise enter therein."

THE RICH RULER. ONE THING NEEDFUL.

18 And a certain ruler asked Him, saying, "Good Teacher, *by* doing what shall I inherit eternal life?" 19 And Jesus said to him, "Why do you call Me good? No one is good, but One—God. 20 You know the commandments, 'Do not commit adultery,' 'Do not kill,' 'Do not steal,' 'Do not bear false witness,' 'Honor your father and your mother.'"

21 And he said, "All these I observed from my youth."

22 And Jesus, hearing *it* said to him, "Yet one thing is lacking to you; sell all that you have, and distribute to the poor, and you shall have treasure in Heaven, and come, follow Me."

23 And, when he heard these things, he became very sorrowful; for he was exceedingly rich. 24 And Jesus, seeing him, said, "With what difficulty do those having riches enter into the Kingdom of God! 25 for it is easier for a camel to enter through the eye of a needle, than for a rich man to enter into the Kingdom of God." 26 And those hearing *it* said, "And who can be saved!" 27 But He said, "The things impossible with men are possible with God."

28 And Peter said, "Behold, having left our possessions, we followed Thee." 29 And He said to them, "Verily I say to you, there is no one who left house, or wife, or brothers, or parents, or children, for the sake of the Kingdom of God, 30 who shall not receive manifold more in this time, and in the coming age eternal life."

FORETELLS HIS SUFFERINGS.

31 And, taking the twelve aside, He said to them, "Behold, we are going up to Jerusalem; and all the things, written through the prophets respecting the Son of Man, will be accomplished; 32 for He will be delivered up to the gentiles, and will be mocked, and insulted, and spit upon, 33 and they will scourge Him, and kill Him; and, on the third day, He will rise again." 34 And they understood none of these things; and this saying was hidden from them, and they were not understanding the things being said.

BLIND MAN RECEIVES SIGHT.

35 And it came to pass, when He was drawing near to Jericho, that a certain blind man was sitting by the wayside, begging. 36 And, hearing a multitude passing along, he was inquiring what this might be. 37 And they told him, that Jesus the Nazarene was passing by. 38 And he cried, saying, "Jesus, Son of David, have mercy on me!"

39 And those going before were rebuking him, that he should be silent; but he kept crying out much more, "Son of David, have mercy on me!"

40 And Jesus, standing still, commanded that he be brought to Him; and, when he drew near, He asked him, 41 "What do you wish that I should do for you?" And he said, "Lord, that I may receive sight." 42 And Jesus said to him, "Receive sight; your faith has made you whole."[1] 43 And instantly he received sight, and was following Him, glorifying God. And all the people, seeing *it*, gave praise to God.

1 Gr. *Saved.*

15-17 *Children brought to Christ;* Matt. 19:13-15.
18-27 *The rich ruler;* Matt. 19:16-26.
28-30 *The manifold reward to the true disciple;* Matt. 19:29.
31-34 *Jesus foretells His death;* Matt. 20:17-19.
31 *Things written through the prophets;* Dan. 9:25-27; Isa. 53:3-10.

34 *They were not understanding;* because their preconceived notions of Christ as a great temporal Ruler stood right in the way. They seemed never, till after His resurrection, to have caught the idea that He was to die as a sin-offering.

CHAPTER XIX.

ZACCHÆUS, THE RICH TAX-COLLECTOR.

1 And, having entered, He was passing through Jericho; 2 and, behold, a man, called by name Zacchæus, and he was a chief tax-collector; and he was rich. 3 And he was seeking to see Jesus, Who He was; and was not able on account of the multitude; because he was small in stature.

4 And, running before, he climbed up into a sycamore tree, that he might see Him; because He was about to pass along that way. 5 And, when He came to the place, Jesus, looking up, said to him, "Zacchæus, hastening, come down; for to-day I must abide in your house." 6 And, hastening, he came down, and received Him joyfully. 7 And, seeing *it*, they were all murmuring, saying, "He went in to be guest with a sinful man!" 8 And, standing, Zacchæus said to the Lord, "Behold, the half of my goods, Lord, I give to the poor; and, if I wrongfully exacted anything from any one, I restore fourfold."

9 And Jesus said to him, "To-day salvation came to this house, inasmuch as he also is a son of Abraham; 10 for the Son of Man came to seek and to save that which is lost."

PARABLE OF THE NOBLEMAN'S JOURNEY TO A DISTANT LAND, AND HIS RETURN.

11 And, as they were hearing these things, adding, He spake a parable, because He was nigh to Jerusalem, and they supposed that the Kingdom of God was about immediately to appear. 12 He said, therefore, "A certain nobleman went into a far country, to receive for himself a kingdom, and to return. 13 And, calling ten servants of his, he gave them ten pounds, and said to them, 'Do business, till I come.' 14 But his citizens were hating him, and sent an embassy after him, saying, 'We do not wish this man to be king over us.' 15 And it came to pass, when he came back, having received the kingdom, that he commanded the servants to whom he had given the money,[1] to be called to him, that he might know what they accomplished in business.

16 "And the first came before him, saying, 'Lord, your pound gained ten pounds.' 17 And he said to him, 'Well done, good servant; because you were faithful in a very little, have authority over ten cities.' 18 And the second came, saying, 'Lord, your pound gained five pounds.' 19 And he said also to this man, 'Be thou also over five cities.' 20 And the other came, saying, 'Lord, behold, your pound which I had lying away in a napkin; 21 for I feared you, because you are a harsh[2] man; you take up what you did not lay down, and reap what you did not sow.' 22 He says to him, 'Out of your own mouth will I judge you, O evil servant! You knew that I am a harsh man, taking up what I did not lay down, and reaping where I did not sow; 23 and wherefore did you not put my money[1] in bank; and I, *at my* coming, would have exacted it with interest.' 24 And he said to those standing by, 'Take away from him the pound, and give *it* to him who has the ten pounds.' 25 And they said, 'Lord, he has ten pounds.' 26 'I say to you that to every one who has shall be given; but from him who has not shall be taken away even that which he has. 27 But, these my enemies, who did not wish me to be king over them, bring hither, and slay them before me.'"

1 Gr. *The silver.* 2 Or, *hard, austere.*

NOTES ON CHAPTER XIX.

8 *If I wrongfully exacted anything;* collected more than the law required. *I restore fourfold;* restore to him four times as much as the overcharge, (Ex. 22:1; Num. 5:6, 7).

9 *A son of Abraham;* being a Jew, and also having something of Abraham's faith.

10 *The lost;* Matt. 18:11.

11 *Kingdom of God was about immediately to appear;* His disciples thought that, when He entered into Jerusalem, He would at once set up His Kingdom. To correct this error, He spake the following parable.

12 *A certain nobleman;* this represents Jesus Christ, Who has gone to Heaven to get His Kingdom; and, in due time, to return.

13 *A pound;* the value of the pound or *mina* (a Greek coin) was worth 100 drachmas; and the drachma is estimated at about 19 cts. (United States money). Hence the pound was about $19. The pound here represents one's abilities and opportunities to do good. *Do business till I come;* God expects His people to be diligent in His business; and to keep busy till He comes.

14 *His citizens;* meaning the Jewish people. John 1:11.

20 *A napkin;* a towel or handkerchief.

21 *A harsh man;* hard in his dealings, tyrannical, and unjust. Such is the opinion that many people have of God.

22 *Out of your own mouth;* by your own admission. If you knew I was harsh, why did you not prepare to meet my requirements?

23 *Put my money in bank;* literally place my silver on a table—*i. e.*, on a banker's table; so it could be loaned, and bring in something for its use.

24 *Give it to him who has the ten pounds;* because he showed greater capability for managing business than the one who had gained five pounds. The more one uses his opportunities for doing good, the more his opportunities will increase.

25 *Lord, he has ten pounds;* they were surprised that their lord should give the pound to him who had ten already.

27 *Slay them before me;* a picture of the dire destruction that will come upon the Lord's enemies at His coming.

HIS TRIUMPHAL ENTRY INTO JERUSALEM.

28 And, having said these things, He was journeying on before, going up to Jerusalem.

29 And it came to pass that, as He drew near to Bethphage and Bethany, at the mount called the *mount* of Olives, He sent two of His disciples, 30 saying, "Go your way into the village over against *you*, in which *as ye are* entering, ye will find a colt tied, on which no man ever sat; and, having loosed him, bring him. 31 And, if any one ask you, 'Why do ye loose him?' thus shall ye say, 'Because the Lord hath need of him.'" 32 And those sent, having gone away, found even as He said to them. 33 And, as they were loosing the colt, his owners said to them, "Why loose ye the colt?" 34 And they said, "The Lord hath need of him." 35 And they led him to Jesus; and, having thrown their garments upon the colt, they sat Jesus thereon. 36 And, as He was going forward, they were spreading their garments in the way. 37 And, as He was already drawing nigh to the descent of the mount of Olives, the whole multitude of the disciples, rejoicing, began to praise God with a loud voice for all the mighty works which they saw; 38 saying, "Blessed *is* the King Who is coming in the name of the Lord! Peace in Heaven, and glory in the highest!"

39 And some of the Pharisees from the multitude said to Him, "Teacher, rebuke Thy disciples!" 40 And, answering, He said, "I tell you that, if these shall be silent, the stones will cry out!"

41 And, when He came near, seeing the city, He wept over it, 42 saying, "If you knew, in this your day—even you—the things pertaining to peace! but *just* now were they hid from your eyes! 43 Because *the* days will come upon you, when your enemies will cast a rampart about you, and compass you round, and hem you in on all sides; 44 and they will dash you to the ground, and your children within you; and shall not leave in you a stone upon a stone; because you knew not the season of your visitation."

HE CLEANSES THE TEMPLE.

45 And, having entered into the temple, He began to cast out those who sold; 46 saying, to them, "It has been written, 'And My house shall be a house of prayer;' but ye made it a den of robbers."

47 And He was teaching daily in the temple; but the high priests and the scribes and the chief *men* of the people were seeking to destroy Him; 48 and they were not finding anything they could do; for the people were all hanging upon Him, listening.

28-40 *Jesus rides into Jerusalem;* Matt. 21:1-16.

40 *The stones will cry out;* a proverbial expression, suggesting the strong reasons why praise should be offered to Him.

41 *Wept over it;* because of the terrible doom soon to be visited upon it.

43 *Your enemies;* the Romans. *Compass you round;* as they did, by digging a trench around Jerusalem. (Josephus, Book VI).

44 *Your children within you;* the Jewish people who were in the city. *Shall not leave a stone upon a stone;* Titus, the Roman general, caused the very ground to be plowed up, in fulfillment of this prophecy. *Knew not the season of your visitation;* the time when mercy was offered. Many individuals, likewise, fail to recognize God's call to them; and, by resisting the Holy Spirit, they bring eternal ruin upon themselves.

45, 46 *The traffickers cast out;* Matt. 21:12, 13.

48 *They were not finding anything they could do;* they found, for the time, no way of getting rid of Christ, because of the great interest the common people had in Him.

CHAPTER XX.

BY WHAT AUTHORITY.

1 And it came to pass, on one of the days, as He was teaching the people in the temple, and proclaiming the Gospel, that there came upon *Him* the high priests and the scribes with the elders, 2 and spake, saying to Him, "Tell us by what authority Thou art doing these things, or who gave Thee this authority?"

3 And, answering, He said to them, "I, too, will ask you a question;[1] and tell Me: 4 "The immersion of John, was it from Heaven, or of men?" 5 And they reasoned together with themselves, saying, "If we say, 'From Heaven,' He will say, 'Why did ye not believe him?' 6 and if we say, 'From men,' all the people will stone us; for they are persuaded that John was a prophet." 7 And they answered that they knew not whence *it was;* 8 and Jesus said

1 Gr. *A word.*

to them, "Neither do I tell you by what authority I am doing these things."

THE VINEYARD AND HUSBANDMEN.

9 And He began to speak to the people this parable: "A man planted a vineyard, and let it out to husbandmen, and went abroad for a long time. 10 And, at the season, he sent to the husbandmen a servant, that they should give him of the fruit of the vineyard; but the husbandmen, beating *him*, sent him away empty.

11 "And he sent still another servant; and him also, having beaten and dishonored, they sent away empty.

12 "And he sent still a third; and they, having wounded this one, cast him out.

13 "And the lord of the vineyard said, 'What shall I do? I will send my son, the beloved; perhaps they will reverence him.'

14 "But, seeing him, the husbandmen were reasoning one with another, saying, 'This is the heir; let us kill him, that the inheritance may become ours.' 15 And, having thrust him forth out of the vineyard, they slew *him*. What, therefore, will the lord of the vineyard do to them? 16 He will come and destroy these husbandmen, and give the vineyard to others." And, having heard *it*, they said, "May it not be!" 17 And He, looking upon them, said, "What, then, is this that has been written? 'A stone which *the* builders rejected, the same became a head of the corner.'

18 "Every one who falls on that stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust!"

19 And the scribes and the high priests sought to lay hands on Him in that very hour; and they feared the people; for they knew that He spake the parable against them.

REGARDING TRIBUTE TO CÆSAR.

20 And, watching *Him*, they sent forth spies, feigning themselves to be righteous, that they might take hold of His speech, so as to deliver Him up to the rule and the authority of the governor. 21 And they asked Him, saying, "Teacher, we know that Thou sayest and teachest rightly, and regardest no person,[2] but teachest the way of God in truth. 22 Is it lawful for us to give tribute to Cæsar or not?"

23 But, perceiving their craftiness, He said to them, 24 "Show Me a denary. Whose image and inscription is it?" And, answering; they said, "Cæsar's."

25 And He said to them, "Then, render to Cæsar the things that are Cæsar's, and to God the things that are God's."

26 And they were not able to lay hold of *any* saying of His before the people; and, marvelling at His answer, they were silent.

WHOSE WIFE IN THE RESURRECTION?

27 And some of the Sadducees, who say that there is no resurrection, coming near, asked Him, 28 saying, "Teacher, Moses wrote for us, 'If any one's brother die, having a wife, and he be childless, that his brother should take the wife, and raise up seed to his brother.' 29 There were, therefore, seven brothers; and the first, taking a wife, died childless. 30 And the second, and the third, took her; 31 and, in like manner also, the seven left no children, and died. 32 At last the woman also died. 33 In the resurrection, therefore, whose wife of them does the woman become? for the seven had her as wife." 34 And Jesus said to them, "The sons of this age marry and are given in marriage; 35 but those accounted worthy to obtain that age, and the resurrection from the dead, neither marry, nor are given in marriage; 36 for neither can they die any more; for they are equal to the angels, and are sons of God, being sons of the resurrection. 37 But that the dead are raised, even Moses showed at the 'Bush,' when he calls the Lord 'The God of Abraham, the God of Isaac, and the God of Jacob.' 38 Now He is not a God of *the* dead, but of the living; for all live to Him."

2 Gr. *Face.*

NOTES ON CHAPTER XX.

9-18 *Parable of the vineyard;* Matt. 21:33-44.

20-26 *Tribute to Cæsar;* Matt. 22:15-23.

27-38 *The Sadducees' question about the resurrection answered;* Matt. 22:23-32; Mark 12:18-27.

34 *The sons of this age;* the men of the world.

36 *Equal to the angels;* in immortality and bliss. And the full overcomers, it appears, will be superior to angels, (see I Cor. 6:3).

38 *Not a God of the dead, but of the living;* this sweeps away the doctrine of soul-sleepers. *For all live to Him;* they are dead to us, but alive to God; and He is still their God.

39 And some of the scribes, answering, said, "Teacher, Thou speakest well;" 40 for no longer were they daring to question Him.

DAVID'S SON, AND DAVID'S LORD.

41 And He said to them, "How say they that the Christ is David's Son? 42 For David himself says in *the* book of Psalms, 'The Lord said to my Lord, Sit Thou on My right hand, 43 until I make Thy enemies a footstool of Thy feet.' 44 David, therefore, calls Him Lord; and how is He his Son?"

THE SCRIBES DENOUNCED.

45 And, while all the people were hearing, He said to the disciples, 46 "Beware of the scribes, who wish to walk about in long robes, and love salutations in the marketplaces, and first seats in the synagogues, and first places at feasts; 47 who devour the houses of widows; and, for a pretense, make long prayers. These shall receive greater condemnation."

40 *No longer were they daring to question Him;* His answer was so complete and overwhelming, that it left the Sadducees indisposed to ask Him any further question.

41-44 *Christ the Son of David, and David's Lord;* Matt. 22:41-46.

45-47 *He denounces the scribes;* Matt. 23:1-33.

CHAPTER XXI.

THE WIDOW'S MITES.

1 And, looking up, He saw the rich casting their gifts into the treasury. 2 And He saw a certain poor widow casting in thither two mites. 3 And He said, "Truly I say to you, this poor widow cast *in* more than *they* all; 4 for all these, out of their superabundance, cast into the gifts; but she, out of her poverty, cast in all the living that she had."

THE OVERTHROW OF JERUSALEM FORETOLD, AND HIS COMING.

5 And, as some *were* speaking about the temple, "With what beautiful stones and offerings it has been adorned," He said, 6 "As to these things which ye are looking upon, *the* days will come, in which there will not be left here a stone upon a stone, which will not be thrown down." 7 And they asked Him, saying, "Teacher, when, therefore, will these things be, and what *is* the sign, when all these things are about to come to pass?"

8 And He said, "Take heed that ye be not led astray; for many will come in My name, saying, 'I am *He*,' and, 'The season has drawn near!' Go not after them. 9 And, when ye hear of wars and tumults, be not terrified; for these things must first come to pass; but the end is not straightway." 10 Then He said to them, "Nation will rise against nation, and kingdom against kingdom; 11 and there will be great earthquakes, and, in *various* places, famines and pestilences; and there will be fearful sights and great signs from heaven. 12 And, before all these things, they will lay their hands on you, and persecute you, delivering *you* up into the synagogues and prisons, being brought before kings and governors for My name's sake. 13 It shall result to you for a testimony. 14 Settle *it*, therefore, in your hearts, not to meditate beforehand *how* to make a defense; 15 for I will give you a mouth, and wisdom which all your adversaries shall not be able to withstand or gainsay. 16 But ye will be delivered up even by parents, and brothers, and kindred, and friends; and they will put *some* of you to death. 17 And ye will be hated by all for My name's sake. 18 And a hair of your head shall in no wise perish. 19 In your patience possess ye your souls.

NOTES ON CHAPTER XXI.

1-4 *The widow's two mites;* Mark 12:41-44.

5-24 *Destruction of Jerusalem foretold;* Matt. 24:1-22. See notes on Matt. 24.

5 *Beautiful stones;* large and beautiful stones. *Offerings;* donations that had been received and suspended, probably, in different parts of the temple.

11 *Fearful sights and great signs;* Josephus (Book VI) tells of such sights and signs that were witnessed during the siege of Jerusalem, A. D., 70; but, no doubt, much more fearful sights—because world-wide—will take place during the tribulation, (Rev. chs. 6-11, inclusive; executed from chs. 13-19). That Jerusalem will have a fearful time during the tribulation, (see Zech. 14:1-4).

13 *It shall result to you for a testimony;* it will afford you an opportunity to testify to the Gospel before kings and rulers. (Matt. 24:14; Mark 13:9).

15 *A mouth and wisdom;* ability to speak, so as to stop the mouths of all gainsayers.

18 *Not a hair of your head shall perish;* no harm will come to you, even if you lose your life for My sake, (Rom. 8:28; I Cor. 3:21-23; I Pet. 3:13).

19 *In your patience possess ye your souls;* in your endurance, or by your endurance, save ye your souls. "He that endures to the end, the same shall be saved," (Matt. 24:13).

20 "But when ye see Jerusalem encompassed by armies, then know that her desolation has drawn near. 21 Then let those in Judæa flee into the mountains; and let those in the midst of it depart; and let not those in the country enter therein; 22 because these are days of vengeance, that all the things written may be fulfilled. 23 Woe to the women with child, and to those giving suck, in those days; for there will be great distress on the land, and wrath to this people. 24 And they will fall by the edge[1] of the sword, and will be led away captive into all the nations; and Jerusalem will be trodden down by gentiles, until the times of the gentiles are fulfilled. 25 And there will be signs in sun, and moon, and stars; and on the earth distress of nations, with perplexity for the roaring of the sea and billows; 26 men fainting for fear and for expectation of the things coming upon the inhabited earth; for the powers of the heavens will be shaken. 27 And then will they see the Son of Man coming in a cloud, with power and great glory. 28 And, when these things begin to come to pass, look up, and lift up your heads; because your redemption is drawing near."

1 Gr. *Mouth.*

24 *By the edge of the sword;* it is said that one million and one hundred thousand Jews were killed; and ninety-seven thousand were carried into captivity. *Trodden down by gentiles;* this has been done by the Romans, Saracens, Mamelukes, Franks, and Turks; the latter having held possession of Palestine for about 1,260 years. *The times of the gentiles be fulfilled;* the times of gentile domination shall come to an end.

25-33 *Signs of Christ's coming;* see notes on Matt. 24:29-35.

25 *Roaring of sea and billow;* referring, especially, to the great disturbance of the earth and the heavens during the latter part of the tribulation period.

26 *The powers of the heavens;* referring, probably, to the sun, moon, and stars.

31-36 *Warning to be ready for Christ's coming;* Matt. 24:36-51.

36 This verse with Rev. 3:10, suggests in what way one may escape all the tribulation—*i. e.*, by being ready for the rapture.

37, 38 These verses show how Christ spent His last days before His crucifixion.

THE BUDDING OF THE FIG TREE.

29 And He spake a parable to them: "Behold the fig tree and all the trees; 30 when they now shoot forth, beholding *it*, ye know of yourselves that already the summer is near. 31 So also ye, when ye see these things coming to pass, know that the Kingdom of God is near. 32 Verily I say to you, this generation will in no wise pass away, till all come to pass. 33 The heaven and the earth will pass away; but My words shall in no wise pass away.

34 "But take heed to yourselves, lest at any time your hearts be weighed down with gluttony and drunkenness, and anxieties pertaining to life, and that day come upon you suddenly as a snare; 35 for *so* it will come upon all those dwelling upon *the* face of all the earth. 36 But watch ye at every season, praying that ye may have full strength to escape all these things that are about to come to pass, and to stand before the Son of Man."

37 And He was, during the days, in the temple, teaching; and, during the nights, going forth, He was wont to lodge in the mount which *is* called Olives. 38 And all the people were coming to Him early in the morning, in the temple, to hear Him.

CHAPTER XXII.

JUDAS AGREEING TO BETRAY JESUS.

1 Now the feast of unleavened bread, which is called the Passover, was drawing near; 2 and the high priests and scribes were seeking how they might put Him to death; for they were fearing the people.

3 And Satan entered into Judas, the one called Iscariot, being of the number of the twelve; 4 and, departing, he consulted with the high priests and captains, how he might deliver Him up to them. 5 And they were glad, and covenanted to give *him* money. 6 And he agreed, and was seeking an opportunity to deliver Him up to them, in the absence of a multitude.[1]

THE LAST SUPPER.

7 And the day of unleavened bread came, on which the passover must be sac-

1 Or, *without tumult.*

NOTES ON CHAPTER XXII.

1 *The feast of unleavened bread;* the Passover; so called, because, during this feast, they used nothing that had leaven in it, (Matt. 26:2, 17).

3 *Satan entered into Judas;* controlling him, and leading him to betray Jesus.

4-13 *Judas sells Christ. The Passover;* Matt. 26:14-19.

4 *Captains;* that had command of the guard that kept the temple.

7 *The passover must be sacrificed;* the lamb that was eaten must be slain, and other things prepared for the feast.

rificed. 8 And He sent Peter and John, saying, "Going forth, make ready for us the passover, that we may eat." 9 And they said to Him, "Where dost Thou wish that we make ready?" 10 And He said to them, "Behold, when ye have entered into the city, there will meet you a man bearing a pitcher of water; follow him into the house into which he enters. 11 And ye shall say to the master of the house, 'The Teacher saith to you, Where is the guest-chamber, where I may eat the passover with My disciples?' 12 And he will show you a large upper room furnished, there make ready." 13 And, going away, they found as He had said to them; and they made ready the passover. 14 And, when the hour came, He reclined *at table*, and His apostles with Him. 15 And He said to them, "With desire I desired to eat this passover with you before I suffer; 16 for I say to you, I will in no wise eat it, until it be fulfilled in the Kingdom of God."

17 And, having taken a cup, *and* giving thanks, He said, "Take this, and share it among yourselves; 18 for I say to you, that I will in no wise drink, henceforth, of the product of the vine, until the Kingdom of God shall come." 19 And, taking bread, *and* giving thanks, He broke, and gave to them, saying, "This is My body, which is given for you; this do in remembrance of Me." 20 And the cup, in like manner, after supping, saying, "This cup is the new covenant in My blood, which, in your behalf, is being poured out. 21 But, behold, the hand of him who is betraying Me *is* with Me on the table; 22 because the Son of Man, indeed, is going according as it has been determined; but woe to that man through whom He is betrayed!" 23 And they began to inquire together among themselves, which of them it was, who was about to perpetrate this thing.

24 And there arose also a contention among them as to which of them seemed to be greatest.[2] 25 But He said to them, "The kings of the gentiles exercise lordship over them; and those having authority over them are called 'Benefactors.' 26 But ye *are* not so; but let the greater among you become as the younger, and he who leads as he who serves. 27 For who is greater, he who reclines *at table*, or he who serves? Is not he who reclines? But I am in the midst of you as One Who serveth. 28 But ye are they who have remained with Me in my temptations; 29 and I appoint to you, as My Father appointed to Me, a Kingdom, 30 that ye may eat and drink at My table in My Kingdom; and ye shall sit on thrones, judging the twelve tribes of Israel.

31 "Simon, Simon, behold, Satan asked for you, to sift *you* as the wheat; 32 but I prayed for you, that your faith fail not; and, when once you have turned again, establish your brethren."

33 And he said to Him, "Lord, I am ready to go with Thee, both to prison and to death." 34 And He said, "I tell you, Peter, a cock will not crow to-day, until you thrice deny that you know Me."

35 And He said to them, "When I sent you forth without purse, and wallet, and sandals, did ye lack anything?" And they

2 Gr. *Greater.*

14 *When the hour came;* the hour for eating the passover.

15 *With desire I desired;* I greatly desired.

16 *Until it be fulfilled in the Kingdom of God;* until the true Paschal Lamb should be slain, and the Kingdom of God be ushered in—which is the Kingdom of Grace.

17 *Cup;* the cup used in celebrating the Passover.

18 *Drink of the product of the vine;* see note on Matt. 26:29.

19, 20 *The Lord's Supper;* Matt. 26:23-30.

21-23 These verses contain a part of what was said while they were eating the passover.

24 *Greatest;* literally, greater; that is, greater than any other one, when compared separately; and, hence, greatest of all. What a criticism on humanity that, at an hour like this, the disciples should have been disputing about who of them should have the most exalted position in the Kingdom that they imagined Jesus was about to establish! Possibly, the primary design in washing the disciples' feet was to rebuke their selfish ambitions, and to give them an object lesson illustrative of true greatness. See John 13:4-17.

25 *Benefactors;* an honorary title applied to earthly rulers—especially to the kings of Egypt and Syria.

28-30 The reference here is to His Millennial reign, as, at the same time, they are to sit on thrones, judging the twelve tribes of Israel.

31 *Satan asked for you;* or claimed you. *That he might sift you, as wheat;* that through fearful trials he would bring upon him and the other apostles, he might shake their faith in Christ, and lead them to abandon Him.

32 *I prayed for you;* for Peter especially, though He prayed for them all. *Fail not;* utterly give way. *Having turned again;* from his sin of denying his Lord—which Christ foresaw Peter would do.

33, 34 *Peter's denial foretold;* Matt. 26:33-35.

35 *When I sent you;* Matt. 10:9, 10. *Did ye lack anything?;* did ye suffer any need? Jesus will still supply the needs of those whom He sends out in His service, if they are faithful to Him in all things.

said, "Nothing." 36 And He said to them, "But now let him who has a purse take *it*, and likewise a wallet; and let him who has not a sword sell his garment, and buy *one*. 37 For I say to you, that that which has been written must be accomplished in Me, 'And He was reckoned with lawless ones;' for that *which* relates to Me has an end." 38 And they said, "Lord, behold, here *are* two swords." And He said to them, "It is enough."

THE AGONY IN THE GARDEN.

39 And, going out, He went, according to *His* custom, to the mount of Olives; and the disciples also followed Him; 40 and, having come to the place, He said to them, "Pray, that ye enter not into temptation." 41 And He was parted from them about a stone's throw; and, kneeling down, He prayed, 42 saying, "Father, if Thou art willing, remove this cup from Me; nevertheless, not My will, but Thine, be done." 43 And there appeared to Him an angel from Heaven, strengthening Him. 44 And, being in an agony, He was praying more earnestly. And His sweat became, as it were, large drops of blood falling down upon the ground! 45 And, arising from prayer, *and* coming to the disciples, He found them sleeping for grief, 46 and said to them, "Why are ye sleeping? Rising up, pray, that ye enter not into temptation."

47 While He was yet speaking, behold, a multitude, and he who is called Judas, one of the twelve, was coming before them; and he drew near to Jesus to kiss Him. 48 And Jesus said to him, "Judas, do you betray the Son of Man with a kiss?"

49 And those about Him, seeing what was about to follow, said, "Lord, shall we smite with the sword?" 50 And a certain one of them smote the servant of the high priest, and struck off his right ear. 51 But Jesus, answering, said, "Suffer ye thus far." And, touching the ear, He healed him.

52 And Jesus said to the high priests and captains of the temple and elders, who came up against Him, "Did ye come out as against a robber, with swords and clubs? 53 When I was daily with you in the temple, ye stretched not forth *your* hands against Me; but this is your hour, and the power of darkness."

PETER'S DENIAL.

54 And, seizing Him, they led Him away, and brought Him into the house of the high priest. But Peter was following afar off.

55 And, they having kindled a fire in the midst of the court, and having sat down together, Peter was sitting in the midst of them. 56 And a certain maid, seeing him sitting by the light, and looking intently at him, said, "This man was with Him." 57 But he denied, saying, "I do not know Him, woman." 58 And, after a little while, another, seeing him, said, "You also are *one* of them." But Peter said, "Man, I am not." 59 And, about one hour having intervened, a certain other was confidently insisting, saying, "Of a truth this one also was with Him; for he also is a Galilæan." 60 But Peter said, "Man, I know not what you are saying." And immediately, while he was yet speaking, a cock crowed. 61 And, turning, the Lord looked upon Peter: and Peter remembered the word of the Lord, how He said to him, "Before a cock shall crow to-day, you will thrice deny Me." 62 And, going forth without, he wept bitterly.

JESUS IS MOCKED, AND TAKEN BEFORE THE JEWISH COUNCIL.

63 And the men who were holding *Jesus* were mocking Him, beating *Him;* 64 and, blindfolding Him, they were ques-

37 *That that which has been written;* Isa. 53:12.

38 *It is enough;* enough of the kind. The sword that Peter had, furnished Jesus an opportunity to perform His last miracle before His crucifixion, in healing the ear of Malchus.

39-46 *His agony in the garden;* Matt. 26:30-46.

43 *Strengthening Him;* in His humanity—which felt the great pressure of the world's guilt laid on Him, (Isa. 53:6).

47-71 *Christ betrayed;* Matt. 26:47-75.

48 *With a kiss;* ordinarily a token of affection, but here it was given to designate Jesus to the soldiers.

51 *Suffer ye thus far;* addressed to the officer of the guard; and, probably, meaning that Jesus wished the liberty to heal the ear of Malchus; or, possibly, He meant it as an apology for the zeal of His disciples in their momentary attempt to rescue Him from arrest.

60 *Man, I know not what you are saying;* Matthew and Mark say that a maid in the second instance charged Peter with being one of the followers of Jesus; but he here answers a man. It may be that the maid first made the charge, and then a man took it up. This would explain the discrepancy.

tioning Him, saying, "Prophesy who he is that smote Thee." 65 And many other things they said against Him, reviling Him.

66 And, when it was day, the eldership of the people was gathered together, both high priests and scribes; and they led Him away into their Sanhedrin,[1] saying, 67 "If Thou art the Christ, tell us." But He said to them, "If I tell you, ye will not believe. 68 And, if I question you, ye will not answer. 69 But henceforth the Son of Man will be seated at the right hand of the power of God."

70 And they all said, "Art Thou, therefore, the Son of God?" And He said to them, "Ye say that I am."[2]

71 And they said, "Why do we still have need of testimony? for we ourselves heard from His own mouth!"

1 Or. *council.*

2 Or. *ye say it, because I am.*

CHAPTER XXIII.

JESUS BEFORE PILATE AND HEROD.

1 And the whole multitude of them, rising up, led Him before Pilate. 2 And they began to accuse Him, saying, "We found This Man perverting our nation, and forbidding to give tribute to Cæsar, and saying that He Himself is Christ[1] a King!" 3 And Pilate asked Him, saying, "Art Thou the King of the Jews?" And He, answering, said to him. "You say *it*." 4 And Pilate said to the high priests and to the multitudes, "I find no fault in This Man." 5 But they were the more urgent, saying, "He stirreth up the people, teaching throughout the whole of Judæa, and beginning from Galilee even to this place." 6 But Pilate, hearing *it*, asked if the Man were a Galilæan. 7 And, learning that He was of Herod's jurisdiction, he sent Him up to Herod, who also was in Jerusalem in these days.

8 Now Herod, seeing Jesus, rejoiced exceedingly; for he was wishing for a long *time* to see Him, because he had heard concerning Him; and he was hoping to see some sign wrought by Him. 9 And he kept questioning Him in many words; but He answered him nothing.

10 And the high priests and the scribes stood, vehemently accusing Him. 11 And Herod with his soldiers, having set Him at naught, and having mocked Him, having thrown over Him a gorgeous robe, sent Him back to Pilate. 12 And Herod and Pilate became friends with each other on that day; for before they were at enmity between themselves.

13 And Pilate, calling together the high priests and the rulers and the people, 14 said to them, "Ye brought to me This Man as One perverting the people; and, behold, I, having examined Him before you, found no fault in This Man *regarding* those things of which ye accuse Him; 15 no, nor yet Herod; for he sent Him back to us; and, behold, nothing worthy of death has been done by Him. 16 Chastising *Him*, therefore, I will release Him."* 18 But they cried out again with all the multitude, saying, "Away with Him! and release to us Barabbas!"— 19 *one* who, indeed, because of a certain insurrection made in the city, and of murder, was cast into prison.

1 Or. *an anointed king.*

*Some Mss. insert v. 17: Now he must needs release one person to them at the feast.

NOTES ON CHAPTER XXIII.

1-5 *Christ brought before Pilate;* Matt. 27:1, 2, 11-18.

2 *Perverting our nation;* note the artfulness of the expression *our* nation, as if they were very loyal to the Roman government! They charge that He was trying to subvert Roman authority, and to prevent the people from paying tribute to Cæsar.

3 *You say it;* Jesus owned that He was King of the Jews, but He explained to Pilate that His Kingdom was not a visible, worldly institution; and Pilate saw nothing in the charges made against Jesus by the Jews. See John 18: 36, 37.

5 *He stirreth up the people;* exciting them to tumults. This was probably said to establish the charge of perverting the nation, (v. 2).

7 *He sent Him to Herod;* Pilate sought to get rid of the responsibility, by turning over the case to Herod. This was the Herod that had John beheaded.

11 *Set Him at naught;* heaping contempt upon Him.

12 *Herod and Pilate became friends;* through the courtesy shown to each other in the trial of Jesus, they become friends. The Devil's people can unite against Christ and His people, when there is any prospect of doing them harm.

15 Pilate seems disposed to vindicate Jesus from all guilt, and uses the fact that Herod sent Jesus back to him, as a proof that Herod acquitted Him.

16 *Chastising Him;* scourging, or whipping Him. *I will release Him;* why should Pilate propose to whip Jesus, if he blieved Him innocent? Possibly, he thought that *whipping Jesus* might appease the anger of the Jews.

18-25 *Christ condemned;* Matt. 27:20-26.

20 And again Pilate called to them, wishing to release Jesus. 21 But they kept calling out, saying, "Crucify Him!" "Crucify Him!" 22 But he said to them the third time, "Why, what evil did This *Man* do? I found in Him nothing worthy of death. Chastising Him, therefore, I will release Him."

23 But they were urgent, with loud voices, asking that He might be crucified. And their voices prevailed. 24 And Pilate gave judgment that their request should be executed; 25 and he released him who, because of insurrection and murder, had been cast into prison, for whom they were asking; but he delivered up Jesus to their will.

THE CRUCIFIXION.

26 And, when they led Him away, laying hold of one Simon a Cyrenian, coming from the country, they laid on him the cross, to bear *it* after Jesus.

27 And there was following Him a great multitude of people, and of women, who bewailed and lamented Him. 28 But, turning towards them, Jesus said, "Daughters of Jerusalem, weep not for Me; but weep for yourselves, and for your children; 29 for, behold, *the* days are coming in which they will say, 'Happy the barren, and the wombs which bore not, and breasts that gave not suck.' 30 Then will they begin to say to the mountains, 'Fall on us;' and to the hills, 'Cover us;' 31 for, if they do these things in the green tree, what will they do in the dead?"

32 And there were being led two others also, malefactors, with Him to be put to death.

33 And, when they came to the place that is called "*The* Skull," there they crucified Him, and the malefactors; one, indeed, on the right hand, and the other on the left. 34 And Jesus said, "Father, forgive them; for they know not what they do!" And, dividing His garments among *them*, they cast lots. 35 And the people stood beholding. And the rulers also were scoffing at Him, saying, "He saved others; let Him save Himself! if This is the Christ of God, the Chosen!" 36 And the soldiers also were mocking Him, coming near, and offering Him vinegar, 37 and saying, "If Thou art the King of the Jews, save Thyself!" 38 And there was also an inscription over Him, "THE KING OF THE JEWS, THIS!"

39 And one of the suspended malefactors kept reviling Him, saying, "Art not Thou the Christ? Save Thyself and us!" 40 But the other, answering, and, rebuking him, said, "Do you not fear God, seeing that you are in the same condemnation? 41 and we, indeed, righteously; for we are receiving the due reward of our deeds; but This Man did nothing amiss." 42 And he said, "Jesus, remember me, when Thou comest in Thy Kingdom." 43 And He said to him, "Verily I say to you, "To-day you shall be with Me in Paradise."

44 And it was already about the sixth hour, and darkness came over the whole land till the ninth hour, 45 the sun's *light* failing. And the veil of the temple was rent in the midst. 46 And, crying with a loud voice, Jesus said, "Father, into Thy hands I commit My spirit." And, having said this, He expired. 47 And the centurion, beholding what took place, glorified God, saying, "Truly This was a righteous Man!"

48 And all the multitudes, coming together to this sight, viewing the things that took place, were returning, smiting *their* breasts. 49 And all those acquainted with Him were standing afar off, and the women who followed with Him from Galilee, seeing these things.

26 *Simon;* a Cyrenian; Matt. 27:32.

28 *Weep for yourselves and for your children;* because of the great calamities soon to come upon them.

29 *Happy the barren;* better to have no children than to have them exposed to such perils as would come upon them.

30 *Fall on us;* to shelter us from the wrath of God. See Rev. 6:16.

31 *If they do these things in the green tree;* this was a proverb. The meaning is, if the perfectly innocent Son of God comes to suffer the death of the cross, what would fall to the lot of His murderers!

32 *Malefactors;* the two thieves; Matt. 27:38.

33-49 *The crucifixion;* Matt. 27:33-56.

34 *Father, forgive them;* this prayer for the pardon of His murderers is a strong proof of His divinity. As the Spirit of Jesus controls our lives, we will be able to offer a similar prayer, under similar conditions.

39 *One of the malefactors;* Matthew and Mark represent both of the malefactors as reviling Jesus. One repented, however, and was saved.

42 *When Thou comest in Thy Kingdom;* the dying thief seems to have had a vision of Christ's coming glory, and he requests to be remembered then. Jesus assures him that on that very day he would be with Him in Paradise.

43 *Paradise;* the place of bliss, the Home of the saved.

HIS BURIAL.

50 And, behold, a man, Joseph by name, who was a councillor, a good and right-
eous man 51 (the same had not consented to their plan and deed), from Arimathæa, a city of the Jews, who was waiting for the Kingdom of God: 52 the same, going to Pilate, asked for the body of Jesus. 53 And, taking it down, he wrapped it in fine linen, and placed Him in a tomb, hewn in a stone, where no one was yet laid. 54 And it was a day of Preparation, and a sabbath was approaching. 55 And the women who had accompanied Him out of Galilee, following after, beheld the tomb, and how His body was laid. 56 And, returning, they prepared spices and perfumes; and, on the sabbath they rested according to the commandment.

50–56 *Christ's burial;* Matt. 27:57-60.

50. 51 *A councillor;* a member of the Jewish council. *Had not consented to their plan and deed;* in condemning Jesus to death, and killing Him. *Who was waiting for the Kingdom of God;* the reign of Christ Jesus as Messiah.

54 *Day of Preparation;* the preparation for keeping a sabbath. See note on Matt. 27:62. This was not, it is believed, the seventh day, but a day of great importance in that week of rest days.

CHAPTER XXIV.

THE RESURRECTION.

1 But, on the first day of the week,[1] at early dawn, they came to the tomb, bringing the spices which they prepared. 2 And they found the stone rolled away from the tomb; 3 and, entering, they found not the body of the Lord Jesus.

4 And it came to pass, while they were perplexed about this, behold, also two men stood near them in dazzling apparel. 5 And, as they became afraid, and were bowing their faces to the earth, they said to them, "Why are ye seeking the Living among the dead? 6 He is not here, but was raised. Remember how He spake to you, being yet in Galilee, 7 saying, 'The Son of Man must be delivered up into *the* hands of sinful men, and be crucified, and on the third day rise again.'" 8 And they remembered His words; 9 and, returning from the tomb, they reported all these things to the eleven and to all the rest. 10 Now they were Mary Magdalene, and Joana, and Mary the *mother* of James, and the rest of the women with them were telling these things to the apostles. 11 And these words appeared in their view as idle talk; and they were disbelieving them. 12 But Peter, rising up, ran to the tomb; and, stooping down to look in, he sees the linen bandages alone, and he departed *to his home*, wondering at what had happened.

13 And, behold, two of them that very day were journeying to a village, the name of which was Emmaus, distant sixty furlongs from Jerusalem. 14 And they were conversing with each other concerning all these things that had happened. 15 And it came to pass, while they were conversing and reasoning together, that Jesus Himself, drawing near, was journeying with them; 16 but their eyes were holden that they should not recognize Him.

17 And He said to them, "What words are these which ye are exchanging one with another, *as ye* walk?" And they stood still, with sad faces. 18 And one of them, Cleopas by name, said to Him, "Art Thou only a Stranger in Jerusalem, and knowest not the things that came to pass there in these days?" 19 And He said to them, "What things?" And they said to Him, "The things concerning Jesus the Nazarene, who was a Prophet, mighty in deed and word, before God and all the people; 20 and how the high priests and our rulers delivered Him up to the sentence of death, and crucified Him. 21 But we were hoping that it was He Who was about to redeem Israel; yea, indeed, and besides all these things, it is now the third day since these things came to pass. 22 Moreover, also, certain women of our company astonished us, having been early

1 Gr. *Of the sabbaths.*

NOTES ON CHAPTER XXIV.

1–12 *The resurrection;* Matt. 28:1-10.

4 *Two men;* angels appearing as men; Matthew and Mark mention but one. These statements are not contradictory, but it proves that they did not write in concert.

13 *Distant sixty furlongs from Jerusalem;* nearly seven English miles.

16 *Their eyes were holden;* prevented from discovering Who He was.

18 *Cleopas;* supposed to be Alpheus, the father of James the less and Jude.

21 *Redeem Israel;* they were hoping for a temporal kingdom, and freedom from bondage to the Roman government. (Acts 1:6).

at the tomb; 23 and, not finding His body, they came, saying that they had seen a vision of angels, who said that He was alive! 24 And some of those with us went away to the tomb, and found it even so as the women said; but Him they saw not."

25 And He said to them, "O inconsiderate and slow in heart to believe in all that the prophets spake! 26 Was it not necessary that the Christ should suffer these things, and enter into His glory?" 27 And, beginning from Moses and from all the prophets, He thoroughly interpreted to them, in all the Scriptures, the things concerning Himself.

28 And they drew near to the village whither they were going; and He acted *as if* He would go further. 29 And they constrained Him, saying, "Abide with us; because it is toward evening, and the day has already declined." And He went in to abide with them. 30 And it came to pass, as He was reclining *at table* with them, that, taking the bread, He blessed *it;* and, breaking, He was giving to them; 31 and their eyes were opened, and they clearly recognized Him; and He vanished from them.

32 And they said one to another, "Was not our heart burning within us, as He was talking with us in the way, as He was opening the Scriptures to us!"

33 And, rising up that same hour, they returned to Jerusalem; and they found the eleven gathered together, and those with them, 34 saying, "Truly the Lord arose, and appeared to Simon." 35 And they were narrating the things *that transpired* in the way, and how He was made known to them in the breaking of the bread.

36 Now, as they were telling these things, He Himself stood in the midst of them, and saith to them, "Peace *be* to you!" 37 But, being terrified and frightened, they were supposing that they were beholding a spirit. 38 And He said to them, "Why are ye troubled? and wherefore do questionings arise in your heart? 39 See My hands and My feet, that it is I Myself; handle Me, and see; because a spirit does not have flesh and bones, as ye behold Me having." 40 And, saying this, He showed them *His* hands and *His* feet. 41 And, while they still disbelieved for joy, and marvelled, He said to them, "Have ye here anything to eat?" 42 And they gave Him a piece of a broiled fish; 43 and, taking it, He ate before them.

44 And He said to them, "These are My words which I spake to you, while being yet with you: that all things must be fulfilled, that have been written in the law of Moses, and the prophets, and the Psalms, concerning Me." 45 Then He opened their mind, that they might understand the Scriptures; 46 and He said to them, "Thus it has been written, that the Christ should suffer, and rise from the dead on the third day, 47 and that re-

25 *Inconsiderate and slow in heart;* the disciples seem to have been culpably indisposed to believe that Christ was to *die,* and not, for the present, to build up a visible Kingdom. Preconceived notions, tenaciously held, are great barriers to the entrance of truth.

26 *Was it not necessary;* the plan of redemption contemplated nothing less than the vicarious sufferings of Jesus; hence, His death was necessary to the execution of this plan. See Dan. 9:26; Isa. 53:4-10.

27 *Beginning from Moses;* or with the books Moses wrote—meaning the Pentateuch, or first five books of the Old Testament. *The things concerning Himself;* See Gen. 3:15; 49:10; Num. 21:8, 9; Deut. 18:15, 18, 19; Isa. 9:6, 7; 53:1-12 etc.

28 *He acted as if;* seemed disposed to go on, till invited to stop with them.

29 *Constrained Him;* by their earnest entreaties. Jesus does not *force* Himself upon His disciples, *compelling* them to entertain Him, but He requires as the condition of His entering, that we shall open the door, (Rev. 3:20).

30 *Blessed it;* asked the blessing of His Father upon it, and gave thanks for it.

31 *Their eyes were opened;* the difficulties in the way of their recognizing Him were removed.

32 *Was not our heart burning;* glowing with the mighty love of God! *Opening the Scriptures to us;* made their true meaning plain.

34 *Simon;* Simon Peter.

36 *Peace be to you;* this was a form of salutation, and an expression of His good will towards them.

38 *Questionings;* doubts as to Who He was.

39 *That it is I Myself;* that I have risen from the dead—I, the same One Who was crucified.

40 *Showed them His hands and feet;* John 20:27.

41 *Disbelieved for joy;* the news seemed too good to be true; and their joy became so intense, that, for the instant, they seemed unable really to believe it.

43 *He ate;* this was additional proof of the reality of His resurrection.

44 *Law of Moses, the prophets, and Psalms;* these comprised the whole Scriptures of the Old Testament; which shows how Christ regarded the Book. There was no "higher criticism" in our Redeemer.

45 *Opened their mind;* removed their ignorance, and gave them divine illumination.

46 *That the Christ should suffer, and rise;* otherwise His claim to the Messiahship would have been unsustained.

pentance and remission of sins should be preached in His name to all the nations, beginning from Jerusalem. 48 Ye are witnesses of these things. 49 And, behold, I send forth the promise of My Father upon you; but abide ye in the city, until ye be clothed with power from on high."

47 *From Jerusalem;* the place where He was crucified, and the home of His worst enemies. They were to have another chance.

48 *Witnesses of these things;* His life, miracles, death, and resurrection on the third day; thus proving Him to be the true Messiah.

49 *The promise of My Father;* His promise to give them the Holy Spirit. Joel 2:28, 29; Acts 2:16:21. As the apostles and early preachers were not prepared to preach the Gospel effectively until they had received the Gift of the Holy Spirit; so is it now. No amount of learning is any substitute for the Holy Spirit. Hence, every preacher should *tarry,* until, through the infilling Spirit, he is clothed with power from on high. (Acts 1:8).

THE ASCENSION.

50 And He led them as far as to Bethany; and, lifting up His hands, He blessed them. 51 And it came to pass that, while He was blessing them, He parted from them, and was borne up into Heaven. 52 And they, worshiping Him, returned to Jerusalem with great joy; 53 and were continually in the temple, blessing God.

50 *Bethany;* a village on the side of mount Olivet, about two miles from Jerusalem.

53 *Continually in the temple;* till the day of Pentecost, when the promise in verse 49 was fulfilled to the apostles and disciples. Every Christian should have his own Pentecost.

— THE —

GOSPEL ACCORDING TO JOHN.

John's Gospel has much more to say about the divinity of Jesus than all the other three evangelists. John was one of the three apostles who made up the "cabinet" of Jesus; Peter and James being the other two. These three witnessed the raising of Jairus' daughter, (Mark 5:37); the transfiguration, (Matt. 17:1); and the agony in the garden, (Matt. 26:37). John is frequently called "the disciple whom Jesus loved." He occupied the place next to Jesus at the last passover, (John 13:23).

John's Gospel comes last in the list, and was probably written after the destruction of Jerusalem. His Gospel has comparatively little in common with the other Gospels. Matthew, Mark, and Luke, were more concerned about the ministry of Jesus in Galilee; while John had more to do with that in and near Jerusalem.

The chief characteristic of John's Gospel is seen in the fact that he gives a much fuller account of the discourses of Jesus in which He unfolds His Own divine person and office, together with the great possibility, on the part of the believer, of being indwelt by the Spirit, Son, and Father, (John 4:14; 14:17, 20, 21, 23; 15:4, 5; 17:23, 26); in other words, John dwells more on the *subjective* knowledge of God, while the other evangelists deal with the *objective* knowledge of Him. This difference is radical, as it has to do with the highest development of Christian character. The others were concerned chiefly about salvation; but John, about the more abundant life.

CONTENTS.

I. The Incarnate Word, or the God-man, (I:1-18). II. Public manifestation of the Word, (I:18—XII:50). 1. (a) The witness of John the Immerser, (I:19-34); (b) of the first disciples, (I:35-51); (c) various miracles and signs in Jerusalem and Judæa, (II:1—III:36); in Samaria, (IV:1-42); in Galilee, (IV:43-56); in Jerusalem, (V:1-47). 2. The witness received and rejected; (a) after feeding the 5,000, (VI:60-71); (b) at the feast of the tabernacles, (VII:5, 30-32, 40-52; VIII:31-45; (c) at the feast of dedication, (IX:31-41; X:19-21, 39-42); (d) conflicting opinions respecting Him and His ministry, (XII:1-50). III. His last discourse, or the revelation of the Triune God to the "inner circle" of disciples; (a) the love of Christ and of His disciples, (XIII—XV); (b) the Comforter promised, (XIV); (c) His intercessory prayer, (XVII). IV. The manifestation of the word completed in His death and resurrection, (XVIII—XX); (a) betrayal and double trial, (XVIII:1—XIX:16); (b) crucifixion and burial, (XIX:17-42); (c) His resurrection three times attested, (XX). V. Conclusion, or appendix, (XXI).

JOHN.

CHAPTER I.

1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made[1] through Him, and apart from Him was not even one thing made that has been made. 4 In Him was Life; and the Life was the light of men. 5 And the light shines in the darkness; and the darkness apprehended it not.

6 There was a man sent from God, whose name was John. 7 The same came for a testimony, that he might testify concerning the Light, that all might believe through him. 8 He was not the Light; but he came, that he might testify concerning the Light. 9 He was the true Light That lighteth every man coming into the world. 10 He was in the world, and the world was made through Him, and the world knew Him not. 11 He came to His own *possessions*, and those *who were* His own received Him not. 12 But as many as received Him, to them He gave the right to become children of God, to those believing in His name; 13 who were born, not of bloods, nor of *the* will of *the* flesh, nor of *the* will of man, but of God.

14 And the Word became flesh, and tabernacled among us, (and we beheld His glory—glory as of the Only Begotten from

1 Or, *came into being.*

NOTES ON CHAPTER I.

1 *In the beginning;* at the beginning of creation. *The Word was God;* this asserts essential deity of Jesus; Who, as to His divinity, existed from eternity, (John 17:5; II Cor. 8:9; Col. 1-17). *The Word;* an appellation of Jesus Christ. A word is the sign or representative of an idea, or of a fact; and so Christ the Word is an expression of the Father's thought of mercy to our sinful race, and, taken in connection with what Christ has done for us. He is the *execution* of the Father's mercy.

3 *All things were made through Him;* all things were brought into being through Him. All things outside of God himself must trace their being, or existence, to Him. (Col. 1:16; Heb. 1:2).

4 *In Him was Life;* He is the Source of all natural and spiritual life. Angels, men, and all animate and inanimate existences, sprang from Him. Christ is our spiritual life, (John 14:6; Col. 3:4).

5 *Shineth in darkness;* the darkness and ignorance of the Jews prevented them from seeing the Light—Christ.

6 *John;* the Immerser; Matt. 3:1.

7 *The Light;* the Messiah. *Through him;* through the testimony of John.

8 *Was not the Light;* John was "a burning and a shining light," (ch. 5:35), but his light was only a reflection of the Light—Jesus.

10 *Knew Him not;* the Jews, generally, had no real knowledge of Christ, or of His mission to earth.

12 *The right;* the privilege. *Children of God;* the reception of Christ as one's Saviour makes one a babe in Christ, (I Cor. 3:1-3, 11); with the privilege of sonship, (Rom. 8:14); of full manhood, (Eph. 4:13, 15); and of partaking of God's holiness and nature, (Heb. 12:10; II Peter 1:4).

13 *Were born . . . of God;* the Holy Spirit is the Agent of the new birth, in which He plants the life of Christ in the penitent believer.

14 *Became flesh;* put on a human body, and became a human being, (Isa. 9:6).

the Father), full of grace and truth. 15 John testifies concerning Him, and has cried, saying, "This was He of Whom I said, 'He That cometh after me hath become before me, because He was before[2] me;" ' 16 because out of His fulness we all received, and grace for grace: 17 because the law was given through Moses; grace and truth came[3] through Jesus Christ. 18 No one has seen God at any time; the only begotten Son,* Who is in the bosom of the Father, He declared Him.

19 And this is the testimony of John, when the Jews sent forth priests and Levites from Jerusalem, to ask him, "Who are you?" 20 And he confessed, and denied not; and he confessed, "I am not the Christ." 21 And they asked him, "What then? Are you Elijah?" And he says, "I am not." "Are you the prophet?" And he answered, "No." 22 They said therefore, to him, "Who are you? that we may give an answer to those who sent us. What do you say concerning yourself?" 23 He said, "'I *am* a voice of one crying in the wilderness, Make straight the way of the Lord,' " as said Isaiah the prophet. 24 And they had been sent from among the Pharisees. 25 And they asked him, and said to him, "Why, then, do you immerse, if you are not the Christ, nor Elijah, nor the prophet?" 26 John answered them, saying, "I immerse in water: in your midst standeth One Whom ye know not— 27 the One coming after me, the latchet of Whose sandal I am not worthy to unloose." 28 These things were done in Bethany beyond the Jordan, where John was immersing.

29 On the morrow he sees Jesus coming to him, and he says, "Behold, the Lamb of God Who taketh away the sin of the world! 30 This is He of Whom I said, 'After me cometh a Man Who hath become before me, because He was before me.' 31 And I knew Him not; but, that He might be manifested to Israel, for this cause I came immersing in water." 32 And John testified, saying, "I have beheld the Spirit descending as a dove out of Heaven, and He abode upon Him. 33 And I knew Him not; but He who sent me to immerse in water, He said to me, 'Upon Whomsoever you shall see the Spirit descending and abiding on Him, the Same is He Who immerseth in *the* Holy Spirit.' " 34 And I have seen, and have testified, that This is the Son of God.

THE FIRST DISCIPLES OF JESUS.

35 Again, on the morrow, John was standing, and two of his disciples; 36 and, looking upon Jesus as He was walking, says, "Behold, the Lamb of God!" 37 And the two disciples heard him speaking, and they followed Jesus. 38 And Jesus, turning and beholding them following, saith to them, "What are ye seeking?" They said to Him, "Rabbi," (which, being translated, means Teacher), "where abidest Thou?" 39 He saith to them, "Come and see." They came, therefore, and saw where He was abiding, and they abode with Him that day: it was about the tenth hour. 40 Andrew, the brother of Simon Peter, was one of the two who heard *it* from

2 Gr. *First in regard to me.* 3 *Came into being.*
*Many Mss. read, *God only begotten.*

15 *He was before me;* because He existed from all eternity.

16 *Grace for grace;* grace following grace; until, in the Gospel, we have abounding grace.

17 *The law was given through Moses;* Moses was God's scribe in giving the law. The law was given to convince of sin, (Rom. 3:20; Gal. 3:19). *Grace and truth came through Jesus Christ;* Christ is the essence of divine Truth and of the Gospel of salvation.

18 *Declared Him;* Jesus Christ hath declared the Father to the world, (see John 14:9, 10).

21 *Elijah;* Mal. 4:5; Matt. 11:14. *Are you the prophet?;* alluding, likely, to the prophet that Moses spake of, (Deut. 18:15, 18, 19).

23 *A voice;* Matt. 3:3.

26 *I immerse in water;* it was one part of John's business to immerse, or bury in water, those who gave proof of true repentance, (Matt. 3:8).

28 *Beyond the Jordan;* on the east side of it.

29 *The Lamb of God;* the sin-offering of the law found its *Anti-type* in Jesus Christ. *Who taketh away the sin of the world;* Isa. 53:4-7, 10, 12; II Cor. 5:14, 21; I Peter 2:24, 3:18; Gal. 3:13. Christ expiated human guilt by His Own vicarious, or substitutionary, death on the cross. The *atonement* is one of the results of His death; and *propitiation* is a *consequence* of it.

31 *That He might be manifested to Israel;* John's ministry had as its special end the manifestation of Jesus to the Jews, and to prepare a people to receive Him.

33 *I knew Him not;* as John was a kinsman of Jesus, and they lived at no great distance apart, it is likely that they knew each other; but, if so, John here means that he did not know Jesus as the Messiah, until His immersion, and the descent of the Spirit upon Him. *Immerseth in the Holy Spirit;* Jesus Christ, by His death, put away sin, and made it possible for the Spirit todeal with men. Those who repent and accept Christ as their Saviour and their Life, may come into the glorious experience of being immersed in the Holy Spirit.

39 *The tenth hour;* or four o'clock in the afternoon.

John, and followed Him. 41 He first finds his own brother Simon, and says to him, "We have found the Messiah," (which, being translated, is Christ). 42 He led him to Jesus. Jesus looking on him, said, "You are Simon, the son of John; you shall be called Cephas," (which is translated Peter).

43 On the morrow, He wished to go forth into Galilee; and He findeth Philip, and saith to him, "Follow Me." 44 Now Philip was from Bethsaida, the city of Andrew and Peter. 45 Philip finds Nathanael, and says to him, "We have found Him of Whom Moses in the law and the prophets wrote—Jesus of Nazareth, the Son of Joseph." 46 And Nathanael said to him, "Can any good thing come out of Nazareth?" Philip says to him, "Come and see." 47 Jesus saw Nathanael coming to Him, and He saith to him, "Behold, an Israelite, indeed, in whom there is no guile!" 48 Nathanael says to Him, "Whence knowest Thou me?" Jesus answered, and said to him, "Before Philip called you, when you were under the fig tree, I saw you." 49 Nathanael answered, "Rabbi, Thou art the Son of God; Thou art King of Israel." 50 Jesus answered, and said to him, "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these." 51 And He saith to him, "Verily, verily, I say to you, ye shall see Heaven opened, and the angels of God ascending and descending on the Son of Man."

41 *The Messiah . . . Christ; Messiah* is a Hebrew word, and *Christos* is a Greek word, both meaning the *Anointed One.*

42 *Cephas;* a *Syriac* word meaning the same thing as the *Greek* word *petros,* a stone, (Matt. 16:18).

44 *Bethsaida;* Matt. 11:21.

45 *Moses and the prophets;* Luke 24:44; Gen. 3:15, 49:10; Deut. 18:15, 18, 19; Isa. 9:6.

46 *Nazareth;* Matt. 2:23.

47 *An Israelite, indeed;* not merely a descendant of Abraham, but an honest, devout, guileless man.

48, 49 *I saw you;* not with His natural eyes, but with His divine vision. *Thou art the Son of God;* this was an acknowledgment that Jesus was the Messiah.

50 *Greater things;* more convincing proofs of His Messiahship.

51 *Angels of God ascending and descending on the Son of Man;* alluding to Jacob's vision of the ladder, (Gen. 28:12); the vision having its fulfillment in Christ, Who hath established unbroken communication between Heaven and earth, so that all true believers may have fellowship with the Holy Trinity!

CHAPTER II.

1 And, on the third day, there was a marriage in Cana of Galilee; and the mother of Jesus was there. 2 And Jesus also was invited, and His disciples, to the marriage. 3 And, wine having fallen short, the mother of Jesus says to Him, "They have no wine." 4 And He saith to her, "Woman, what *is it* to Me and to you? My hour has not yet come." 5 His mother says to the servants, "Whatsoever He saith to you, do." 6 Now there were set there six waterpots of stone, according to the Jews' manner of purifying, containing, each, two or three firkins. 7 Jesus saith to them, "Fill the waterpots with water." And they filled them up to the brim. 8 And He saith to them, "Draw out, now, and bear to the ruler of the feast." And they bore it. 9 When the ruler of the feast tasted the water *now* become wine, and knew not whence it was, (but the servants who had drawn the water knew), the ruler of the feast calls the bridegroom, 10 and says to him, "Every man sets on the good wine first; and, when they become drunken, the worse. You have kept the good wine until now!" 11 This beginning of His signs Jesus wrought in Cana of Galilee, and manifested His glory; and His disciples believed on Him.

12 After this He went down to Capernaum, Himself, and His mother, and brothers, and His disciples; and there they abode not many days.

NOTES ON CHAPTER II.

1 *On the third day;* after the facts stated in the previous chapter. *Cana;* a town west of the seaof Galilee, and a few miles north of Nazareth.

3 *They have no wine;* the supply of wine was exhausted; and it seems that His mother had an impression that Jesus was to supply the deficiency.

4 *What is it to Me and to you?;* we are *guests,* and guests are not expected to supply the things needed at a feast.

6 *Six waterpots;* such vessels were needed in the matter of purifying themselves. *A firkin;* nearly nine gallons.

10 *First sets on the good wine;* this was a Jewish custom. *When they become drunken;* when they were measurably intoxicated, which the word "drunken" clearly signifies.

11 *Manifested His glory;* showed His divine power. Had Jesus been less than divine, He would have had no glory to display.

12 *Capernaum;* Matt. 4:13.

13 And the passover of the Jews was near; and Jesus went up to Jerusalem. 14 And He found in the temple those selling oxen and sheep and doves, and the changers of money sitting. 15 And, having made a scourge of cords, He drove all out of the temple, both the sheep and the oxen; and He poured out the changers' money, and overthrew the tables; 16 and to those selling doves, He said, "Take these things hence! make not My Father's house a house of merchandise!" 17 His disciples remembered that it had been written, "Zeal for Thy house will eat Me up."

18 The Jews, therefore, answered and said to Him, "What sign dost Thou show to us, seeing that Thou doest these things?" 19 Jesus answered and said to them, "Destroy this temple, and in three days I will raise it up." 20 The Jews, therefore, said, "In forty-six years this temple was built, and wilt Thou raise it up in three days?" 21 But He was speaking about the temple of His body. 22 When, therefore, He was raised from the dead, His disciples remembered that He said this; and they believed the Scripture, and the word that Jesus spake.

23 And, when He was in Jerusalem at the passover, during the feast, many believed on His name, beholding His signs which He was doing. 24 But Jesus did not trust Himself to them, because He knew all men, 25 and had no need that any one should testify concerning man; for He Himself knew what was in man.

15 *Drove all out of the temple;* this seems to apply to the sheep and oxen.

17 *It had been written;* Ps. 69:9.

18 *What sign dost Thou show;* what canst Thou produce, to justify such conduct?

19 *This temple;* meaning His Own body, (v. 21; ch. 10: 17, 18).

20 *Forty-six years;* it was, perhaps, forty-six years since Herod the Great began to rebuild the temple. The Jews wholly misunderstood what Jesus meant.

22 *The Scripture;* the Scripture that foretold His death and resurrection. (Ps. 16:10; Acts 2:22-36).

24 *Did not trust Himself to them;* or commit Himself to them.

25 *He knew what was in man;* He knew all about man, and could read his most secret thoughts. His omniscience showed His essential deity.

CHAPTER III.

1 Now there was a man of the Pharisees, whose name was Nicodemus, a ruler of the Jews. 2 This man came to Jesus by night, and said to Him, "Rabbi, we know that Thou hast come, as a Teacher, from God; for no one can do the signs which Thou art doing, unless God be with Him." 3 Jesus answered, and said to him, "Verily, verily, I say to you, unless one be born anew,[1] he cannot see the Kingdom of God." 4 Nicodemus says to Him, "How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born!" 5 Jesus answered, "Verily, verily, I say to you, unless one be born of water and of *the* Spirit, he cannot enter into the Kingdom of God. 6 That which has been born of the flesh is flesh; and that which has been born of the Spirit is spirit. 7 Marvel not that I said to you, ye must be born anew. 8 The Spirit breatheth where He willeth; and you hear His voice, but know not whence He cometh, or whither He goeth: so is every one who has been born of the

1 Gr. *From above.*

NOTES ON CHAPTER III.

1 *A ruler;* a member of the Sanhedrin.

2 Nicodemus was fully convinced that God was back of Jesus; but he had no such thought as that Jesus was essential deity.

3 *Born anew;* born from above. The new birth is supernatural, and involves one of the greatest mysteries: viz., the impartation of a new nature.

4 *How can a man be born when he is old;* this question shows that Nicodemus wholly misunderstood the subject that Jesus had introduced.

5 *Born of water and of the Spirit;* the birth that Jesus introduced in v. 3 is the same as that which He now attempts to explain. *Water;* not referring to immersion, but "the fountain opened in the house of David," or God's system of cleansing as taught in His word; which is the instrument and the Holy Spirit is the Agent of the new birth. The Spirit, using the word, convicts of sin; and, as the sinner repents of his sins, and accepts Christ as His Savior, the Holy Spirit effects the new birth, or imparts the Christ-life to him.

6 The natural birth gives one a *physical* nature; and the new birth, a *spiritual* nature, (Ezek. 33:26). This new spirit, or new nature, is called "the new man," (Eph. 4:24), or "the spiritual man."

8 Both Rotherham and Young in their translations of this verse, render the Greek *pneuma,* Spirit, which seems to be proper, if not necessary, as referring to the Agent of the new birth in vs. 5 and 6. If the Holy Spirit had wished to introduce *wind* into the text, *anemos* was the word to use. Verse 8 is just the experience that every truly converted person presumably has. The Holy Spirit *breathes* upon the sinner, and awakens in him a sense of his sins. Then, as the penitent looks to Christ, the Spirit *breathes* into him spiritual life; and he becomes a new creature in Christ Jesus.

Spirit." 9 Nicodemus answered, and said to Him, "How can these things be!" 10 Jesus answered, and said to him, "Are you a teacher of Israel, and understand not these things? 11 Verily, verily, I say to you, we speak that which we know, and testify to that which we have seen; and ye receive not our testimony. 12 If I told you earthly things, and ye believe not, how will ye believe, if I tell you Heavenly things? 13 And no one has ascended into Heaven, but He Who descended out of Heaven—the Son of Man [Who is in Heaven].* 14 And, as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; 15 that every one who believes in Him may have eternal life. 16 For God so loved the world, that He gave His only begotten Son, that every one who believes on[2] Him should not perish, but have eternal life; 17 for God sent not His Son into the world to judge the world, but that the world may be saved through Him. 18 He that believes on[2] Him is not judged; he that believes not has been judged already, because he has not believed on[2] the name of the only begotten Son of God. 19 And this is the judgment, that the Light hath come into the world, and men loved the darkness rather than the Light; for their works were evil. 20 For every one that practices evil hates the Light, and comes not to the Light, lest his works should be reproved; 21 but he that does the truth comes to the Light, that his works may be made manifest, that they have been wrought in God."

JOHN'S FURTHER TESTIMONY TO JESUS.

22 After these things came Jesus and His disciples into the land of Judæa; and there He was tarrying with them, and immersing. 23 And John also was immersing in Ænon near Salim, because there was much water there; and they were coming and being immersed. 24 For John had not yet been cast into prison. 25 There arose, therefore, a question, on the part of John's disciples with a Jew, about purification. 26 And they came to John, and said to him, "Rabbi, He Who was with you beyond the Jordan, to Whom you have borne testimony, behold, He is immersing, and all are coming to Him." 27 John answered and said, "A man can receive nothing, unless it has been given to him from Heaven. 28 Ye yourselves bear me testimony, that I said, 'I am not the Christ, but that I have been sent before Him.' 29 He who has the bride is the bridegroom; but the friend of the bridegroom who stands and hears him greatly rejoices because of the bridegroom's voice: this my joy, therefore, has been made full. 30 He must increase, but I must decrease. 31 He That cometh from above is above all; he that is of the earth is of the earth, and speaks of the earth; He that cometh from Heaven is above all. 32 What He hath seen, and *what* He heard, of this He

*Some Mss. omit the words in brackets. 2 Gr. *Into.*

9 *How;* Jesus did not answer this question. Christ teaches facts, but enters not into a consideration of the *how* or the *why*.

10 *And understand not these things;* the things relating to the new birth. (Ps. 51:10; Ezek. 36:26). A Jewish Rabbi should have known these Scriptures.

11 *What we have seen;* Christ got His knowledge directly from the Father.

12 *Earthly things;* things here relating to the birth of the Spirit. *Heavenly things;* things relating to Heaven; as, God, Christ, angels, and laws that operate in Heaven.

14 *As Moses lifted up the serpent;* Num. 21:8, 9. *Be lifted up;* on the cross, as a propitiation for the sins of men. (I John 2:2).

16 *So loved the world, that, etc.;* the Father's love was so great, that it led Him to give the most valuable Gift in His possession, that men might be saved!

17 *May be saved;* if each would accept the Gospel on the conditions prescribed in the Gospel—repentance, and faith in Christ.

18 *Is not judged;* judgment is not rendered against him, because he believes in Christ Who put away his sins by His own death on the cross. (Heb. 9:26).

19 *This is the judgment;* or the ground on which the judgment is rendered. *The Light hath come;* Christ, the Light of the world, had come and brought the truth to the people. *Loved darkness;* loved sin, which brings darkness.

20 *Reproved;* revealed as evil, and condemned.

21 *Does the truth;* acts according to the truth. *Wrought in God;* by God's power.

22 *And immersing;* not personally, but by His disciples, (ch. 4:2).

25 *About purification;* possibly this discussion may have had reference to the relative values of John's baptism as compared with that of Christ's.

26 *All are coming to Him;* John's baptism began to pass into disuse as Jesus entered upon His ministry.

27 *Unless it has been given him from Heaven;* every true servant of God has his own appointed work.

29 Christ's relation to the Kingdom of God, or to the people composing this Kingdom, is as that of a bridegroom to a bride; while John is Christ's friend.

30 *He must increase;* Christ's power and influence must increase, while that of John was to decrease. The moon disappears, when the sun in full-orbed splendor appears.

32 *No one receives His testimony;* except as he is led by the Spirit. (I Cor. 2:14; 12:3).

bears testimony; and no man receives His testimony. 33 He that received His testimony did set his seal to *it*, that God is true. 34 For He Whom God sent speaketh the words of God; for He giveth not the Spirit by measure. 35 The Father loveth the Son, and hath given all things into His hand. 36 He that believes on the Son has eternal life; but he that disbelieves[3] the Son shall not see life, but the wrath of God abides on him."

33 *Did set his seal;* to the fact, *that God is true.*
34 John and the apostles received the Spirit in a measure; but Christ received Him without measure.

3 Or, *obeys not.*

35 *Hath given all things;* all things pertaining to the salvation of men.

CHAPTER IV.

1 When, therefore, the Lord knew that the Pharisees heard that Jesus was making and immersing more disciples than John 2 (although Jesus Himself did not immerse, but His disciples), 3 He left Judæa, and departed again into Galilee. 4 And it was necessary that He should go through Samaria. 5 He comes, therefore, to a city of Samaria, called Sychar, near to the piece of land that Jacob gave to his son Joseph; 6 and Jacob's well was there. Jesus, therefore, being wearied with His journey, was sitting thus at the well. It was about the sixth hour. 7 There comes a woman of Samaria to draw water. Jesus saith to her, "Give Me to drink." 8 For His disciples had gone away into the city to buy bread. 9 The Samaritan woman, therefore, says to Him, "How is it that Thou, being a Jew, askest drink of me, who am a Samaritan woman?" (For Jews have no dealings with Samaritans). 10 Jesus answered and said to her, "If you knew the Gift of God, and Who it is, That saith to you 'Give Me to drink,' you would have asked of Him, and He would have given you living water." 11 She says to Him, "Sir, Thou hast nothing to draw with, and the well is deep. Whence, therefore, hast Thou the living water? 12 Art Thou greater than our Father Jacob, who gave us the well, and himself drank of it, and his sons, and his cattle?" 13 Jesus answered and said to her, "Every one who drinks of this water will thirst again; 14 but whosoever drinks of the water that I will give him will never thirst; but the water that I will give him will become in him a well of water springing up into eternal life." 15 The woman saith to Him, "Sir, give me this water, that I may not thirst, neither come all the way hither to draw." 16 He saith to her, "Go, call your husband, and come hither." 17 The woman answered and said, "I have no husband." Jesus saith to her, "Well did you say, 'I have no husband;' 18 for you have had five husbands, and he whom you now have is not your husband: this you have said truly." 19 The woman says to Him, "Sir, I perceive that Thou art a Prophet. 20 Our fathers worshiped in this mountain; and ye say that in Jerusalem is the place where men ought to worship." 21 Jesus saith to her, "Woman, believe Me, *the* hour is coming when ye will, neither in this

NOTES ON CHAPTER IV.

1 The Pharisees were growing more bitter against Jesus, and His growing popularity was likely to increase it; hence, for the present, Jesus left them.

4 *Necessary;* in the execution of His earthly program. He had laid out his program, and He must execute it.

5 *Sychar;* in the Old Testament it was *Shechem*, (Gen. 33:18). It is now called *Naplous*, and is situated a few miles south-east of the city of Samaria. *Jacob gave his son Joseph;* Gen. 48:22.

9 *No dealings;* no business or social intercourse.

10 *The Gift of God;* Jesus Christ, (ch. 3:16). He who receives this Gift in fulness has the Source of countless blessings in himself. *Living Water;* the Holy Spirit Who brings Christ to dwell in the heart, and to overflow one's whole being, (ch. 7:38, 39).

14 *Shall never thirst;* shall thirst no more for the sinful pleasures of this world. *Shall become in him a well of water springing up into eternal life;* whosoever receives this living water, and cherishes the wonderful gift, will find that it will become as a mighty up-gushing well of water in him. Has this well been opened up in you? If not, let nothing cheat you out of it, (see John 7:38; 14:16, 17; Luke 11:13; 24:49; Acts 1:8; 2:4; Eph. 5:18, etc.). Those who wish to be what God wishes to make them must live the Spirit-filled life.

16 *Call your husband;* if the woman had drawn back here, she would never have had the honor of proclaiming the Messiah to her townsmen. When one begins to confess his sins, his prospects begin to brighten.

18, 19. The disclosure of His knowledge of her past and present life inspired in her the belief that He was a prophet.

20 *This mountain;* mount Gerizim, only a short distance from where they were standing. She sought to have Jesus settle the disputed question between the Jews and Samaritans, as to the proper place to worship.

21 *Neither in this mountain;* neither here, nor in Jerusalem. After Christ's sacrifice should be made, and sin should be put away, every true believer could worship God anywhere he might be.

mountain nor in Jerusalem, worship the Father. 22 Ye worship ye know not what; we know what we worship, because salvation is from the Jews. 23 But *the* hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for, indeed, the Father seeketh such to be His worshipers. 24 God is a spirit; and those who worship Him must worship in spirit and truth." 25 The woman says to Him, "I know that Messiah is coming, Who is called Christ; when He cometh, He will tell us all things." 26 Jesus saith to her, "I who speak to you am *He*."

27 And upon this came His disciples; and they were wondering that He was talking with a woman; yet no one said "What seekest Thou?" or, "Why talkest Thou with her?" 28 The woman, therefore, left her waterjar, and went away into the city, and says to the men, 29 "Come, see a Man Who told me all things that I *ever* did: can This be the Christ?" 30 They went forth out of the city, and were coming to Him. 31 In the meantime the disciples were entreating Him, saying, "Rabbi, eat." 32 But He said to them, "I have food to eat that ye know not of." 33 The disciples, therefore, said to one another, "Has any one brought Him *anything* to eat?" 34 Jesus saith to them, "My food is to do the will of Him Who sent Me, and to finish His work. 35 Say not ye, 'There are yet four months, and the harvest is coming?' Behold, I say to you, lift up your eyes, and view the fields, that are already white for harvest. 36 He who reaps receives wages, and gathers fruit unto life eternal; that both he that sows and he that reaps may rejoice together. 37 For in this is the saying true, 'One sows, and another reaps.' 38 I sent you to reap that on which ye bestowed no labor; others have labored, and ye entered into their labor."

39 And many of the Samaritans from that city believed on Him because of the word of the woman, who testified, "He told me all that *ever* I did." 40 When, therefore, the Samaritans came to Him, they kept asking Him to abide with them; and He abode there two days. 41 And many more believed because of His word; 42 and they said to the woman, "Now we no longer believe because of your saying; for we ourselves have heard, and know that This is, in truth, the Savior of the world."

43 And, after the two days, He went forth thence into Galilee; 44 for Jesus Himself testified, that a prophet has no honor in his own country. 45 When, therefore, He came into Galilee, the Galilæans received Him, having seen all that He did in Jerusalem at the feast; for they also went to the feast.

46 He came, therefore, again into Cana of Galilee, where He made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. 47 This man, having heard that Jesus had come out of Galilee, went to Him, and was asking Him, that He would come down, and heal his son, for he was about to die. 48 Jesus, therefore, said to him, "Unless ye see signs and wonders, ye will not believe." 49 The nobleman said to Him, "Sir, come down,

22 *We know what we worship;* God had given the Jews a form of worship, and a revelation of His will; all of which, however, pointed to Christ as the sin-offering; and, until this sin-offering should be made, Jerusalem was still the place to worship. The Samaritans accepted nothing but the five books of Moses, and had no divine warrant to establish a rival worship on mount Gerizim. Having rejected the prophets, the Samaritans adopted many superstitions. *Salvation is of the Jews*; because the Messiah was to come from them.

23 *Will worship the Father in spirit and truth;* will drop all forms of superstition, and worship according to the simple principles laid down in the Gospel.

26 *I am He;* this is a plain declaration of His Messiahship—which He kept back from the Pharisees till His trial.

28 *Left her waterjar;* she had found a treasure of such great value, that she, for the time at least, forgot her regular work.

35 *Are ye not saying;* when ye sow seed in the ground. *Four months;* the usual period between sowing and reaping. *View the fields;* see the vast crowds of Samaritans coming to hear the Gospel; and consider the vast millions all over the earth—what a vast harvest field!

36 *He who sows, and he who reaps;* Jesus and the prophets before Him had sowed the seed; and now it remained for His disciples to gather the harvest. Lord, send more and better reapers!

40 *They kept asking Him to abide with them;* how sensible and wise a thing to do. Now Jesus wishes not only to abide *with* His people, but *in* them!

41 *Many more believed;* it is much more conducive to faith, to see and talk with Jesus, than it is to hear others tell about Him.

44 *No honor in his own country;* a proposition generally true, but especially true of Jesus, (see Matt. 13:54-58).

46 *Nobleman;* a courtier, or one having some connection with a king.

48 *Unless ye see signs;* proving the Messiahship of Christ. But he had a sign in the healing of his son; and he believed and all his house.

before my child die!" 50 Jesus saith to him, "Go your way; your son lives." The man believed the word that Jesus spake to him, and went his way. 51 And, as he was going down, his servants met him, saying, that his son was living. 52 He inquired of them, therefore, the hour when he began to amend. They said, therefore, to him, "Yesterday, at the seventh hour, the fever left him." 53 The father, therefore, knew that it was at that hour in which Jesus said to him, "Your son lives;" and he himself believed, and his whole house. 54 This again *is* a second sign *that* Jesus did, *after* having come out of Judæa into Galilee.

50 *He believed;* real faith is followed by results.

52 *Seventh hour;* one o'clock P. M.

CHAPTER V.

1 After these things there was a feast of the Jews; and Jesus went up to Jerusalem. 2 And there is in Jerusalem, by the sheep-gate, a pool, which is called, in Hebrew, Bethesda, having five porches. 3 In these were lying a multitude of those who were sick, blind, lame, withered, [waiting for the moving of the waters: 4 for an angel of the Lord went down at a certain period into the pool, and troubled the water: whosoever, therefore, first, after the troubling of the water, stepped in, was healed of whatsoever disease he had].* 5 And a certain man was there, who had been for thirty-eight years in his infirmity. 6 Jesus, seeing this man lying, and knowing that already for a long time he had been *thus*, saith to him, "Do you wish to be made well?" 7 The sick man answered Him, "Sir, I have no one, when the water is troubled, to put me into the pool; but, while I am coming, another goes down before me!" 8 Jesus saith to him, "Rise, take up your bed, and walk." 9 And straightway the man became well, and took up his bed, and was walking.

And it was *the* sabbath on that day. 10 The Jews, therefore, said to him who had been cured, "It is *the* sabbath; it is not lawful for you to carry your bed." 11 But he answered them, "He Who made me well, the Same said to me, 'Take up your bed and walk.'" 12 They asked him, "Who is the Man That said to you, 'Take up your bed, and walk?'" 13 And he who was healed knew not Who it was; for Jesus withdrew, a multitude being in the place. 14 Afterward Jesus findeth him in the temple. And He said to him, "Behold, you have been made well; sin no more, lest something worse befall you." 15 The man went away, and told the Jews that it was Jesus who made him well. 16 And, on this account, the Jews were persecuting Jesus, because He was doing these things on *the* sabbath. 17 But He answered them, "My Father worketh even until now, and I work." 18 For this cause, therefore, the Jews were seeking the more to kill Him, because He not only broke *the* sabbath, but also called God His Father, making Himself equal with God. 19 Jesus, therefore, answered and said to them, "Verily, verily, I say to you, the Son can do nothing of Himself, but what He seeth the Father doing; for whatsoever things He doeth, these also, in like manner, the Son doeth. 20 For the Father loveth the Son, and showeth Him all things which He Himself doeth; and greater works than these will He show Him, that ye may marvel. 21 For, as the Father raiseth the dead, and maketh *them* alive; so also the Son maketh alive whom He willeth. 22

*The words in brackets are omitted, wholly or in part, from many Mss.

NOTES ON CHAPTER V.

2 *At the sheep-gate;* Neh. 3:1; 32, 12:39. *Bethesda;* a house of mercy.

6 *Do you wish to be made well;* the Savior, compassionating him, asks the question with the view, presumably, of preparing him to receive healing.

8 *Arise, take up your bed, and walk;* these words were immediately followed by the healing of the man, and, so far as we know, without faith on his part.

10 *Not lawful;* they supposed that the man was violating the law of God (see Neh. 13:15-20; Jer. 17:21); but these Scriptures had no reference to such burdens as the healed man was carrying.

14 *A worse thing;* worse than the physical disease of which he had been healed; referring, likely, to the spiritual ailment which is a result of sin.

17 *My Father worketh even until now;* in vitalizing all the forces of nature, and in keeping the universe and all creatures in proper condition. *I work;* meaning that, as the Son of God, and as being One with His Father, He had an equal right to work—a specimen of Whose work was seen in the healing of the impotent man.

19 *The Son can do nothing of Himself;* apart from the Father; but there was a perfect union between the Father and the Son, as well in plan and will, as in execution.

20 *Greater things than these;* works referred to in the following verses.

21 *The Son maketh alive whom He will;* the Son gave

For neither doth the Father judge any one, but all judgment He hath given to the Son; 23 that all may honor the Son even as they honor the Father. He that honors not the Son honors not the Father Who sent Him.

24 "Verily, verily, I say to you, He that hears My word, and believes Him Who sent Me, has eternal life, and comes not into judgment, but has passed out of death into life. 25 Verily, verily, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God, and those having heard shall live. 26 For, as the Father hath life in Himself, so also He gave to the Son to have life in Himself; 27 and He gave Him authority to execute judgment, because He is *the* Son of Man. 28 Marvel not at this; because there is an hour coming, in which all who are in their tombs shall hear His voice, 29 and come forth; those who did good, to the resurrection of life; but those who practiced evil, to the resurrection of judgment. 30 I can of Myself do nothing: as I hear, I judge; and My judgment is righteous; because I seek not My Own will, but the will of Him Who sent Me. 31 If I testify concerning Myself, My testimony is not true. 32 There is another Who testifieth concerning Me; and I know that the testimony which He testifieth concerning Me is true. 33 Ye have sent to John, and he has testified to the truth. 34 But the testimony I receive is not from man; but these things I say, that ye may be saved. 35 He was a lamp that was burning and shining; and ye were willing for a season to rejoice in his light. 36 But I have a testimony greater than *that of* John; for the works which the Father hath given Me to accomplish, the very works that I am doing testify concerning Me, that the Father hath sent Me. 37 And the Father Who sent Me, He hath testified concerning Me. Ye have neither at any time heard His voice, nor seen His form. 38 And ye have not His word abiding in you; because Whom He sent, Him ye believe not. 39 Ye search the Scriptures; because in them ye think ye have eternal life; and these are they that testify concerning Me; 40 and ye are not willing to come to Me, that ye may have life. 41 I receive not glory from men. 42 But I know you, that ye have not the love of God in yourselves. 43 I have come in My Father's name, and ye receive Me not; if another shall come in his own name, him ye will receive. 44 How can ye believe, *who* receive glory from one another, and the glory which is from God only ye seek not? 45 Think not that I will accuse you to the Father; there is one who accuses you, Moses on whom ye have set your

natural and spiritual life to whom He would; and there is no greater work than this.

22 *All judgment He hath given to the Son;* hence Christ is to be the final Judge of all; and He will assign to each his final lot. (Matt. 25:31-46).

23 *That all may honor the Son even as they honor the Father;* of course, this would have been blasphemy, if Christ had not been God.

24 *Hears My word;* heeds My instructions, and obeys My words. *Believes Him Who sent Me;* obedience to Christ involves belief in the Father.

25 *Those having heard shall live;* those who hear Christ and get His life in them here.

26 *To have life in Himself;* the Savior here represents His Father as bestowing upon Him the power to have life in Himself; thus implying His official inferiority to the Father; but this related to the humanity of the Savior; for, apart from His humanity, He had life in Himself. (ch. 1:4; 14:6).

27 *Authority to execute judgment;* in relation to all created intelligences. The Redeemer is to be the Judge.

28 *All who are in their tombs;* the calling forth of dead saints and sinners from their tombs will display the mighty power of Jesus Christ.

31 If Christ's testimony had not been corroborated by the Father, it could not have been valid.

32 *Another;* meaning the Father. The Father testified to the Messiahship of Christ, at His immersion and on the mount of transfiguration; and the Father worked in connection with the Son in all the miracles which Jesus performed.

34 *Not from man;* not from one who was merely a man. John was a man who was filled with the Holy Spirit, and it was this fact that made John's testimony valuable.

36 *The works which the Father gave Me;* His teachings and miracles—in fact His whole human program was mapped out by the Father.

38 *Ye have not His word;* they did not receive the testimony of God, and they proved this by rejecting Him Whom He sent.

39 *Ye search the Scriptures;* or pretend to search them. And, though these Old Scriptures had much to say concerning Christ, the Jews would not accept their testimony respecting Him.

40 *Ye are not willing to come to Me;* the chief difficulty was their stubborn will, that would not yield to the force of testimony, nor relent at the display of His mighty power displayed in His miracles.

41 *I receive not glory from men;* He sought the approval of His Father alone, as do all the true servants of God.

42 *Have not the love of God in you;* the absence of love leaves room for hatred; and hatred rendered them unable to appreciate His arguments, works, or the testimony of Scripture, all of which proved His Messiahship.

43 *If another comes in his own name;* referring, probably, to the beast of Rev. 13 and 19; II Thess. 2:3-12.

44 Those who are seeking the applause and favor of men have scarcely any chance to believe. Until one lets go the world, it will be difficult to believe.

hope. 46 For, if ye were believing Moses, ye would believe Me; for he wrote concerning Me. 47 But, if ye believe not his writings, how will ye believe My words?"

45-47 *Moses;* Moses wrote of Christ, (Deut. 18:15, 18, 19). And, though the Jews professed to believe Moses, they would not accept His testimony respecting Christ. No amount of proof will convince those who will not believe.

CHAPTER VI.

FIVE THOUSAND FED.

1 After these things Jesus went away, beyond the sea of Galilee, which *is the sea* of Tiberias. 2 And a great multitude was following Him, because they were beholding the signs which He was doing on the sick. 3 And Jesus went up into the mountain, and was sitting there with His disciples. 4 Now the Passover, the feast of the Jews, was near. 5 Jesus, therefore, lifting up His eyes, and seeing that a great multitude is coming to Him, saith to Philip, "Whence shall we buy bread, that these may eat?" 6 And this He said, proving him; for He Himself knew what He was about to do. 7 Philip answered Him, "Two hundred denaries worth of bread is not sufficient for them, that each one may take a little." 8 One of His disciples, Andrew, the brother of Simon Peter, says to Him, 9 "There is a lad here, who has five barley loaves and two small fishes; but what are these among so many?" 10 Jesus said, "Make the men recline." Now there was much grass in the place. The men, therefore, reclined, in number about five thousand. 11 Jesus, therefore, took the loaves; and, having given thanks, He distributed to those reclining; and likewise of the fishes as much as they wished. 12 And, when they were filled, He saith to His disciples, "Gather up the pieces that remain over, that nothing be lost." 13 So they gathered them up, and filled twelve baskets with pieces from the five barley loaves, which remained over to those who had eaten. 14 The men, therefore, seeing the sign that He did, said, "This, truly, is the Prophet Who cometh into the world." 15 Jesus, therefore, perceiving that they were about to come and take Him by force, to make Him King, withdrew again into the mountain, Himself alone.

JESUS WALKS ON THE SEA.

16 And, when evening came, His disciples went down to the sea; 17 and, entering into a boat, they were going over the sea to Capernaum; and it had already become dark, and Jesus had not yet come to them. 18 And, a strong wind blowing, the sea was being much raised. 19 Having rowed, therefore, about twenty-five or thirty furlongs, they behold Jesus walking on the sea, and drawing near to the boat; and they were afraid. 20 But He saith to them, "It is I; be not afraid." 21 They were willing, therefore, to receive Him into the boat; and straightway they were at the land whither they were going.

HIS DISCOURSE IN THE SYNAGOGUE.

22 On the morrow the multitude that stood on the other side of the sea saw that there was no other boat there, except one, and that Jesus, entered not with His disciples into the boat, but His disciples went away alone (23 yet there came boats from Tiberias near to the place where they ate the bread, the Lord having given thanks): 24 when, therefore, the multitude saw that Jesus was not there, nor His disciples, they themselves entered into the boats, and came to Capernaum, seeking Jesus. 25 And, having found Him on the other side of the sea, they said to Him, "Rabbi, when camest Thou hither?" 26 Jesus answered them and said, "Verily, verily, I say to you, ye seek Me, not because ye saw signs, but because ye ate of

NOTES ON CHAPTER VI.

1 *Across the sea of Galilee;* to the north side of it.

6 *Proving him;* testing, or trying him, to see if his faith anticipated the great miracle soon to be wrought.

14 *This, truly, is the Prophet;* the Messiah, Deut. 18:18, 19.

15 *Make Him King;* a temporal ruler, such as they supposed the Messiah would be.

16-21 *Christ walks on the sea;* Matt. 14:22, 23.

17 *Were going over the sea;* to the west side.

19 *Twenty-five or thirty furlongs;* between three and four miles.

22 *On the other side;* on the north side.

23 *Other boats;* from the west side, after the disciples left.

24 *Came to Capernaum;* a portion of the five thousand came to Capernaum in search of Jesus.

26 *Not because ye saw the signs;* not because of the great miracle they had seen in feeding the multitude; but because they had eaten of the loaves. Men's appetites are, usually, stronger, than their curiosity, or their love of knowledge.

the loaves, and were filled. 27 Work not for the food that perishes, but for the food that abides unto eternal life, which the Son of Man will give to you; for Him God the Father sealed." 28 They said, therefore, "What must we do, that we may work the works of God?" 29 Jesus answered, and said to them, "This is the work of God, that ye believe on Him Whom He sent." 30 They said, therefore, to Him, "What sign doest Thou, then, that we may see, and believe Thee? What doest Thou? 31 Our fathers ate the manna in the wilderness; as it has been written, 'He gave them bread out of Heaven to eat.'" 32 Jesus, therefore, said to them, "Verily, verily, I say to you, Moses did not give you the bread out of Heaven; but My Father giveth you the true bread out of Heaven; 33 for the Bread of God is He Who cometh down out of Heaven, and giveth life to the world." 34 They said, therefore, to Him, "Lord, evermore give us this bread." 35 Jesus said to them, "I am the Bread of Life; he who comes to Me shall not hunger, and he who believes on Me shall never thirst. 36 But I said to you, that ye have even seen Me, and do not believe. 37 All that the Father giveth to Me shall come to Me; and him who comes to Me I will in no wise cast out; 38 because I have come down from Heaven, not to do My Own will, but the will of Him Who sent Me. 39 And this is the will of Him Who sent Me, that of all that He hath given Me I should lose nothing, but should raise it up at the last day. 40 For this is the will of My Father, that every one who beholds the Son, and believes on Him, should have eternal life; and I will raise him up at the last day."

41 The Jews, therefore, were murmuring concerning Him, because He said, "I am the Bread that came down out of Heaven." 42 And they said, "Is not this Jesus, the Son of Joseph, Whose father and mother we know? How doth He now say, 'I have come down out of Heaven!'" 43 Jesus answered, and said to them, "Murmur not among yourselves. 44 No one can come to Me, unless the Father Who sent Me draw him; and I will raise him up at the last day. 45 It has been written in the prophets, 'And they shall all be taught of God.' Every one who heard from the Father, and learned, comes to Me. 46 Not that any one has seen the Father, save He Who is from God, He hath seen the Father. 47 Verily, verily, I say to you, he that believes has eternal life. 48 I am the Bread of Life. 49 Your fathers ate the manna in the wilderness, and died. 50 This is the Bread That cometh down out of Heaven, that one may eat thereof, and not die. 51 I am the Living Bread That came down out of Heaven: if any one eat of This Bread, he shall live forever; yea, and the Bread That I will give him is My flesh, for the life of the world."

52 The Jews, therefore, were wrangling with one another, saying, "How can This Man give us His flesh to eat?" 53 Jesus, therefore, said to them, "Verily, verily, I say to you, unless ye eat the

27 *Food that perishes;* all temporal matters are of secondary concern. *Abides;* spiritual food, that subserves one's eternal interests.

29 God would be pleased to have people believe on His Son; and no work of man pleases Him so much as that belief that leads one to entire surrender to His will.

30 *What sign;* they seem to have forgotten the miracle of feeding the thousands on a few loaves and fishes. Like other doubters, they demanded different proof from that which they had.

31, 32 The manna was a type of Christ. As the Israelites needed to eat manna every day; so Christians should daily feast on the Living Bread.

35 *I am the Bread of Life;* Christ is the Author, Giver, and Sustainer, of spiritual life.

36 *Ye have even seen Me, and do not believe;* if he is blessed who has not seen, and yet believes; under what a curse must he rest, who has seen Christ, and yet does not believe on Him!

37 *All that the Father giveth to Me shall come to Me;* including every individual that the Father hath given to His Son. See John 17:2; Eph 1:3-12.

40 *Will raise him up;* in the resurrection.

44 *No one can come to Me;* of himself. The Holy Spirit convicts of sin; and, through His mighty power working below the sinner's consciousness, He leads him to Christ.

45 *In the prophets;* Isa. 54:13; Jer. 31:34.

46 *Not that any man has seen the Father;* guarding them against supposing that the Father is visible to the natural sight. We may see God in His word, in His providence, and in His Son (John 14:9); but the fully surrendered and obedient believer who has come to know Christ as dwelling within, (ch. 14:20; 15:4,5), may have fellowship with the Father also, (see ch. 14:23; I John 1:3).

50 *Not die;* those who get eternal life in Christ will never die. Their bodies may sleep in the dust, but their spirits live on uninterruptedly. At the resurrection, soul and body will be reunited.

51-56 *My flesh, for the life of the world;* the physical body of Jesus was given to death in behalf of the race; but there is something more involved in eating His flesh and drinking His blood, than merely believing that He died on the cross to put away sin. The spiritual or new man must

flesh of the Son of Man, and drink His blood, ye have no life in yourselves. 54 He that eats My flesh, and drinks My blood, has eternal life; and I will raise him up at the last day; 55 for My flesh is true food, and My blood is true drink. 56 He that eats My flesh, and drinks My blood, abides in Me, and I in him. 57 As the Living Father sent Me, and I live because of the Father; so he, also, who eats Me, shall live because of Me. 58 This is the Bread That came down out of Heaven. Not as the fathers ate, and died: he that eats This Bread shall live forever. 59 These things He said in the synagogue, while teaching in Capernaum.

60 Many of His disciples, having heard *this*, said, "This is a hard saying! Who can hear it?" 61 But Jesus, knowing in Himself that His disciples were murmuring about this, said to them, "Does this cause you to stumble? 62 *What*, then, if ye behold the Son of Man ascending where He was before? 63 It is the Spirit That giveth life; the flesh profits nothing: the words which I have spoken to you are spirit, and they are life. 64 But there are some of you who do not believe." For Jesus knew from the beginning who those were that believed not, and who it was that would betray Him. 65 And He said, "For this cause I have said to you, that no one can come to Me, unless it has been given to him of the Father."

66 From this *time* many of His disciples went back, and walked no more with Him. 67 Jesus, therefore, said to the twelve, "Do ye also wish to go away?" 68 Simon Peter answered Him, "Lord, to whom shall we go? Thou hast words of eternal life. 69 And we have believed and know, that Thou art the Holy One of God." 70 Jesus answered them, "Did I not choose you, the twelve, and one of you is a devil?" 71 But He was speaking of Judas, *son* of Simon Iscariot; for he was about to betray Him, being one of the twelve.

be so related to Christ, as that His very nature shall be communicated to him. This necessitates an inner union, or mutual abiding, wherein the very life and nature of Jesus are imparted to the one in whom Christ is permitted to rule. This mutual abiding is indispensible, if the Christ-life is to be perfected in one, (Eph. 3:16-19; John 17:23). This is a gracious experience that comparatively few know.

60 *A hard saying;* the carnal multitude had no sympathy for these deep teachings of Jesus. So now the shallow theology of our times can not tolerate these same truths.

62 *The Son of Man ascending;* if you think strange of My being the Bread That came down from Heaven, what would ye think, if ye were to see Me caught up to Heaven?—a sight which some of them witnessed a little later, (Acts 1:9-11).

63 *It is the Spirit that giveth life;* the Holy Spirit plants the life of Christ in the believer, and builds it up in him, as he yields his life wholly to God. *The words that I speak to you are spirit and are life;* the Holy Spirit accompanies the words of Jesus, and makes them media for the conveyance of life to the believer.

65 *No one can come to Me, unless;* should God leave the sinner to himself, he would never have the least disposition to seek Christ.

70 *One of you is a devil;* or so under the influence of the Devil, that Judas' conduct was ascribable to the Devil himself.

CHAPTER VII.

THE FEAST OF TABERNACLES.

1 And after these things Jesus was walking in Galilee; for He was not willing to walk in Judæa, because the Jews were seeking to kill Him. 2 Now the feast of the Jews, the feast of tabernacles, was at hand. 3 His brethren, therefore, said to Him, "Depart hence, and go into Judæa, that Thy disciples also may behold Thy works that Thou doest; 4 for no one does anything in secret, and himself seeks to be known openly. If Thou doest these things, manifest Thyself to the world." 5 For even His brethren did not believe on Him. 6 Jesus, therefore, saith to them, "My time is not yet present; but your time is always ready. 7 The world cannot hate you; but Me it hates, because I testify concerning it, that its works are evil. 8 Go ye up to the feast. I am not yet going up to this feast, because My time has not yet been fulfilled."

NOTES ON CHAPTER VII.

2 *The feast of tabernacles;* a feast of tents or booths. This was a feast of seven days, of special thanksgiving for the ingathering of the harvest, including the last days of September and the first days of October. There were three Jewish feasts; one of the passover, one of Pentecost, and one of tents, (Deut. 16:1-15).

3 *Depart hence;* from this obscure place. *Go into Judæa;* where, they thought, He would be appreciated. *That Thy disciples;* believers in Judæa.

4 They charge Him with inconsistency, in that He performed miracles in obscure places, where there were only a few to appreciate them. But they did not understand, either His mission, or His motives.

6 *My time;* for displaying the crowning proofs of His Messiahship.

7 *The world cannot hate you;* because ye are of the world; and the world loves its own. The carnality in most professed Christians protects them from the hatred and persecution of the world.

9 And, having said these things to them, He abode in Galilee.

10 But, when His disciples went up to the feast, then He also went up, not openly, but as *it were* in secret. 11 The Jews, therefore, were seeking Him at the feast, and said, "Where is He?" 12 And there was much murmuring about Him among the multitudes: some were saying, "He is a good Man;" others were saying, "Nay, but He is misleading the multitude." 13 No one, however, was speaking openly concerning Him, through fear of the Jews.

14 But, it being now the middle of the feast, Jesus went up into the temple, and was teaching. 15 The Jews, therefore, were murmuring, saying, "How knoweth This Man letters, having never learned!" 16 Jesus, therefore, answered them, and said, "My teaching is not Mine, but His Who sent Me. 17 If any one wills to do His will, he shall know of the teaching, whether it is of God, or *whether* I speak from Myself. 18 He that speaks from himself seeks his own glory; but He Who seeketh the glory of Him Who sent Him the Same is true, and there is no unrighteousness in Him. 19 Did not Moses give you the law? and not one of you does the law. Why are ye seeking to kill Me?" 20 The multitude answered, "Thou hast a demon: who is seeking to kill you!" 21 Jesus answered, and said to them, "I did one work, and ye all marvel because of this. 22 Moses has given you circumcision (not that it is of Moses, but of the fathers); and on the sabbath ye circumcise a man. 23 If a man receives circumcision on a sabbath, that the law of Moses be not broken, are ye angry with Me, because I made a whole man well on *the* sabbath? 24 Judge not according to appearance, but judge righteous judgment."

25 Some, therefore, of those of Jerusalem said, "Is not This He Whom they are seeking to kill? 26 And, behold, He is speaking openly, and they say nothing to Him! Did the rulers ever truly know that This is the Christ? 27 But as to This Man we know whence He is; but, when the Christ cometh, no one knows whence He is." 28 Jesus, therefore, cried in the temple, teaching and saying, "Ye both know Me, and know whence I am; and I have not come of Myself; but He Who sent Me is true, Whom ye know not. 29 I know Him; because I am from Him, and He sent Me." 30 They were seeking, therefore, to seize Him; and no one laid *his* hand upon Him, because His hour had not yet come. 31 But of the multitude many believed on Him, and said, "When the Christ shall come, will he do more signs than those which This Man did?" 32 The Pharisees heard the multitude murmuring these things concerning Him; and the high priests and the Pharisees sent officers to seize Him. 33 Jesus, therefore, said, "Yet a little while am I with you, and I go to Him Who sent Me. 34 Ye will seek Me, and will not find Me; and, where I am, ye cannot come." 35 The Jews, therefore, said among themthemselves, "Where is This Man about to go, that we shall not find Him? Is He about to go to the Dispersion among the Greeks, and teach the Greeks? 36 What is this word that He said, 'Ye will seek Me, and will not find Me; and where I am, ye cannot come?'"

37 Now, on the last day, the great *day*

12 *Murmuring;* about Jesus and His works.

15 *Letters;* letters relating especially to the Scriptures. *Having never learned;* Jesus, it appears, never studied under any Jewish Rabbi.

16 *My teaching is not Mine;* did not originate with Me, apart from My Father.

17 *If any one wills to do His will;* here the Savior teaches the important principle, that a man who wills to obey God, occupies a position to be taught by the Holy Spirit; and this is the surest way to know the truth. *From Myself;* apart from the Father. He here teaches that His teachings would be valueless, unless they had the sanction of the Father.

21 *I did one work;* referring to the healing of the man in ch. 5:5-9.

22, 23 *Moses gave you circumcision;* Moses incorporated it in the law, (Lev. 12:3), though circumcision was given originally to Abraham, (Gen. 17:10, 11),

24 *According to appearance;* or from a partial view of the case. *Judge righteous judgment;* make a righteous decision, after taking into account all the facts.

27 *We know whence He is;* they knew where Jesus was brought up, but they knew not His divine origen. They knew that He was to be of the seed of David, and of the village of Bethlehem; and so He was, but they were ignorant of the latter fact.

30 *Because His hour had not yet come;* it was impossible for the Jews to capture Jesus, until the appointed moment came.

34 *Ye will seek Me;* in time of your distress; but ye will not find Me. If people will not seek the Lord when He may be found, they will seek Him in vain, later.

37 *On the last day of the feast;* the closing day of the feast. It is said that on this day water was brought and poured in abundance on the altar. This may have sug-

of the feast, Jesus stood, and cried, saying, "If anyone thirst, let him come to Me and drink. 38 He that believes on[1] Me, as the Scripture said, from within him[2] shall flow rivers of living water." 39 But this He spake concerning the Spirit, Whom those who believed on Him were about to receive; for the Spirit was not yet *given*, because Jesus was not yet glorified. 40 *Some* of the multitude, therefore, having heard these words, said, "Truly This is the Prophet;" 41 others said, "This is the Christ;" but some said, "What! doth the Christ come out of Nazareth!" 42 Did not the Scriptures say, that the Christ cometh of the seed of David, and from the village of Bethlehem?" 43 A division, therefore, arose in the multitude because of Him. 44 And some of them were wishing to seize Him; but no one laid hands on Him.

45 The officers, therefore, came to the high priests and Pharisees, and they said to them, "Why did ye not bring Him?" 46 The officers answered, "Never did man speak thus!" 47 The Pharisees, therefore, answered them, "Have ye also been led astray? 48 Did any one of the rulers believe on Him, or of the Pharisees? 49 But this multitude, who know not the law, are accursed." 50 Nicodemus says to them (he who came to Him before, being one of them), 51 "Does our law judge a man, unless it first hear from him, and know what he does?" 52 They answered, and said to him, "Are you also of Galilee? Search, and see, that out of Galilee arises no prophet."

1 Gr. *Into.* 2 Gr. *Out of his belly.*

gested the figure of water. *If any one thirsts;* if any one is thirsting for the waters of salvation.

38, 39 *Rivers of living water;* here we have the idea of rivers of living water issuing from some thirsty soul that came to Jesus and drank. This is a great increase over the well in John 4:14; and it pictures one who is greatly used in the salvation and edification of others. Here is a picture of the ideal worker. Think of a Nile, a Mississippi, and an Amazon, all issuing from one person, and blessing millions! God is looking for some man who is willing to be entirely emptied of self, and be filled with all the fulness of God, (Eph. 3:16-19).

42 *Seed of David;* Ps. 132:11; Jer. 23:5. *The village of Bethlehem;* Mic. 5:2; Matt. 2:6. Both of these prophecies were literally fulfilled; but the bigoted scribes and Pharisees were ignorant of the facts.

49 *This people, who know not the law, are accursed;* the Pharisees and their supporters were accursed because they were ignorant of *the facts*, and because they had hearts full of prejudice and hatred.

50 *Nicodemus;* ch. 3:2. *One of them;* one of the rulers of the Jewish nation.

52 *Out of Galilee arises no prophet;* and yet the greatest Prophet, Priest, and King, did come from Galilee.

CHAPTER VIII.

[53 And each one went to his house; 1 but Jesus went to the mount of Olives.

2 And early in the morning He came again into the temple, and all the people came to Him; and, having sat down, He was teaching them. 3 And the scribes and the Pharisees bring to Him a woman taken in adultery; and, having placed her in the midst, 4 they say to Him, "Teacher, this woman was taken in adultery, in the very act. 5 Now in the law Moses commanded us to stone such; what, therefore, dost Thou say?" 6 This they said, trying Him, that they might have *whereof* to accuse Him. But Jesus, having stooped down, was writing with His finger on the ground. 7 And, as they continued asking Him, He, having raised Himself up, said to them, "Let the sinless one among you first cast a stone at her." 8 And, again stooping down, He was writing with His finger on the ground. 9 And they, having heard *it*, were going out, one by one, from the eldest to the last; and Jesus was left alone, and the woman, where she was, in the midst. 10 And Jesus, having lifted Himself up, said to her, "Woman, where are they? Did no one condemn you?" 11 She said, "No one, Lord." And Jesus said to her, "Neither do I condemn you; go your way; henceforth sin no more."]*

12 Again, therefore, Jesus spake to them, saying, "I am the Light of the world: he that follows Me shall not walk in the darkness, but shall have the Light

*The best Mss. omit the words in brackets.

NOTES ON CHAPTER VIII.

5 *Moses in the law;* Lev. 20:10.

7 *Let the sinless one . . . first cast a stone at her;* but there was no such person among her accusers, (see Deut. 17:7).

11 *Neither do I;* Jesus did not sit in judgment against the woman. He did not justify her sin; but he was willing to take no part in convicting her under such witnesses as those who had accused her.

12 *The Light of the world;* ch. 1:4-9.

of life." 13 The Pharisees, therefore, said to Him, "Thou testifiest concerning Thyself; Thy testimony is not true." 14 Jesus answered and said to them, "Even if I do testify concerning Myself, My testimony is true; because I know whence I came, and whither I go; but ye know not whence I came, or whither I go. 15 Ye judge according to the flesh; I judge no man. 16 But, even if I judge, My judgment is true; because I am not alone, but I and the Father Who sent Me. 17 And in your law also it has been written, 'The testimony of two men is true.' 18 I am *One* Who testify concerning Myself; and the Father, Who sent Me, testifieth concerning Me." 19 They said, therefore, to Him, "Where is Thy Father?" Jesus answered, "Ye know neither Me, nor My Father. If ye knew Me, ye would know My Father also." 20 These words He spake in the treasury, while teaching in the temple; and no one seized Him, because His hour had not yet come.

21 He said, therefore, again to them, "I go away, and ye will seek Me, and will die in your sins. Whither I go, ye cannot come." 22 The Jews, therefore, said, "Will He kill Himself?" because He said, "Whither I go, ye cannot come." 23 And He said to them, "Ye are from beneath; I am from above. Ye are of this world; I am not of this world. 24 I said, therefore, to you, that ye will die in your sins; for, unless ye believe that I am *He*, ye will die in your sins." 25 They said, therefore, to Him, "Who art Thou?" Jesus said to them, "Even that which I am saying to you from the beginning. 26 I have many things to speak and to judge concerning you. But He Who sent Me is true; and the things which I heard from Him, these I speak to the world." 27 They perceived not that He was speaking to them of the Father. 28 Jesus, therefore, said, "When ye lift up the Son of Man, then will ye know that I am *He;* and, of Myself, I do nothing, but, as the Father taught Me, I speak these things. 29 And He Who sent Me is with Me. He hath not left Me alone; because I am always doing the things that please Him." 30 As He spake these things, many believed on Him.

31 Jesus, therefore, said to those Jews who had believed on Him, "If ye abide in My word, ye are truly My disciples; 32 and ye will know the truth, and the truth will make you free." 33 They answered Him, "We are Abraham's seed, and to no one have we at any time been in bondage; how sayest Thou, 'Ye shall be made free?'" 34 Jesus answered them, "Verily, verily, I say to you, every one who commits sin is a slave of sin. 35 And the slave abides not in the house forever; the son abides forever. 36 If, therefore, the Son shall make you free, ye will be free indeed. 37 I know that ye are Abraham's seed; but ye are seeking to kill Me, because My word has no place in you. 38 I speak the things which I have seen with My Father; and ye, therefore, do the things which ye heard from *your* father. 39 They answered and

14 *My testimony is true;* the fact that Jesus was divine made it impossible for Him to lie. When He said, in ch. 5:31, "If I testify of Myself, My testimony is not true," He was speaking of the value of human testimony according to human rules.

15 *Ye judge according to the flesh;* under the power of human weakness, ignorance, and prejudice. *I judge no one;* Jesus came, not to judge the world, but to save the world, (ch. 3:17; 12:47). When He comes with His saints, He will then judge the world, (Matt. 25:31-46).

19 *If ye knew Me . . . My Father also;* the Father and the Son are so one, that to know the Son is to know the Father also, (ch. 14:9, 10).

24 *Unless ye believe that I am He;* as Christ is the real Sin-offering, it is necessary to believe in Him as *the* Messiah, if one would get rid of his sins. To believe in *a* Messiah, will not answer.

25 *Even that which I am saying from the beginning;* He here reaffirms all that He had hitherto declared concerning Himself.

28 *Lift up the Son of Man;* on the cross. By divine appointment the crucifixion and resurrection of Christ lifted Him to the place of universal authority, (ch. 12:32; Matt. 28:18).

32 *The truth will make you free;* Christ is *the Truth* that brings freedom from sin, Satan, and death, (ch. 14:6).

33 *To no one have we yet been in bondage;* and yet they were political vassals of Rome, the degraded slaves of sin, and servants of the Devil.

35 *The slave abides not in the house forever;* the slave was subject to dismissal; and, in any event, his place was not permanent. *The son;* the rightful heir, (see Gal. 4: 22-31).

36 *If the Son;* the Son of God, and Ruler of His Father's house. *Shall make you free;* free from sin and all its evil consequences; free from the bondage of the law; He will give you His own everlasting life; fill you with the Holy Spirit; fill you with all the fullness of God. Here is real freedom.

37 *Abraham's seed;* literally, but not in the sense in which the promises were made to Abraham, (Gen. 12:3; 18:18; 22:18; Gal. 3:14, 18, 29).

39 *If ye are children of Abraham, ye are doing the works of Abraham;* but ye are not doing his works; therefore, ye are not his true children.

said to Him, "Our father is Abraham." Jesus saith to them, "If ye are children of Abraham, ye are doing the works of Abraham. 40 But now ye are seeking to kill Me, a Man Who hath told you the truth, which I heard from My Father: this Abraham did not. 41 Ye do the works of your father." They say to Him, "We were not born of fornication; we have one Father—God." 42 Jesus said to them, "If God were your Father, ye would love Me; for I came forth, and have come from, God; for neither have I come of Myself, but He sent Me. 43 Why do ye not understand My speech? *it is* because ye cannot hear My word. 44 Ye are of *your* father the Devil; and the desires of your father ye wish to do. He was a murderer from the beginning, and has not stood in the truth, because there is no truth in him. When he speaks a lie, he speaks of his own; because he is a liar, and the father of it. 45 And, because I speak the truth, ye believe Me not. 46 Who of you convicts Me of sin? If I speak truth, why do ye not believe Me? 47 He that is of God hears the words of God; on this account, ye hear them not, because ye are not of God."

48 The Jews answered and said to Him, "Say we not well that Thou art a Samaritan, and hast a demon?" 49 Jesus answered, "I have not a demon; but I honor My Father, and ye dishonor Me. 50 But I seek not My own glory: there is One Who seeketh and judgeth. 51 Verily, verily, I say to you, if any one keeps My word, he shall never see death." 52 The Jews said to Him, "Now we know that Thou hast a demon! Abraham and the prophets died; and Thou sayest, 'If any one keeps My word, he shall never taste of death!' 53 Art Thou greater than our father Abraham, who died? Whom makest Thou Thyself?" 54 Jesus answered, "If I glorify Myself, My glory is nothing. It is My Father Who glorifieth Me, of Whom ye say, that He is your God. 55 And ye have not known Him, but I know Him; and, if I should say, I know Him not, I shall be a liar like you. But I know Him, and I keep His word. 56 Abraham, your father, rejoiced to see My day; and he saw it, and was glad." 57 The Jews, therefore, said to Him, "Thou art not yet fifty years old, and hast Thou seen Abraham?" 58 Jesus said to them, "Verily, verily, I say to you, before Abraham existed,[1] I am." They took up stones, therefore, to cast at Him; but Jesus was concealed, and went out of the temple.

1 Or, *came into existence.*

44 *Ye are of your father, the Devil;* this seems thoroughly to refute the idea of the "universal fatherhood of God." The *new birth* (ch. 3:3, 5) makes one a child of God. *A murderer from the beginning;* from the beginning of our race. Satan deceived Eve, and led her to sin; and sin, thus introduced into the world, has led to countless murders. All the murders of earth trace back to Satan.

48 *A Samaritan;* a Samaritan was a most odious object to a Jew.

50 *Who seeketh and judgeth;* meaning the Father, Who would honor His Son, and condemn His enemies.

51 *Shall never see death;* shall never realize spiritual death.

54 *If I glorify Myself;* if all I say is not ratified by My Father, then it would amount to nothing.

56 *Abraham rejoiced to see My day;* the patriarch saw, in prophetic vision, or by faith, the *Seed* that was to bless all nations; and Christ was that Seed.

58 *Before Abraham existed;* or was born. *I am;* this denotes eternal self-existence, (Ex. 3:14; ch. 1:1,3; Col. 1:17; Heb. 1:6, 8; Rev. 1:8).

59 *Jesus was concealed;* was instantly concealed from the vision of the irate Jews.

CHAPTER IX.

1 And, passing along, he saw a man blind from *his* birth. 2 And His disciples asked Him, saying, "Rabbi, who sinned, this man or his parents, that he was born blind?" 3 Jesus answered, "Neither did this man sin, nor his parents; but that the works of God should be made manifest in him. 4 We must work the works of Him Who sent Me, while it is day. Night is coming, when no one can work. 5 When I am in the world, I am the Light of the world." 6 Having thus spoken, He spit on the ground, and made clay of the spittle, and anointed[1] his eyes with the clay, 7

1 Gr. *Placed the clay upon.*

NOTES ON CHAPTER IX.

3 *Neither;* neither the blind man nor his parents sinned, so as to cause him to be born blind; but he was born blind, that God might display His mighty power in giving him sight—a power that He has never seen fit to revoke.

4 *We must;* this "we" possibly includes the Father. There was a certain line of work laid out for Jesus to do while on earth, and both the Son and the Father were concerned to do that work. Giving sight to this blind man seems to have been one of these works.

5 *I am the Light of the world;* John 1:9; 8:12.

and said to him, "Go, wash in the pool of Siloam" (which is interpreted, Sent). He went, therefore, and washed, and came seeing. 8 The neighbors, therefore, and those formerly beholding him, that he was a beggar, said, "Is not this he that sits and begs?" 9 Some said, "This is he;" others *said*, "No, but he is like him;" he said, "I am *he*." 10 They said, therefore, to him, "How were your eyes opened?" 11 He answered, "The Man Who is called Jesus made clay, and anointed my eyes, and said to me, 'Go to Siloam, and wash;' having gone, therefore, and washed, I received sight." 12 And they said to him, "Where is He?" He says, "I know not."

13 They bring to the Pharisees him *who was* once blind. 14 And it was a sabbath on the day when Jesus made the clay, and anointed his eyes. 15 Again, therefore, the Pharisees also asked him, how he received sight. And he said to them, "He put clay upon my eyes, and I washed, and I see." 16 Some of the Pharisees, therefore, said, "This Man is not from God, because He does not keep *the* sabbath." Others said, "How can a man *who is* a sinner do such signs?" And there was a division among them. 17 They say, therefore, to the blind man again, "What do you say about Him, *seeing* that He opened your eyes?" And he said, "He is a Prophet." 18 The Jews, therefore, did not believe concerning him, that he was blind, and received sight, until they called the parents of him who received sight, 19 and asked them, "Is this your son, who ye say, was born blind? How, then, does he now see?" 20 His parents, therefore, answered and said, "We know that this is our son, and that he was born blind; 21 but how he now sees, we do not know. Ask him; he is of age; he will speak for himself." 22 These things said his parents, because they were fearing the Jews; for the Jews had agreed already, that, if any one should confess Him *to be* Christ, he should be put out of the synagogue. 23 On this account, his parents said, "He is of age; ask him." 24 Therefore, they called a second time the man who was blind, and said to him, "Give glory to God: we know that this Man is a sinner." 25 He, therefore, answered, "Whether He is a sinner, I know not: one thing I know, that, *though* I *was* blind, now I see." 26 They said, therefore, to him, "What did He do to you? how did He open your eyes?" 27 He answered them, "I told you already, and ye did not hear; why do ye wish to hear it again? Do ye also wish to become His disciples?" 28 And they reviled him, and said, "You are His disciple; but we are disciples of Moses. 29 We know that God hath spoken to Moses; but, as to this Man, we know not whence He is." 30 The man answered and said to them, "Why, in this is the wonder, that ye do not know whence He is, and He opened my eyes. 31 We know that God heareth not sinners; but, if any one is a worshiper of God, and does His will, him He heareth. 32 From remotest antiquity, it was never heard that any one opened the eyes of one born blind! 33 If this Man were not from God, He could do nothing." 34 They answered and said to him, "You were altogether born in sins, and do you teach us!" And they cast him out.

35 Jesus heard that they cast him out; and, finding him, He said, "Do you believe on the Son of God?" 36 And He answered, and said, "And Who is He, Lord, that I may believe on Him?" 37 Jesus said to him, "You have both seen Him, and it is He Who is talking with you." 38 And he said, "Lord, I believe." And he worshiped Him. 39 And Jesus said, "For judgment came I into the world; that those who see not may see, and that those who see may become blind." 40 Some of the Pharisees who were with Him heard these things, and said to Him,

7 *Pool of Siloam;* see note on Luke 13:4. The meaning of the word *Siloam* is *Sent*, because its water was sent or conducted to it.

16 *Does not keep the sabbath;* according to their silly notions of keeping it, but He kept it as He, the Lord of the sabbath, saw fit. Some even now seem to worship *the day*, rather than God Himself!

21 *He is of age;* literally, he has adult age.

22 *Put out of the synagogue;* excluded from the privilege of worshiping in the synagogue. This was one of the penalties that the Pharisees had resolved to inflict upon all who might acknowledge the Messiahship of Christ.

30-33 The speech of the man who received his sight displayed far greater reason and depth of discernment, than his opposers displayed.

39 *For judgment;* that those who recognize their need may be supplied; and that those who are wilfully ignorant of their needs, may sink into deeper blindness, and put themselves where relief becomes impossible. Those hating light get into greater darkness.

"Are we also blind?" 41 Jesus said to them, "If ye were blind, ye would have no sin; but now ye say, 'We see,' your sin abides."

41 *If ye were blind;* had no capacity to receive light. *Ye would have no sin;* for, in the event they had been blind, they would have been no more responsible than an idiot. *We see;* their confession that they needed no more light, fixed their sin upon them. When one rejects Christ, his sins will never be forgiven.

CHAPTER X.

1 "Verily, verily, I say to you, he that enters not through the door into the fold of the sheep, but climbs up some other way, he is a thief and a robber. 2 But he that enters through the door is shepherd of the sheep. 3 To him the porter opens, and the sheep hear his voice; and he calls his own sheep by name, and leads them out. 4 When he drives out all his own, he goes on before them, and the sheep follow him; because they know his voice. 5 But a stranger they will in no wise follow, but will flee from him; because they know not the voice of strangers." 6 This parable[1] spake Jesus to them; but they understood not what things they were which He spake to them.

7 Jesus, therefore, said to them again, "Verily, verily, I say to you, I am the door of the sheep. 8 All who came before Me are thieves and robbers; but the sheep did not hear them. 9 I am the door; through Me if any one enter, he shall be saved, and shall go in and go out, and find pasture. 10 The thief comes not, but that he may steal, and kill, and destroy: I came, that they may have life, and that they may have *it* abundantly.[2] 11 I am the good shepherd. The good shepherd lays down his soul[3] for the sheep. 12 The hireling, *who* also is not a shepherd, whose own the sheep are not, beholds the wolf coming, and leaves the sheep, and flees (and the wolf seizes them, and scatters *them*); 13 because he is a hireling, and cares not for the sheep. 14 I am the Good Shepherd; and I know My own, and My own know Me, 15 even as the Father knoweth Me, and I know the Father; and I lay down My soul[3] for the sheep. 16 And other sheep I have, which are not of this fold: them also I must bring, and they will hear My voice; and they shall become one flock, one Shepherd. 17 On this account My Father loveth Me, because I lay down My soul,[3] that I may take it again. 18 No one takes it from Me, but I lay it down of Myself. I have authority to lay it down, and I have authority to take it again. This commandment I received from My Father.

19 There arose again a division among the Jews because of these words. 20 And

1 Or. *proverb.*

2 Or, *have an abundance.* 3 Or, *life.*

NOTES ON CHAPTER X.

1 *Enters not through the door;* the door, as used in this verse, seems to refer to the Father's appointed order. To enter the fold by the door is to come in under God's appointment; and in this way Jesus entered.

2 *He who enters through the door;* every true shepherd so enters; and Christ, the Chief Shepherd, came in the same way, (see ch. 8:42; 12:49).

3 *The porter;* the one who opened the gate, or door, to let the sheep in or out, according to the ancient custom. This teaches that God appoints His own porters, or pastors, evangelists, etc., to receive those who enter the Kingdom of God.

5 *A stranger they will not follow;* as a sheep trained by a true shepherd, will not follow a stranger; so God's trained people will not follow false teachers.

7 *I am the door;* Christ is the door into the spiritual Kingdom of God. All penitents, who truly believe on Him, pass out of the kingdom of darkness into the kingdom of light, through Christ. All true undershepherds receive their call from Christ, and are appointed by Him to their several stations.

8 *Came before Me;* claiming to be the Messiah. *The sheep did not hear them;* the truly pious did not accept their teaching.

9 *Find pasture;* spiritual food and divine consolation.

10 *The thief;* teachers who are concerned about the fleece, but care nothing for the flock, (Jer. 23:1-6; Ezek. 34th ch.). There are many false shepherds now, who are serving for filthy lucre, and are lording it over God's people.

11 *I am the good Shepherd;* Christ is the door through which people enter the fold of God; and, when they enter, He supplies them pasturage and protection.

12 *A hireling;* one whose chief object is pay and self-emolument. There are many such now, who, besides dishonoring the ministry by their unworthy motives in doing their work, stand in the way of the progress of the truth.

14 *I know My own;* Christ knows all believers, and He knows them as His own followers, and as His possessions; and His sheep know Him. The little lambs may not know Him well, but the sheep know Him.

16 *Not of this fold;* referring to the gentiles, or different nations of the earth.

17 *Lay down My soul;* the physical life is included in the soul; but it appears that Jesus did more than give up His physical life, (see Isa. 53:10).

18 *No one takes it from Me;* Christ was commissioned to die in behalf of sinners; and no one could take His life from Him, till He got ready to lay it down.

20 *Mad;* crazy, as they supposed, through the influence of some demon.

many of them said, "He hath a demon, and is mad; why do ye hear Him?" 21 Others said, "These are not the sayings of a demoniac. Can a demon open *the* eyes of the blind?"

THE FEAST OF DEDICATION.

22 Then occurred the feast of dedication in Jerusalem; and it was winter; 23 and Jesus was walking in the temple in Solomon's porch. 24 The Jews, therefore, came round about Him, and said to Him, "How long dost Thou hold us in suspense?[4] If Thou art the Christ, tell us plainly." 25 Jesus answered them, "I told you, and ye did not believe: the works that I do in My Father's name, these testify concerning Me. 26 But ye believe not, because ye are not of My sheep. 27 My sheep hear My voice, and I know them, and they follow Me; 28 and I give to them eternal life; and they shall never perish, nor shall any one snatch them out of My hand. 29 My Father, Who hath given *them* to Me, is greater than all, and no one is able to snatch them out of the Father's hand. 30 I and the Father are One." 31 The Jews took up stones again to stone Him. 32 Jesus answered them, "Many good works did I show you from My Father; for which of those works do ye stone Me?" 33 The Jews answered Him, "For a good work we stone Thee not, but for blasphemy, and because, Thou, being a Man, makest Thyself God!" 34 Jesus said to them, "Has it not been written in your law, 'I said, ye are gods?' 35 If He called them gods to whom the word of God came (and the Scripture cannot be broken), 36 say ye of Him Whom the Father sanctified and sent into the world, Thou blasphemest, because I said, I am the Son of God? 37 If I do not the works of My Father, believe Me not; 38 but, if I do *them*, even though ye believe not Me, believe the works; that ye may know and understand that the Father is in Me, and I in the Father." 39 They were seeking, therefore, again to seize Him; and He went forth out of their hands.

40 And He went away again beyond the Jordan unto the place where John was at first immersing; and there He abode. 41 And many came to Him, and said, "John, indeed, did no sign, but all things, whatsoever John spake concerning this Man, were true." 42 And many believed on Him there.

4 Gr. *Lift up our soul.*

22 *Feast of dedication;* this was a feast (of eight days) appointed by Judas Maccabæus, about 165 before Christ, to commemorate the purification of the temple from desecration by Antiochus Epiphanes, in offering swine's flesh on the altar. (Josephus, Book XII. ch. 11).

23 *Solomon's porch;* on the east side of the temple.

25 *The works;* miracles. *Testify concerning Me;* prove My Messiahship.

27 *My sheep hear My voice;* the believer who has welcomed Christ into His heart, and has put the government of his being all on His shoulder, can hear His voice, and need not long be at a loss for guidance.

28, 29 The Son and the Father are both pledged to protect and save the true believer.

30 The unity of the Son and Father are here plainly declared. They are one in Divine Essence, one in nature, will, and action.

34 *Your law;* the Old Testament Scriptures. *Ye are gods;* those whom God appointed to represent Him as judges, magistrates, governors, etc., were accounted as gods; as, Moses, Joshua, David, Daniel, etc.; but the term is always applied in a way to show that, in themselves, they were only men, (see Ps. 82:6; Ex. 22:9).

36 *Whom the Father sanctified;* set apart, devoted, and appointed, to be the sin-offering. Of course, the Son did not need to be made holy in character; because He was always "Holy, harmless, undefiled, and separate from sinners," (Heb. 7:26). *Because I said I am the Son of God;* if mere men, under divine appointment, may be called gods, how much more might He by Whom all worlds were made, (ch. 1:3; Col. 1: 16, 17), and Whom the Father had sent to redeem the world, be called the Son of God.

37, 38 *The works of My Father;* the works the Father had appointed Him to do. *Believe Me not;* do not believe Me to be the Messiah, unless My works correspond with the claim.

39 *Were seeking again to seize Him;* because He again claimed to be one with the Father.

CHAPTER XI.

LAZARUS RAISED FROM THE DEAD.

1 Now a certain one was sick, Lazarus from Bethany, of the village of Mary and her sister Martha. 2 And it was the Mary who anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick. 3 The sisters, therefore, sent to Him, saying, "Lord, behold, he whom Thou lovest is sick." 4 And Jesus, hearing *it*, said, "This sickness is not unto death, but for

NOTES ON CHAPTER XI.

1 *Bethany;* a village a little less than two miles from the temple, (Matt. 21:17).

4 *This sickness is not unto death;* not unto permanent death. *Might be glorified;* by the power displayed in raising him from temporary death.

the glory of God, that the Son of God may be glorified through it. 5 Now Jesus was loving Martha, and her sister, and Lazarus. 6 When, therefore, He heard that he was sick, He then, indeed, abode two days in the place where He was. 7 Then, after this, He saith to the disciples, "Let us go into Judæa again." 8 The disciples say to Him, "Rabbi, the Jews were *just* now seeking to stone Thee; and art Thou going there again?" 9 Jesus answered, "Are there not twelve hours in the day? If any one walks in the day, he stumbles not, because he sees the light of this world; 10 but, if any one walks in the night, he stumbles, because the light is not in him." 11 These things He spake; and after this He saith to them, "Our friend Lazarus has fallen asleep; but I am going to awake him out of sleep." 12 The disciples, therefore, said to Him, "Lord, if he has fallen asleep, he will recover!"[1] 13 Now Jesus had spoken concerning his death; but they thought He spake of taking rest in sleep. 14 Then, therefore, Jesus said to them plainly, "Lazarus died. 15 And I am glad, for your sakes, (in order that ye may believe), that I was not there. But let us go to him." 16 Thomas, who is called Dydimus, said, therefore, to His fellow-disciples, "Let us also go, that we may die with Him."[2]

17 Jesus, therefore, having come, found that he had already been four days in the tomb. 18 Now Bethany was near to Jerusalem, about fifteen furlongs distant. 19 And many of the Jews had come to Martha and Mary, to comfort them concerning their brother. 20 Martha, therefore, when she heard that Jesus was coming, met Him; but Mary was sitting in the house. 21 Martha, therefore, said to Jesus, "Lord, if Thou hadst been here, my brother would not have died; 22 and now I know that, whatsoever Thou shalt ask of God, God will give Thee." 23 Jesus saith to her, "Your brother shall rise again." 24 Martha says to Him, "I know that he will rise again, in the resurrection at the last day." 25 Jesus saith to her, "I am the resurrection and the life; he that believes on[3] Me, though he die, yet shall he live; 26 and whosoever lives and believes on[3] Me shall never die. Do you believe this?" 27 She says to Him, "Yea, Lord; I have believed that Thou art the Christ, the Son of God, He Who *was to* come into the world." 28 And, saying this, she went away, and called Mary her sister privately, saying, "The Teacher is present, and calleth for you." 29 And she, when she heard *it*, arose quickly, and went to Him. (30 Now Jesus had not yet come into the village, but was still in the place where Martha met Him.) 31 The Jews, therefore, who were with her in the house, and were comforting her, seeing Mary, that she rose up quickly and went out, followed her, supposing that she was going to the tomb, to weep there. 32 Mary, therefore, when she came where Jesus was, seeing Him, fell at His feet, saying to Him, "Lord, if Thou hadst been here, my brother would not have died!" 33 Jesus, therefore, when He saw her weeping, and the Jews weeping who came with her, groaned in the spirit, and troubled Himself; 34 and He said, "Where have ye laid Him?" They say to Him, "Lord, come and see." 35 Jesus wept. 36 The

1 Gr. *Will be saved.* 2 Or, *him.*

3 Gr. *Into.*

5 *Jesus was loving;* Jesus loved them permanently, and not merely with a fleeting affection.

6 *Where He was;* in Bethany, or Bethabara, on the east of the Jordan, and about thirty miles north-east of Jerusalem, (see ch. 1:28).

9 *Twelve hours in the day;* the appointed time for work. *Stumbles not;* the person who walks in the day stumbles not; meaning that so long as one keeps within God's allotted order for him, nothing can hurt him. So nothing could hurt Christ, until the time for Him to surrender Himself to death

15 *I am glad . . . I was not there;* thus implying, it seems, that if He had been present with the family at Bethany, Lazarus would not have died; and, in this event, the disciples would not have witnessed this miracle.

16 *Die with Him;* this refers, likely, to Christ, whose life was imperiled while in the vicinity of Jerusalem. It seems that Thomas took it for granted that, if Jesus went to Bethany, He would be killed; and he seemed to be willing to die with Him.

23 *Your brother will rise again;* this may have a double meaning; first, referring to his speedy resurrection to physical life; and, later, to his resurrection to eternal life.

25, 26 *I am the resurrection;* the Author of the resurrection and of life. *Though he die;* physical death does not extinguish spiritual life. The circumstance of laying aside this clay tabernacle is a small thing to one who has life in Christ; for the Christ-life will continue to live right on, after the body crumbles to dust.

33 *Groaned in the spirit;* He was deeply sympathetic with the bereaved and suffering. *Troubled Himself;* was greatly moved by the conditions then pressing upon Him.

35 *Jesus wept;* His humanity tied Him on to our race, and His compassion often led Him to put forth His mighty power to relieve the suffering. Here His sympathy mightily moved Him.

Jews, therefore, said, "Behold, how He was loving[4] him! 37 And some of them said, "Could not This Man, Who opened the eyes of the blind, have caused that even this man should not die?" 38 Jesus, therefore, again groaning in Himself, cometh to the tomb. Now it was a cave, and a stone was lying on it. 39 Jesus saith, "Take ye away the stone." The sister of the deceased, Martha, says to Him, "Lord, already he is decaying; for he has been dead four days." 40 Jesus saith to her, "Did I not say to you that, if you would believe, you should see the glory of God?" 41 So they took away the stone. And Jesus lifted up His eyes, and said, "Father, I thank Thee, because Thou didst hear Me. 42 And I know that Thou always hearest Me; but, because of the multitude standing around, I said *it*, that they may believe that Thou didst send Me." 43 And, having spoken these words, He cried with a loud voice, "Lazarus, come forth!" 44 He that was dead came forth, bound feet and hands with grave-clothes; and his face was bound about with a napkin. Jesus saith to them, "Loose him, and let him go."

45 Many, therefore, of the Jews who came to Mary and beheld what He did, believed on Him; 46 but some of them went away to the Pharisees, and told them what Jesus did. 47 The high priests, therefore, and the Pharisees gathered a council,[5] and said, "What are we doing? because This Man is doing many signs. 48 If we let Him thus alone, all will believe on Him; and the Romans will come, and take away both our place and our nation. 49 But a certain one of them, Caiaphas, being high priest that year, said, "Ye know nothing at all; 50 nor do ye consider that it is expedient for you, that one man should die for all the people, and that the whole nation perish not." 51 And this he said not of himself; but, being high priest that year, he prophesied that Jesus was about to die for that nation; 52 and not for that nation only, but that He might also gather together into one the children of God that are scattered abroad. 53 From that day, therefore, they took counsel, that they might put Him to death.

54 Jesus, therefore, was no longer openly walking about among the Jews; but He went away thence into the country near to the wilderness, to a city called Ephraim, and there He abode with the disciples. 55 Now the passover of the Jews was near; and many went up to Jerusalem out of the country before the passover, that they might purify themselves. 56 They were, therefore, seeking for Jesus, and were saying one with another, while standing in the temple, "What think ye? That He will not come to the feast?" 57 Now the high priests and the Pharisees had given orders, that, if any one knew where He was, he should show *it*, that they might seize Him.

4 Or. *how fond He was of him.* 5 Gr. *Sankedrin.*

36 *Behold how He was loving him;* this is not the same as the word translated love in v. 5, where it is said, "Jesus was loving Martha, and her sister, and Lazarus;" but it denotes friendliness, or fondness for one. "Behold how *fond He was of him!*"

39 *Take ye away the stone;* this was all that the parties present could do; but Jesus required them to do what they could. He alone could call the spirit back into the body of the dead, and vitalize the dead body. God's true ministers are co-workers with Him in ministering to the spirits, souls, and bodies, of men.

41 *If you would believe, you should see the glory of God;* those who truly believe God here in this present life see much of His glory revealed in His mighty power displayed in the salvation, sanctification, and healing of those who come under a truly Spirit-filled ministry.

42 *Because of the multitude standing around;* it was the Savior's purpose, in speaking thus to the Father, to adduce additional proof of His Messiahship, that the people might believe. The answer to His prayer in the raising of Lazarus would indicate His oneness with the Father, and His own veracity in putting forth such a claim.

45 *Many believed on Him;* as the Messiah.

47 *What are we doing;* to offset or check His growing influence.

48 *All will believe on Him;* they pretended to believe that the general acceptance of Jesus by the Jews, would bring down upon them the wrath of the Roman government; hence they must kill Jesus as a matter of expediency! *Take away our place and nation;* to avert such a fate, they were willing to kill Jesus; but for the crime of killing Him, the Jews have suffered countless horrors for nearly nineteen centuries!

49-51 *Ye know nothing at all;* about the best method of averting the impending evils. *It is expedient;* it is profitable that one should die for all the people; whether He is guilty or innocent. Caiaphas prophesied wiser than he knew; and he announced the great principle of vicarious suffering, because of which many would be saved.

53 *From that day;* this shows how they understood the speech of Caiaphas, and they were emboldened to take steps that would lead to the speedy death of Jesus. Religious zealots are incapable of exercising sober judgment.

54 *Near the wilderness;* bordering on the Dead Sea, known as the wilderness of Judæa.

CHAPTER XII.

THE ANOINTING AT BETHANY.

1 Jesus, therefore, six days before the passover, came to Bethany, where Lazarus was, whom Jesus raised from the dead. 2 They, therefore, made Him a supper there; and Martha was serving; but Lazarus was one of those reclining *at table* with Him. 3 Mary, therefore, having taken a pound of ointment of pure spi-ke-nard, very costly, anointed the feet of Jesus, and wiped His feet with her hair. 4 But Judas Iscariot, one of His disciples, who was about to betray Him, says, 5 "Why was not this ointment sold for three hundred denaries, and given to the poor?" 6 And he said this, not because he cared about the poor; but because he was a thief; and, having the money-box,[1] he was wont to carry what was put *therein*. 7 Jesus, therefore, said, "Suffer her to keep it for the day of My burial; 8 for the poor ye always have with you, but Me ye have not always."

9 The great multitude, therefore, of the Jews knew that He was there; and they came, not because of Jesus only, but that they might see Lazarus, whom He raised from the dead. 10 But the high priests consulted, that they might slay Lazarus also; 11 because, on his account, many of the Jews were going away, and were believing on Jesus.

THE TRIUMPHAL ENTRY.

12 On the morrow a great multitude that had come to the feast, having heard that Jesus was coming to Jerusalem, 13 took the branches of the palm trees, and went forth to meet Him, and cried, "Hosanna! blessed is He Who is coming in the name of the Lord, even the King of Israel!" 14 And Jesus, having found a young ass, sat upon it; as it has been written, 15 "Fear not, daughter of Zion; behold, your King is coming upon an ass' colt." 16 These things His disciples did not understand at the first; but, when Jesus was glorified, then they remembered that these things had been written about Him, and that they did these things to Him. 17 The multitude, therefore, that was with Him when He called Lazarus out of the tomb, and raised him from the dead, was bearing testimony. 18 On this account also, the multitude met Him, because they heard that He had done this sign. 19 The Pharisees, therefore, said among themselves, "Ye see that ye are effecting nothing! Behold, the world went away after Him!"

THE HOUR HAS COME. HIS FINAL APPEAL TO THE JEWS.

20 And there were some Greeks among those who came up to worship at the feast. 21 These, therefore, came to Philip—who was from Bethsaida of Galilee—and were asking Him, saying, "Sir, we wish to see Jesus." 22 Philip comes and tells Andrew; Andrew and Philip come and tell Jesus. 23 And Jesus answereth them, saying, "The hour has come, that the Son of Man should be glorified. 24 Verily, verily, I say to you, unless the grain of wheat, having fallen into the ground, dies, it abides alone; but, if it dies, it bears much fruit. 25 He who loves his soul[2]

1 Or, *bag*.

2 Or, *life*.

NOTES ON CHAPTER XII.

2-8 *Mary anoints the Savior's feet;* Matt. 26:6-13; Mark 14:3-9.

2 *Martha was serving;* where there was work to do. Martha might be depended upon to do her part.

3 *Mary;* Mary was not so domestic, but she was taken up with Christ's teachings, or was intent on doing some personal service.

5 *Three hundred denaries;* see note on Matt. 26:9.

6 *Money-box;* the bag, or common purse.

11 *On His account;* Lazarus, being a living example of the mighty power of Jesus, was exerting a potent influence to win disciples to Him.

12-19 *Christ rides into Jerusalem;* Matt. 21:1-16; Mark 11:1-11; Luke 19:29-44

16 *When Jesus was glorified;* when He ascended to Heaven, (Acts 1:9).

17 *Was bearing testimony;* they witnessed to the fact that Jesus raised Lazarus from the dead.

18 *Met Him;* the multitude wished to see the Man Who raised the dead.

19 *Ye are effecting nothing;* availing nothing towards checking the growing popularity of Jesus.

20 *Greeks;* persons speaking the Greek language, or those belonging to the Grecian race, but not to be confounded with the "Helenistic Jews," (Acts 6:1; 9:29).

23 *The hour has come;* the great crisis, when the sin-offering was to be made. This was suggested by the coming of these Greeks. *Should be glorified;* through death, resurrection, and ascension to Heaven.

24 *Abides alone;* continues a single grain. Its death is essential to its increase. So the death of Christ was necessary to the extention and multiplication of His life, and to the great harvest of souls that have received life in Him. The disciple, too, must die to sin and self, if the Christ-life in him is to grow to perfection.

25 *He who loves his soul;* his natural self-life. See note on Matt. 16:24, 25. Had Jesus loved His own soul, and kept

loses it; and he who hates his soul[2] in this world will keep it unto life[3] eternal. 26 If any one serve Me, let him follow Me; and where I am there will also My servant be. If anyone serve Me, him will My Father honor. 27 Now My soul has become troubled; and what shall I say? Father, save Me from this hour. But for this cause came I to this hour. 28 Father, glorify Thy Name!" There came, therefore, a voice out of Heaven, "I both glorified it, and will glorify it again." 29 The multitude, therefore, who stood by and heard *it*, said that it had thundered; others said, "An angel has spoken to Him." 30 Jesus answered and said, "This voice has not come for My sake, but for your sakes. 31 Now is the judgment of this world; now will the Prince of this world be cast out; 32 and I, if I be lifted up from the earth, will draw all men to Myself." 33 But this He said, signifying by what manner of death He was about to die. 34 The multitude, therefore, answered Him, "We have heard out of the law that the Christ abideth forever; and how sayest Thou that the Son of Man must be lifted up? Who is This Son of Man?" 35 Jesus, therefore, said to them, "Yet a little while is the Light among you. Walk while ye have the Light, lest darkness overtake you; and he that walks in the darkness knows not where he is going. 36 While ye have the Light, believe on the Light, that ye may become sons of Light."

These things spake Jesus, and, going away, He was hidden from them. 37 But, though He had done so many signs before them, they were not believing on Him; 38 that the word of Isaiah the prophet might be fulfilled, which He spake, "Lord, who believed our report? and to whom was the arm of the Lord revealed?" 39 On this account they could not believe, because Isaiah said again, 40 "He hath blinded their eyes, and He hardened their heart, lest they should see with their eyes, and understand with their heart, and turn, and I should heal them."

41 These things Isaiah said, because he saw His glory; and he spake of Him. 42 Yet, however, even from among the rulers, many believed on Him; but, because of the Pharisees, they did not confess *Him*, lest they should be put out of the synagogue; 43 for they loved the glory of men, rather than the glory of God. 44 And Jesus cried, and said, "He who believes on Me, believes not on Me, but on Him Who sent Me; 45 and he that beholds Me, beholds Him Who sent Me. 46 I have come a light into the world, that every one who believes on Me may not abide in the darkness. 47 And, if any one hears My words, and keeps them not, I do not judge him; for I came, not to judge the world, but to save the world. 48 He who rejects Me, and receives not My words, has one that judges him: the word that I spake, the

2 Or, *life.* 3 Gr. *Zoee, life.*

it back from death, His mission to earth would have been an utter failure. So the professed Christian's life is a failure, unless he gives his self-life to death. See Matt. 10:39; Luke 9:24.

26 *Let him follow Me;* as well in the way of suffering, as in obedience to all His moral and spiritual commands. If we would be glorified with Him, and reign with Him, we must suffer with Him. (Rom. 8:17; II Tim. 2:11, 12).

27 *For this cause;* for the purpose of suffering.

28 *I both glorified it;* at the immersion of Jesus, and on the mount of transfiguration, (Matt. 3:17; 17:5). *And will glorify it;* in His resurrection, ascension, and His investiture with "all power."

31 *Now is the judgment of this world;* in the crucifixion of Christ, so soon to follow, judgment would be pronounced against the world in the Person of Christ on the cross; the iniquities of us all being laid upon Him. (Isa. 53:6; II Cor. 5:14, 21; I Peter 2:24). The world was judged and executed, judicially, in the condemnation and execution of Christ.

32 *Lifted up;* on the cross, (ch. 3:14, 15).

34 *Heard out of the law;* in the Old Testament Scriptures, (see Isa. 9:7; Dan. 2:24; 7:14.) But they seem never to have read Isa. 53:1-12, nor to have studied the sin and trespass offerings under the law.

35, 36 *The Light;* Christ is the Light of the world. *Walk in the Light;* While you have the Source of Life and Light with you, make the most of your opportunities.

38 *The word of Isaiah;* Isa. 53:1. This was fulfilled in the rejection of Christ's teachings.

39 *They could not believe;* that is, their state of heart was such, that they could not believe. Joseph's brothers could not speak peaceably to him (Gen. 37:4) because of their envy; yet their envy led to their crime.

40 *Blinded their eyes;* not by exercising any miraculous power on them; but the truth that they heard and rejected was the cause of their blindness. The preaching of the Gospel is a savor of life unto life, or of death unto death, (II Cor. 2:15, 16).

41 *He saw His glory;* the glory of the Messiah; Isa. 6:1.

42 *Believed on Him;* believed that He was the Messiah. *Did not confess Him;* did not publicly own Him.

44 *Not on Me;* not on Me only, but also on the Father. The Father and the Son are so one, that whosoever believes truly in the Son, believes also in the Father.

47 *I came not to judge;* it was then Christ's business to *save*, and not to judge; but He will judge men later, (see Matt. 25:31-46; Rev. 20:11-15).

same shall judge him in the last day. 49 For I spake not from Myself; but the Father, Who sent Me, Himself hath given Me a commandment, what I should say, and what I should speak. 50 And I know that His commandment is life eternal. What things, therefore, I speak, even as My Father hath told Me, so I speak."

48 *My words;* His teachings, by which men will be finally judged. Jesus Christ is to be the final Judge, and His word will be the standard of judgment.

50 *His commandment;* the Gospel message which Christ came to proclaim. *Life eternal;* the Gospel brings life eternal to those who accept it.

CHAPTER XIII.

1 Now, before the feast of the passover, Jesus, knowing that His hour came that He should depart out of this world to the Father, having loved His own who *were* in the world, He loved them to the end. 2 And, supper being in progress, the Devil having already put into the heart of Judas Iscariot, Simon's *son*, to betray Him, 3 knowing that the Father gave all things into His hands, and that He came forth from God, and was going to God, 4 He riseth from the supper, and layeth aside His garments; and, taking a towel, He girded Himself. 5 Then He poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel with which He was girded. 6 He cometh, therefore, to Simon Peter. He says to Him, "Lord, dost Thou wash my feet?" 7 Jesus answered, and said to him, "What I am doing you know not now; but you shall know hereafter." 8 Peter says to Him, "Thou shalt never wash my feet!" Jesus answered him, "If I wash you not, you have no part with Me." 9 Simon Peter says to Him, "Lord, not my feet only, but also my hands and my head." 10 Jesus saith to him, "He who has bathed has no need, except to wash his feet, but is wholly clean; and ye are clean, but not all;" 11 for He knew him who would betray Him; on this account, He said, "Ye are not all clean."

12 When, therefore, He washed their feet, and took His garments, and reclined again, He said to them, "Do ye know what I have done to you? 13 Ye call Me 'The Teacher,' and 'The Lord;' and ye say well; for *so* I am. 14 If, therefore, I, 'The Lord,' and 'The Teacher,' washed your feet, ye also ought to wash one another's feet; 15 for I gave you an example, that, as I did to you, ye also should do. 16 Verily, verily, I say to you, a servant is not greater than his lord, nor one who is sent greater than he who sent him. 17 If ye know these things, happy are ye, if ye do them. 18 I speak not concerning all of you: I know whom I chose; but, that the Scripture may be fulfilled, 'He that eats My bread lifted up his heel against Me.' 19 From this time, I tell you before it comes to pass; that, when it comes to pass, ye may believe that I am *He*. 20 Verily, verily, I say to you, he who receives whomsoever I send receives Me; and he who receives Me receives Him who sent Me."

NOTES ON CHAPTER XIII.

1 *Before the feast of the passover;* Matt. 26:17; Mark 14:12; Luke 22:7.

3 *Knowing that the Father gave all things into His hands;* with the consciousness that all power and authority were committed to Him, the Savior performs this lowly act.

4 *His garment;* His outer garment.

7 *Ye know not now;* neither Peter nor any of the other disciples fully understood the import of this lowly service He rendered them.

8 *If I wash you not;* the Savior here alludes to the washing of regeneration—a washing indispensible to salvation; but, if one should refuse to obey the Savior in any plain command, as that which He was then exacting of Peter, he could have no part with Christ. *Obedience* is the first law of the Kingdom of God.

9 *Not my feet only;* if this washing is necessary to my sharing with Thee in Thy Kingdom, wash my hands and my head also. Peter had much to learn yet.

10 *He who has bathed;* "with the washing of regeneration" (ch. 3:3, 5, 6, 8). This is a different word from that used in vs. 5-8; and applies to the whole body, rather than to the hands or feet. One's feet might be soiled while walking from the bath to one's house; and this is strongly suggestive of the necessity of cleansing in the blood from the defilements that come to the Christian by contact with the world. *Not all;* Judas was the exception.

14 *If I . . . washed your feet, ye ought also;* as much as to say, "If I have performed this lowly office of service for you—if I have taken the humblest position among you, imitate My example among yourselves. If a brother's feet need washing, wash them for him; if he needs spiritual cleansing, apply that, too, as a priest of God; bearing one another's burdens, and leading to the cleansing blood.

17 *If ye know these things;* the truths He had taught them in this lowly service. *Happy are ye;* if reference is had, as some suppose, to the mere matter of publicly washing feet, it would be an easy thing to be happy. There is something far deeper than literal feet-washing.

18 *The Scripture;* Ps. 41:9; fulfilled in Judas.

21 Having said these things, Jesus was troubled in spirit, and testified, and said, "Verily, verily, I say to you, that one of you will betray Me." 22 The disciples were looking one on another, doubting about whom He was speaking. 23 There was *at the table* reclining in Jesus' bosom one of His disciples, whom Jesus loved. 24 Simon Peter, therefore, beckons to this one, and says to him, "Tell us who *it is* about whom He is speaking." 25 He, leaning back as *he was* on the breast of Jesus, says to Him, "Lord, who is it?" 26 Jesus answereth, "He it is for whom I shall dip the morsel, and give it to him. Having, therefore, dipped the morsel, He taketh and giveth it to Judas, *son* of Simon Iscariot. 27 And after the morsel, then Satan entered into him. Jesus, therefore, saith to him, "What you do, do quickly." 28 And no one of those reclining knew for what purpose He spake this to him; 29 for some thought, because Judas had the money-bag, that Jesus said to him, "Buy what we need for the feast," or that he should give something to the poor. 30 He, therefore, having received the morsel, went out straightway; and it was night.

31 When, therefore, he went out, Jesus saith, "Now was the Son of Man glorified, and God was glorified in Him. 32 And God will glorify Him in Himself, and will straightway glorify Him. 33 Little children, yet a little while I am with you. Ye will seek Me; and, as I said to the Jews, 'Whither I go ye cannot come;' so now I say to you. 34 A new commandment I give to you, that ye love one another; even as I loved you, that ye love one another. 35 By[1] this shall all know that ye are My disciples, if ye have love one to another."

36 Simon Peter says to Him, "Lord, where art Thou going?" Jesus answered, "Where I go, you cannot follow Me now; but you will follow Me later."[2] 37 Peter says to Him, "Why can I not follow Thee even now? I will lay down my soul[3] for Thee." 38 Jesus answered, "Will you lay down your soul[3] for Me? Verily, verily, I say to you, a cock shall not crow, till you thrice deny Me."

1 Gr. *In.* 2 Or, *afterwards.* 3 Or, *life.*

21 *Was troubled;* as a man Jesus was capable of feeling compassion for the criminal Judas; and He was aware of the great indignity and suffering that would soon be heaped upon Himself.

23 *Reclining in Jesus' bosom;* while eating, each guest reclined on his left elbow. In the position which John occupied, his head was in front of Jesus' bosom; and, in asking Him any question, he would naturally turn his head over, and lean it upon His breast. *One of His disciples;* John.

26 *Dip the morsel;* a piece of food—bread most likely—dipped in the sauce they used on the occasion.

27 *Satan entered into him;* Satan now took full possession of Judas, and urged him on to the act of betrayal already outlined in the mind of Judas, (v. 2).

31, 32 *Now was the Son glorified;* Jesus seems to date His triumph from the moment when Satan took possession of Judas, this being an important link in the chain of events that would speedily lead to victory over Satan, and to the manifestation of the glory of God. The Savior here speaks as if the battle was already over, though it was all still before Him.

33 *As I said;* in ch. 7:34.

34 *A new commandment;* in its special application to His disciples, in the emphasis laid upon it, and in the motives by which it was to be enforced. How the cause of Christ is suffering because of the *partial* obedience which His followers render to this command.

36 *You will follow Me later;* by the way of the cross, (ch. 21:18, 19).

CHAPTER XIV.

1 "Let not your heart be troubled: believe in God, believe also in Me. 2 In My Father's house are many abiding-places; or, else, I would have told you; because I am going to prepare a place for you. 3 And, if I go and prepare a place for you, I am coming again, and will receive you to Myself; that, where I am, ye may be also. 4 And, whither I am going, ye know the way." 5 Thomas says to Him, "Lord, we know not whither Thou art going; how do we know the way?" 6 Jesus saith to him, "I am the way, and

NOTES ON CHAPTER XIV.

1 *Let not your heart be troubled;* a time of great trial was just before them; and it behooved them to stand firm in their confidence in God and in Christ. This chapter is a panacea for all heart trouble, if one will only come to experience all from vs. 17-23.

2 *My Father's house;* Heaven. See note on Rev. 21:16, for its dimensions; being 1,500 miles in every direction. There is room in this house for many abiding-places. It will be blessed to be there!

3 *I will come again;* this coming may be individual; as, when He comes for each overcoming saint at death; or it may refer to the rapture, when the living "*ready ones*" will be caught up, or raised from the grave to meet Him. At any rate, the true believer is to have a place in this wonderful house.

6 *The way . . . the truth . . . the life;* Jesus is the way the sinner must take to reach the Father in peace; as being the expression of the great fact of God's love to man. He is *the truth;* and He is *the life* of the true believer. Wonderful Savior!

the truth, and the life. No one comes to the Father, except through Me. 7 If ye knew Me, ye would know My Father also; from henceforth ye know Him, and have seen Him."

8 Philip says to Him, "Lord, show us the Father, and it suffices us." 9 Jesus saith to him, "So long a time am I with you, and you do not know Me, Philip! He who has seen Me has seen the Father; how say you, 'Show us the Father?' 10 Do you not believe that I am in the Father, and the Father in Me? The words that I say to you, I speak not from Myself; but the Father, abiding in Me, doeth His works. 11 Believe Me, that I *am* in the Father, and the Father in Me; or, else, believe Me because of the works themselves. 12 Verily, verily, I say to you, he that believes on[1] Me, the works that I do shall he do also; and greater *works* than these shall he do, because I go to My Father. 13 And whatsoever ye shall ask in My name, this will I do, that the Father may be glorified in the Son. 14 If ye shall ask anything in My name, I will do it.

15 "If ye love Me, ye will keep My commandments; 16 and I will ask of the Father, and He will give you another Advocate,[2] that He may be with you forever; 17 the Spirit of truth, Whom the world cannot receive, because it beholds Him not, neither knows Him: ye know Him, because He abideth with you, and will be in you. 18 I will not leave you orphans; I am coming to you. 19 Yet a little while, and the world beholds Me no more; but ye behold Me; because I live, ye shall live also. 20 In that day ye will know that I am in My Father, and ye in Me, and I in you. 21 He who has My commandments, and keeps them, he it is that loves Me; and he that loves Me will be loved by My Father, and I will love him, and will manifest Myself to him." 22 Judas, not Iscariot, says to Him, "Lord, what has happened, that Thou art about to manifest Thyself to us, and not to the world?" 23 Jesus answered, and said to him, "If any one loves Me, he will keep My word; and My Father will love him, and We will come to him, and make Our abode with

1 Gr. *Into.*

2 *Comforter*, or, *Intercessor.*

7 *Ye would have known My Father also;* to know the Son truly, we must know the Father also. Their Oneness is such, that a full knowledge of One of them, involves a knowledge of the Other.

8 *Show us the Father;* let us see His bodily presence. This was a request that was on a fleshly plain, and could not be granted, since God the Father is a spirit.

10, 11 *Not from Myself;* not from Myself apart from the Father. The Father Himself speaks through Me to you; hence, when you hear Me, you hear the Father also; as, when you see Me, you see the Father.

12 *The works that I do shall he do also;* this does not seem as if the days of miracles were meant by the Lord to pass away till the close at least, of this dispensation. *Greater works than these;* those who really believe on [or into] Christ are to do the works that Jesus did when personally present on earth, and greater than these. These greater works, no doubt, referred to works that would be done after Pentecost, in the multitudes that were saved. There is a great need now of men through whom the mighty power of God can find an outlet to the people in our times.

13, 14 *Ask in My name;* to ask truly in the name of Jesus, is to have the Spirit and nature of Christ so controlling one's petition, that Christ Himself will be back of the petition. The name of Christ stands for Christ Himself. All petitions of this nature will be answered. These two verses cover the whole field of prayer.

15-17 *If ye love Me, ye will keep My commandments;* if we are not keeping His commandments, we may know that we are not loving Him truly. True love will lead to true obedience. *I will ask of the Father;* on the implied condition of full obedience prompted by love. *Another Advocate;* Jesus was one Advocate, and the Holy Spirit, or "the Spirit of truth," is the Other. This Gift was bestowed upon the disciples on the day of Pentecost. The Spirit, since the day of Pentecost, has been in the world; and is always ready to take possession of the fully surrendered believer. All Christians ought to receive this wonderful Gift, (see ch. 4:14; Eph. 5:18). Have you received Him? *He is with you, and will be in you;* the Spirit is with all believers; but He is so grieved at their self-will and self-serving, that His presence is rarely recognized. *Will be in you;* in you in the sense of possessing and controlling you. All believers, who will fully yield themselves to God, may receive this wonderful Gift, by simply asking for Him, and receiving Him. (Luke 11:13). The reason why Christians generally are so powerless is found in the fact that they are not filled with the Spirit. It is their fault, not God's. The provision is ample.

18 *I am coming to you;* in the Spirit. It is only as the Spirit fills the Christian, that Christ can come to him, and be a reality *in* him.

19 *Ye behold Me;* that is, ye will behold Me, when ye come to live in the power of the Holy Spirit.

20 *In that day;* when the Spirit has come in and taken possession of you. *Ye will know;* that I am in My Father, and essentially One with Him; and that ye are in Me, hidden away and protected from the curse of the law, and from all your enemies; and ye will know, too, *that I am in you.* This is wonderful knowledge! And all believers may have it; but it can come only as the Spirit is permitted to work in one, unhindered.

21 *Manifest Myself to him;* whole-hearted obedience will bring the wonderful blessing of the manifested Christ.

23 Continuous and unstinted obedience will bring one the gracious experience of the abiding of the Father and the Son with the believer! Royal Guests, indeed! The

him. 24 He who loves Me not, keeps not My words; and the word which ye hear is not Mine, but the Father's Who sent Me.

25 "These things have I spoken, while abiding with you. 26 But the Advocate, the Holy Spirit, Whom the Father will send in My name, He will teach you all things, and remind you of all things that I told you.

27 "Peace I leave for you; My own peace I give to you; not as the world gives, give I to you. Let not your heart be troubled; neither let it be fearful. 28 Ye heard that I said to you, 'I go away, and I come to you.' If ye loved Me, ye would have rejoiced, because I go to the Father; because the Father is greater than I. 29 And now I have told you before it comes to pass; that, when it comes to pass, ye may believe. 30 I will no more speak much with you; for the Prince of the world is coming, and he has nothing in Me; 31 but, that the world may know that I love the Father, and, as the Father commanded Me, so I do. Arise, let us go hence."

order is, the Spirit reveals the Son; and the Son and the Spirit make way for the incoming of the Father also. Hence, the believer may be indwelt and even filled with the Holy Trinity! And all this here on earth! This experience, made perpetual, leads to the development of the full overcomer!

26 *He will teach you all things;* all things needful for you to know—especially the doctrines of the Gospel, and all things relating to your duty and privileges as believers. *Remind you of all things;* the things that Jesus had told them, and taught them, while with them.

27 *Peace I leave for you;* people have peace *with* God, when, as penitents, they accept Christ as their Savior; and they have "the peace of God," when Christ is fully enthroned in their hearts. (Phil. 4:7).

28 *Greater than I;* greater in an official sense, but not in nature, or essence. Christ's return to His Father, with the proofs of His perfect redemptive work, opened the way for the Holy Spirit to come to men, to convert, equip for service, and build them up in the image of Christ.

30 *Prince of this world;* Satan. *Has nothing in Me;* no sin, or evil nature, that he could take advantage of. Jesus was always holy, harmless, undefiled, and separate from sinners. (Heb. 7:26).

CHAPTER XV.

1 "I am the true vine, and My Father is the husbandman. 2 Every branch in Me that bears not fruit, He taketh it away; and every one that bears fruit, He cleanseth it, that it may bear more fruit. 3 Already ye are clean because of the word which I have spoken to you. 4 Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine; so neither can ye, unless ye abide in Me. 5 I am the vine, ye are the branches. He that abides in Me, and I in him, the same bears much fruit; because, apart from Me, ye can do nothing. 6 Unless one abides in Me, he was cast forth as a branch, and withered; and they gather them, and cast *them* into the fire, and they are burned. 7 If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done to you. 8 In this was My Father glorified, that ye bear much fruit, and become My disciples. 9 Even as the Father loved Me, I also loved you; abide in My love. 10 If ye keep My commandments, ye shall abide in My love, even as I have kept My Father's commandments, and abide in His love. 11 These things have I spoken to you, that My joy may be in you, and that your joy may be made full. 12 This is My commandment, that ye love one another, even as I loved you. 13

NOTES ON CHAPTER XV.

1 *I am the true vine;* metaphorically, and spiritually. *My Father is the husbandman;* the Keeper of the vineyard, or of the *Vine*, in this case.

2 *Every branch in Me;* every believer in Christ. *That bears not fruit;* that does not live a godly life. *He taketh away;* as fruit is the object of the husbandman, the fruitless branch is cut off, as, not only worthless, but in the way. *He cleanseth it;* the fruit-bearing branch is freed from all hindrances, that it may bear more fruit. So God cleanses His children by His word and by His Spirit, that they may bear more fruit.

4, 5 The only way to bear real fruit, and an abundance of it, is to abide in Christ, and let Christ abide in us. Christ pours His life and nature into us, reproducing His own life in us; but only as this mutual abiding exists. Here we have the secret of a holy character, and of a holy life.

6-8 *Unless one abides in Me;* the real branch abides in the vine. *Cast forth as a branch;* cut off and thrown away as useless. The fruitless branch is utterly worthless. No one has any right to claim to be a Christian, unless he is bearing fruit. Many professed Christians are such only in name. Abiding in Christ and having His words abide in us, will put us where we have wonderful possibilities in prayer. As the Father expects fruit from His people, so is He glorified, when they bear "much fruit."

10 Obedience keeps one in the love of God, where rich fruitage abounds.

11 Jesus wishes His true disciples to be full of His joy; and, if He is permitted to abide and rule within, one's life will be regaled with all "the fruit of the Spirit," (Gal. 5:22, 23).

12 *That ye love one another;* ch. 13:34. *As I loved you;* the Savior loved His people enough to die for them; and we ought, if need be, to lay down our lives for the brethren, (I John 3:16).

Greater love has no one than this, that one lay down his soul[1] for his friends. 14 Ye are My friends, if ye do what I command you. 15 No longer do I call you slaves; because the slave knows not what his lord is doing; but I have called you friends, because all things which I heard from My Father I made known to you. 16 Ye did not choose Me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide; that whatsoever ye shall ask of the Father in My name, He may give it you. 17 These things I command you, that ye may love one another. 18 If the world hates you, ye know that it has hated Me before *it hated* you. 19 If ye were of the world, the world would love its own; but because ye are not of the world, but I chose you out of the world, on this account the world hates you. 20 Remember the word which I spake to you, 'A servant is not greater than his lord.' If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also. 21 But all these things will they do to you for My name's sake; because they know not Him Who sent Me.

22 "Had I not come and spoken to them, they had not had sin; but now they have no excuse for their sin. 23 He who hates Me hates My Father also. 24 Had I not done among them the works, which no other did, they would not have had sin; but now have they both seen and hated both Me and My Father; 25 but *this they do*, that the word may be fulfilled, which has been written in their law, 'They hated Me without a cause.'[2]

26 "When the Advocate shall come, Whom I will send to you from the Father, the Spirit of truth, Who proceedeth from the Father, He will testify concerning Me; 27 and ye also testify, because ye are with Me from the beginning."

1 Or, *life.*

2 Or, *gratis.*

14 *Ye are My friends;* if ye do what I command you. Perfect obedience introduces one into the realm of divine friendship.

15 *No longer do I call you slaves;* the truly obedient disciple is promoted from the position of a slave to that of a friend; and, when one enjoys the friendship of the Triune God, he will have many of the divine secrets entrusted to him. Here we see a distinction between a servant and a son. It is Christ dwelling within that elevates one from the position of a slave [or bond-servant] to that of a son and a friend.

16 *Ye did not choose Me;* Christ first chose the disciples, and after that they chose Him. *Appointed you;* set you apart to the work for which I chose you. *That your fruit should abide;* our Father wishes fruit, more fruit, much fruit, and fruit that abides. What a wonderful thing is this "branch-life," that abounds in fruitage that shows Christ to the world! *That whatsoever ye shall ask of the Father in My name, He may give it you;* this life of abundant fruitage is coupled very closely with a life of prayer, and leads one towards the place where all that one asks in the name of Jesus is granted! This is virtually Christ praying through the believer, sending forth His own petitions through his heart.

19-21 The world loves its own people, and hates Christ, and all who are truly following Him.

22 *Had not had sin;* the great sin of rejecting Christ and His teachings. Of course, all men are under sin, apart from Christ; but the sin of rejecting Him Who came to put away sin, is so immense, that it overshadows all other sins common to the race. The extent of one's guilt is measured by the light he has rejected.

25 *Written in their law;* Ps. 35:19; 69:4.

26 *The Advocate . . . will testify concerning Me;* the Spirit reveals the divinity of Christ, and makes Him real to the fully surrendered and obedient believer.

27 *Ye also;* the apostles. All Spirit-filled believers are witnesses to the divinity of Christ; but no man can say that Jesus is the Christ, but by the Spirit of God. (I Cor. 12:3).

CHAPTER XVI.

1 "These things have I spoken to you, that ye be not made to stumble. 2 They will put you out of the synagogues; yea, an hour is coming, that every one who kills you will think that he is offering service to God. 3 And these things will they do, because they have not known the Father, nor Me. 4 But these things I have spoken to you, that, when their hour shall come, ye may remember them, that I told you. And these things I said not to you from the beginning, because I was with you. 5 And now I go to Him Who sent Me; and no one of you asks Me, 'Whither goest Thou?' 6 But, because I have spoken these things to you, sorrow has filled your heart. 7 But I tell you the

NOTES ON CHAPTER XVI.

1 *These things have I spoken;* forewarning you of the troubles ahead, and to prevent your being caused to stumble.

3 *Because they know not the Father, nor Me;* all persecutors of Christians have no real knowledge of the Father or of the Son.

4 *When their time;* the time of the occurrence of the events themselves.

truth: it is expedient for you that I go away; for, if I do not go away, the Advocate will not come to you; but, if I go, I will send Him to you. 8 And, having come, He will convict the world respecting sin, and righteousness, and judgment: 9 respecting sin, because they believe not on Me; 10 respecting righteousness, because I go to the Father, and ye no longer behold Me; 11 and respecting judgment, because the ruler of this world has been judged.

12 "I have yet many things to say to you; but ye are not able to bear them now. 13 But, when He, the Spirit of truth, shall come, He will guide you into all truth; for He will not speak from Himself; but whatsoever He heareth He will speak; and He will declare to you things to come. 14 He will glorify Me; because He will take of Mine, and will declare it to you. 15 All things whatsoever the Father hath are Mine; on this account, I said, that He taketh of Mine, and will declare it to you. 16 A little while, and ye no longer behold Me; and again a little while, and ye will see Me." 17 *Some* of His disciples, therefore, said to one another, "What is this that He saith to us, 'A little while, and ye behold Me not; and again a little while, and ye will see Me; and, 'Because I go to the Father?'" 18 They said, therefore, "What is this that He saith, 'A little while?'—we know not what He saith!" 19 Jesus knew that they wished to ask Him, and He said to them, "Do ye inquire among yourselves about this that I said, 'A little while, and ye behold Me not, and again a little while, and ye will see Me?' 20 Verily, verily, I say to you, that ye will weep and lament, but the world will rejoice: ye will be made sorrowful, but your sorrow will be turned into joy. 21 A woman, when she is in travail, has sorrow, because her hour came; but, when she bears the child, she no longer remembers the anguish, because of the joy that a man was born into the world. 22 And ye, therefore, now, indeed, have sorrow; but I will see you again, and your heart will rejoice, and your joy no one takes away from you. 23 And in that day ye will ask nothing of Me: verily, verily, I say to you, if ye shall ask anything of the Father, He will give it you in My name. 24 Hitherto ye asked nothing in My name; ask, and ye will receive, that your joy may be made full.

25 "These things have I spoken to you in proverbs.[1] An hour is coming, when I will no more speak to you in proverbs, but will tell you plainly of the Father. 26 In that day ye shall ask in My name: and I say not to you, that I will ask the

1 Or, *dark sayings.*

7 *Expedient for you;* it was far better for the disciples that Jesus should ascend to His Father, and send the Holy Spirit down on His wonderful mission, than to have continued here in person; because, by sending the Spirit down to open the way, the Savior Himself could return to dwell in every one of them, (ch. 14:20; 15:4, 5); and thus make way for the Father to come in also, (ch. 14:23). There was infinite gain to the disciples in this.

8 *He will convict;* the Holy Spirit, acting through Spirit-filled Christians, convicteth sinners of sin; and this is indispensible to salvation.

9 *Of sin;* of all sin, but especially of the sin of rejecting Christ.

10 *Of righteousness;* not only that Christ was Himself righteous, but that He is the Righteousness of God provided for all who accept Him, (Rom. 10:4; Phil 3:9; I Cor. 1:30; II Cor. 5:21).

11 *Of judgment;* in that Jesus, through His sufferings, death, and resurrection, condemned, and overthrew Satan's dominion, the final act in which *drama* will take place after the Millennium, (Rev. 20:10).

12 *Many things;* relating to the effect of His death, and to His Kingdom. *Not able to bear them now;* they could not understand or appreciate them, until after the Spirit of truth should come and teach them.

13 *Guide you into all truth;* the truth relating to the Gospel. *Not speak from Himself;* His utterances came from the Father. It is a part of the Spirit's work to reveal to the dutiful believer the things of the Father and Son.

14 *Glorify Me;* the Spirit magnifies and glorifies Christ's person and work. *Take of Mine . . . declare it to you;* the Spirit reveals to the Spirit-filled believer the things that pertain to the work, office, and person of Christ; teaching him what Christ has done for him, what He is now to him, and the extent of his rights and privileges in Christ. All these things are revelations of the Spirit to the fully surrendered believer. Human intellect may *apprehend,* but cannot, unaided by the Spirit, comprehend the true meaning of the Gospel.

15 *Are Mine;* Matt. 11:27; 28:18.

16 *A little while;* during the period of His burial. *Again a little while;* after His resurrection they would see Him.

20 *Weep and lament;* at His crucifixion. *The world;* the wicked rulers and people. *Turned into joy;* because of His resurrection, and the things to follow it.

21 The time of the deepest anguish is closely connected with the highest and holiest joys. Penial precedes Pentecost.

22 *I will see you again;* not only after the resurrection, but, also, in the Spirit, after Pentecost, (ch. 14:20, 21).

23, 24 *Will ask nothing of Me;* while Jesus was visibly present with the disciples, it was proper for them to ask anything of Him; but, after His assension, it would be proper to ask of the Father, but in the name of Jesus.

Father for you; 27 for the Father Himself loveth you, because ye have loved Me, and have believed that I came forth from the Father. 28 I came forth from the Father, and have come into the world; again, I leave the world, and go to the Father."

29 His disciples say, "Lo, now Thou talkest plainly, and speakest no proverb: 30 now we know that Thou knowest all things; and hast no need that any one should ask Thee: by[2] this we believe that Thou didst come forth from God." 31 Jesus answered them, "Do ye now believe? 32 Behold, an hour is coming, and has come, that ye should be scattered, each to his own, and leave Me alone; and I am not alone, because the Father is with Me. 33 These things have I spoken to you, that in Me ye may have peace. In the world ye have tribulation; but be of good cheer; I have overcome the world."

2 Gr. *In.*

26, 27 *I say not . . . I will ask the Father;* not that only, but much more. He would intercede for them, and interest the Father (Who already loved them) in them, and thus bring great blessings upon them.

N. B.—Let it never be forgotten that it is Christ Who alone gives us access to the Father; and it is through Christ that we approach the Father in prayer, and receive answers from Him.

32 *Each to his own;* to his own home, or possessions. This would be brought about by His arrest and crucifixion.

33 *That in Me ye may have peace;* in living union with Christ the believer gets peace; first, he gets peace *with* God, when he truly accepts Christ as his Savior; and he gets "the peace of God," when he enthrones Christ in his heart, (Phil. 4:7). *I have overcome the world;* Christ has overcome Satan and all foes without and within; but one can enjoy these great benefits only as he lets Christ abide in him.

CHAPTER XVII.

1 Jesus spake these things; and, lifting up His eyes to Heaven, said, "Father, the hour has come; glorify Thy Son, that the Son may glorify Thee; 2 even as Thou gavest Him authority over all flesh, that to all Whom Thou hast given Him He should give eternal life. 3 And this is the eternal life, that they know Thee, the only true God, and Jesus Christ Whom Thou didst send. 4 I glorified Thee on the earth; having completed the work which Thou hast given Me to do. 5 And, now, Father, glorify Thou Me with Thine Own Self, with the glory which I had with Thee before the world was. 6 I manifested Thy name to the men whom Thou gavest Me out of the world. Thine they were; and Thou gavest them to Me; and they have kept Thy word. 7 Now they have known that all things whatsoever Thou gavest Me are from Thee; 8 because the words which Thou gavest Me I have given to them, and they received *them*, and knew truly that I came forth from Thee, and believed that Thou didst send Me. 9 I pray for them: I pray not for the world, but for those whom Thou hast given Me; because they are Thine. 10 And all Mine are Thine, and Thine *are* Mine; and I am glorified in them. 11 And I am no longer in the world; and these are in the world, and I come to Thee. Holy Father, keep, in Thine Own name, those whom Thou hast given Me, that they may be one, even as we *are*. 12 While I was with them, I was keeping, in Thy name, those Whom Thou hast given Me; and I guarded them, and no one of them perished, except the son of perdition, that the Scripture might be fulfilled. 13 But now I come to Thee, and these things I speak in the world, that they may have My joy made full in themselves. 14 I have given them Thy word, and the world hated them, because they are not of the world, even as I

NOTES ON CHAPTER XVII.

1 *These words;* probably including all from the beginning of ch. 14. *The hour has come;* the time for His sufferings and death. *Glorify Thy Son;* by keeping Him in the hour of suffering, and proving Him to be the true Messiah.

2 *Authority over all flesh;* for the salvation of all believers, (Matt. 28:18).

3 *Life eternal;* to know God and Christ fully and truly, brings life, and life more abundant.

4 *Glorified Thee on the earth;* by doing all that the Father commissioned Me to do.

5 *Before the world was;* Phil. 2:6; II Cor. 8:9.

6 *I manifested Thy name;* Thy character and attributes for which Thy name stands.

7 *All things . . . from Thee;* the disciples now understood, in a measure, the truth, that all the Savior's mighty works were wrought in harmony with the will and appointment of the Father.

9 *I pray for them;* for the disciples.

10 *I am glorified in them;* by their reception of Him as their Redeemer and Savior, and the mighty work wrought in them, and to be wrought by the Holy Spirit.

12 *No one perished, except;* this was spoken in anticipation of what was shortly to take place. *The son of perdition;* Judas. See Ps. 109:8; Acts 1:20.

am not of the world. 15 I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil *one*. 16 They are not of the world, even as I am not of the world. 17 Sanctify them in the truth; Thy word is truth. 18 As Thou didst send Me into the world, I also sent them into the world; 19 and in their behalf I sanctify Myself, that they also may be sanctified in truth.

20 "And I do not pray for these only, but for those also who believe on Me through their word; 21 that they may all be one, even as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou didst send Me. 22 And the glory which Thou hast given to Me I have given to them, that they may be one, even as we are one: 23 I in them, and Thou in Me, that they may be perfected into one; that the world may know that Thou didst send Me, and lovedst them, even as Thou didst love Me. 24 Father, as to what Thou hast given Me, I desire that they may be with Me, where I am; that they may behold My glory, which Thou hast given Me; because Thou didst love Me before *the* founding of a world. 25 O righteous Father! and the world knew Thee not; but I knew Thee, and these knew that Thou didst send Me; 26 and I made known to them Thy name, and will make it known; that the love with which Thou lovedst Me may be in them, and I in them."

15 *Keep them from the evil one;* from Satan, the source of evil.

17 *Sanctify them in the truth;* by giving them a right understanding of it, and enabling them to obey and appropriate it. *Thy word is truth;* the word of God, the Bible; which contains His system of purification. (Ps. 119:9).

19 *I sanctify Myself;* I devote Myself to the one great object of putting away sin, and opening the fountain of life and cleansing. The word sanctify, as in ch. 10:36, has the Old Testament sense of the word: viz., to set apart, to devote, etc. Jesus was, personally, always "holy, harmless, undefiled, and separate from sinners," (Heb. 7:26)

20 Here the Savior prayed for all who believed, and all who ever would believe, on Him.

21-23 *That they all may be one;* Christ has provided that all true believers may, through a vital and unhindered union with Himself in this life, put on His own life, nature, and holiness; and so become *one in Him*. Christians who hold on to the self-life make it impossible for the Savior's prayer to be answered, so far as they are concerned. The believer, who yields himself wholly to God, and comes to be filled with the Holy Trinity, is answering, so far as he is concerned, this wonderful prayer of the Savior. Beloved reader, will you hinder this prayer by keeping control of yourself, rather than giving all to God?

CHAPTER XVIII.

JESUS ARRESTED, AND TAKEN BEFORE THE HIGH PRIESTS.

1 Having spoken these things, Jesus went forth with His disciples beyond the winter-brook Kidron,[1] where was a garden, into which He entered Himself and His disciples. 2 And Judas also, who betrayed Him, knew the place; because Jesus ofttimes resorted thither with His disciples. 3 Judas, therefore, having received the band *of soldiers* and officers from the high priests and the Pharisees, comes thither with lanterns, and torches, and weapons. 4 Jesus, therefore, knowing all things that were coming upon Him, went forth, and saith to them, "Whom seek ye?" 5 They answered Him, "Jesus, the Nazarene." Jesus saith to them, "I am *He*." And Judas also, who betrayed Him, was standing with them. 6 When, therefore, He said to them, "I am *He*," they went backward, and fell to the ground. 7 Again, therefore, He asked them, "Whom seek ye?" And they said, "Jesus, the Nazarene." 8 Jesus answered, "I told you that I am *He;* if, therefore, ye are seeking Me, permit these to go *their* way;" 9 that the word might be fulfilled, which He spake, "Of *those* whom Thou hast given Me, I lost none." 10 Simon Peter, therefore, having a sword, drew it, and struck the high priest's servant, and cut off his right ear. Now the servant's name was Malchus. 11 Jesus, therefore, said to Peter, "Put up

1 Or. *Kedron.*

NOTES ON CHAPTER XVIII.

1 *These words;* the words, probably, of the four preceding chapters. *Kidron;* a winter-stream, or bed of a stream, which ran through the valley of Jehoshaphat, on the east side of Jerusalem, between the city and the mount of Olives.

2 *Jesus is betrayed;* Matt. 26:47-56.

6 *Fell on the ground;* fell prostrate before Him, presumably, under the mighty influence of His divine power. Had it not been for the divine program—which Christ had engaged to carry out—which required that Jesus should be captured, condemned, and crucified, His enemies never could have touched Him. (Acts 3:18).

8 *These;* the disciples.

9 *Lost none;* ch. 17:12.

the sword into the sheathe. The cup which the Father hath given Me, shall I not drink it?"

12 So the band,[2] and the chief captain, and the officers of the Jews, seized Jesus, and bound Him, 13 and led Him to Annas first; for he was father-in-law of Caiaphas, who was high priest that year. 14 And it was Caiaphas who counseled the Jews, that it was expedient that one man should die for the people.

15 And Simon Peter and another disciple was following Jesus. And that disciple was known to the high priest, and went in with Jesus into the court of the high priest; 16 But Peter was standing at the door without. So the other disciple, who was known to the high priest, went out and spake to her that kept the door, and brought in Peter.

PETER'S DENIAL.

17 The maiden door-keeper, therefore, says to Peter, "Are you also one of this Man's disciples?" He says, "I am not." 18 And the servants and the officers were standing *there*, having made a fire of coals (because it was cold), and were warming themselves; and Peter also was with them, standing and warming himself.

19 The high priest, therefore, asked Jesus concerning His disciples, and concerning His teaching. 20 Jesus answered, "I have spoken openly to the world; I always taught in the synagogue and in the temple, where all the Jews assemble together; and in secret I spake nothing. 21 Why do you ask Me? Ask those who have heard, what I spake to them; behold, they know the things which I said." 22 And, when He had said this, one of the officers standing by gave Jesus a blow with a rod,[3] saying, "Dost Thou answer the high priest thus!" 23 Jesus answered him, "If I spake evil, testify concerning the evil; but, if well, why do you beat Me?" 24 Annas, therefore, sent Him bound to Caiaphas the high priest. 25 And Simon Peter was standing and warming himself. They said, therefore, to him, "Are you also *one* of His disciples?" He denied, and said, "I am not." 26 One of the servants of the high priest, being a kinsman of him whose ear Peter cut off, says, "Did not I see you in the garden with Him?" 27 Again, therefore, Peter denied; and straightway a cock crowed.

28 They led Jesus, therefore, from Caiaphas into the Prætorium; and it was early; and they themselves entered not into the Prætorium, that they might not be defiled, but might eat the passover. 29 Pilate, therefore, went out to them, and says, "What accusation do ye bring against this Man?" 30 They answered and said to him, "If this Man were not an evil-doer, we would not have delivered Him up to you." 31 Pilate, therefore, said to them, "Take Him yourselves, and judge Him according to your law." The Jews said to him, "It is not lawful for us to kill anyone;" 32 that the word of Jesus might be fulfilled, which He spake, signifying by what manner of death He was about to die.

33 Pilate, therefore, entered again into the Prætorium, and called Jesus, and said to Him, "Art Thou the King of the Jews?" 34 Jesus answered, "Do you say this of yourself, or did others tell you concerning Me?" 35 Pilate answered, "Am I a Jew? Thy own nation, and the high priests de-

2 Or, *cohort.*

3 Or, *hand.*

11 *The cup;* the sufferings which the Father had appointed for Him, and which Jesus Himself had covenanted to drink.

13, 14 *Jesus before Caiaphas;* ch. 11:49-52; Matt. 26:57.

15 *Another disciple;* John.

16 *Brought in Peter;* into the hall of the court, which was the square space, open above, around which the palace, or Prætorium, was built. The place in which the trial of Jesus was going on was open in front, so that Peter and others with him could witness it.

21 *Ask those who have heard;* this was the proper and legal way of getting at the facts.

28 *That they might not be defiled;* the Jews would not enter this hall, or gentile court, lest they should be defiled; though they thirsted for the innocent blood of the Lamb of God!

29-40 *Christ before Pilate;* Matt. 27:1-25.

31 *Take Him yourselves, and judge Him;* the Jews would not do this, because they wished Jesus to be put to death; and, as the Jews were subject to the government of Cæsar, they had no right to take life.

32 *That the saying of Jesus;* crucifixion was a Roman method of executing prisoners who were condemned to death; while stoning was the Jewish method. (Lev. 24:11-16). By securing the conviction of Jesus before Pilate, they fulfilled His own prediction as to the manner of His death, (Matt. 20:19).

33 *Art Thou the King of the Jews;* Pilate asked this question, because this was one of the charges the Jews made against Him, which they claimed to be treason against Cæsar.

34 *Of yourself;* Jesus meant by this to ascertain whether Pilate himself knew of anything treasonable in Him.

35 *Am I a Jew;* this is equivalent to saying, "I am not a Jew, and how could I be expected to know about Thy troubles?"

livered Thee up to me: what didst Thou do?" 36 Jesus answered, "My Kingdom is not of this world. If My Kingdom were of this world, My servants would fight, that I should not be delivered to the Jews; but now My kingdom is not from hence." 37 Pilate, therefore, said to Him, "Art Thou, then, a King?" Jesus answered, "You say that I am a King. To this end have I been born, and to this end have I come into the world, that I should testify to the truth. Every one who is of the truth hears My voice." 38 Pilate says to Him, "What is truth?" And, having said this, he went out again to the Jews, and says to them, "I find no crime in Him. 39 But ye have a custom, that I should release to you one at the passover. Do ye wish, therefore, that I release to you the King of the Jews?" 40 They cried out, therefore, again, saying, "Not this Man, but Barabbas!" Now Barabbas was a robber.

36 *My Kingdom is not of this world;* it, for the present, is not a worldly kingdom; but He will rule over the whole earth at some time in the future. (Zech. 14:9).

37 *Art Thou a King;* a King of any sort. He goes on to tell what sort of a King He came to be—viz., One to testify to the truth, and to illustrate and vindicate it.

38 *What is truth;* Pilate here shows his ignorance of the truth about which Jesus was talking, and his indifference to it. *I find no crime in Him;* this was Pilate's verdict in the case; and it stands as a rebuttal to the Jewish accusations against Him.

39 *Ye have a custom;* Matt. 27:15.

40 *Not this Man, but Barabbas;* Pilate possibly, by putting Christ and the noted robber Barabbas together, meant to favor Jesus; for the viler this person might be in the eyes of the people, the less likely the people would be, under ordinary circumstances, to desire his pardon; and, if their dislike to the pardoning of Barabbas could be strong enough, they would be more likely to select Jesus as the One to be pardoned. The divine program, however, had to be carried out; and He Who had been "as a Lamb slain from the founding of the world," must now be offered up; but this did not make His murderers the less guilty in the sight of God. (Acts 2:23).

CHAPTER XIX.

1 Then Pilate, therefore, took Jesus, and scourged *Him*. 2 And the soldiers, having platted a crown of thorns, placed it upon His head, and put on Him a purple robe; 3 and they kept coming to Him, and saying, "Hail, King of the Jews!" And they were giving Him blows with a rod.[1] 4 And Pilate went out again, and says to them, "Behold, I bring Him out to you, that ye may know that I find no fault in Him." 5 Jesus, therefore, came forth without wearing the thorn-crown, and the purple robe. And Pilate says to them, "Behold, the Man!" 6 When, therefore, the high priests and the officers saw Him, they cried out, "Crucify! crucify!" Pilate says to them, "Take ye Him, and crucify *Him*; for I find not a crime in Him." 7 The Jews, therefore, answered him, "We have a law, and according to the law He ought to die, because He made Himself God's Son." 8 When, therefore, Pilate heard this saying, he was the more afraid; 9 and he entered again into the Prætorium, and says to Jesus, "Whence art Thou?" But Jesus gave him no answer. 10 Pilate, therefore, says to Him, "Dost Thou not speak to me? Knowest Thou not that I have authority to release Thee, and have authority to crucify Thee?" 11 Jesus answered him, "You would have no authority against Me, unless it were given to you from above; on this account, he who delivered Me up to you has greater sin." 12 In consequence of this, Pilate was seeking to release Him; but the Jews cried out, saying, "If you

1 Or, *with their hands.*

NOTES ON CHAPTER XIX.

1 *Pilate scourged Him*; possibly hoping that this might satisfy the Jews. (Luke 23:22).

6 *Take ye Him, and crucify Him;* probably said in irony, as the Roman law forbade the Jews to kill any one.

7 *We have a law;* Lev. 24:16; but this law did not apply to Jesus, because He did not blaspheme, but glorify the name of God. Pilate declared Him innocent of the charge of treason; and now the Jews fall back on the charge of blasphemy; and never was a verdict more foreign to the facts.

8 *He was the more afraid;* Pilate had not heard this charge before—that is, the charge of blasphemy, supported by the Savior's claim to be God's Son; and now he was the more eager to release Him.

9 *Whence art Thou;* tell me your origen—are you human or divine? *He gave him no answer;* Jesus had said all He wished to say about Himself; and He was, probably, concerned not to have Pilate interfere forcibly in His behalf, and thus keep Him from the cross.

10 *Authority to release Thee;* Pilate owned his own responsibility in the matter; and committed a crime, the extent of which was equal, possibly, to that of Judas; for Pilate let his fears drive him to kill Jesus.

11 *Unless it were given you from above;* whatever authority Pilate had was to be traced to the Supreme Ruler of the universe, and he was responsible for the right exercise of it. The Jewish council had abused the authority God had given them, and now they seek to force Pilate to abuse his.

release this Man, you are not Cæsar's friend; every one who makes himself a king speaks against Cæsar." 13 Pilate, therefore, having heard these words, led Jesus without, and sat down on *the* judgment-seat at a place called *the* "Pavement," but, in Hebrew, "Gabbatha." 14 And it was the Preparation of the passover: it was about the sixth hour. And he says to the Jews, "Behold, your King!" 15 They, therefore, cried out, "Away with *Him!* away with *Him!* Crucify Him!" Pilate says to them, "Shall I crucify your King?" The high priests answered, "We have no king but Cæsar!" 16 Then, therefore, he delivered Him up to them to be crucified. 17 They took Jesus, therefore; and, bearing the cross for Himself, He went forth into the *place* called "Place of a Skull," which, in Hebrew, is called "Golgotha;" 18 where they crucified Him, and two others with Him, one on each side, and Jesus in the midst. 19 And Pilate wrote a title also, and put it on the cross. And the writing was, "JESUS THE NAZARENE, THE KING OF THE JEWS." 20 This title, therefore, many of the Jews read; because the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, in Latin, in Greek. 21 The high priests of the Jews, therefore, said to Pilate, "Write not, 'The King of the Jews,' but that He said, I am King of the Jews." 22 Pilate answered, "What I have written, I have written."

23 The soldiers, therefore, when they crucified Jesus, took His garments, and made four parts, to each soldier a part; and also the coat. And the coat was without a seam, woven from the top throughout. 24 They said, therefore, one to another, "Let us not rend it, but cast lots for it, whose it shall be; that the Scripture might be fulfilled, which says, 'They divided My garments among themselves, and upon My vesture did they cast lots.'" The soldiers, therefore, did these things. 25 But there were standing by the cross of Jesus His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene. 26 Jesus, therefore, seeing His mother, and the disciple whom He loved standing by, saith to His mother, "Woman, behold your Son!" 27 Then saith He to the disciple, "Behold, your mother!" And from that hour the disciple took her into his own *home*.

28 After these things Jesus, knowing that all things have now been finished, that the Scripture might be fulfilled, saith, "I thirst." 29 There was set there a vessel full of vinegar; so, putting a sponge full of vinegar on hyssop, they bore it to His mouth. 30 When, therefore, Jesus received the vinegar, He said, "It has been finished;" and, bowing His head, He delivered up His spirit. 31 The Jews, therefore, (since it was *the* Preparation), that the bodies might not remain on the cross on the sabbath, (for the day of that sabbath was great), asked of Pilate that their legs might be broken, and they be taken away. 32 The soldiers, therefore, came, and broke the legs of the first, and of the other who was crucified with Him; 33 but, when they came to Jesus, and saw that He was already dead, they broke not His legs; 34 but one of the soldiers with a spear pierced His side, and straightway there came out blood and water. 35 And he who has seen has testified, and his testimony is true; and he knows that he says *what* is true, that ye also may believe. 36 For these things came to pass, that the Scripture might be fulfilled, "A bone of Him shall not be broken." 37 And again another Scripture says, "They shall look on Him Whom they pierced."

12 *Not a friend of Cæsar;* Tiberias Cæsar, the emperor of the Roman empire Finding that Pilate cared nothing for their charge of blasphemy, they return to their former charge of treason against Cæsar; and they connect Pilate himself with that charge, unless he shall consent to crucify Jesus. Pilate, unwilling to imperil his own safety, gives up his innocent Prisoner to death.

13 *On the judgment-seat;* the place for pronouncing sentence against criminals.

14 *The Preparation;* for the sabbath, or one of the sabbaths; there being a week of sabbaths coming together at this feast.

26 *The disciple whom He loved;* ch. 13:23.

27 *Took her to his house;* John gave the mother of Jesus a home in his own family. How considerate in the Savior to provide a home for His mother, even while He was in the agonies of death!

28 *The Scripture;* Ps. 69:21.

30 *It has been finished;* His sufferings for the redemption of man. The Lamb had now been slain; and redemption was purchased by His death. *He delivered up His spirit;* delivered up His spirit to the Father, or expired.

35 *He who has seen;* John. *Has testified;* to the facts bearing upon, and leading to, the crucifixion and death of Christ.

36 *The Scripture;* Ex. 12:46. The lamb of the passover was not to have a bone broken; and so the Anti-type must not have one of His bones broken. Note how exactly Jesus fulfilled every demand of prophecy.

38 And after these things Joseph of Arimathæa, being a disciple of Jesus, but secretly through fear of the Jews, asked of Pilate that he might take away the body of Jesus; and Pilate gave him permission. He came, therefore, and took away His body. 39 And there came also Nicodemus, he who at the first came to Him by night, bringing a mixture of myrrh and aloes, about a hundred pounds. 40 So they took the body of Jesus, and bound it in linen cloths with the spices, as the custom of Jews is to bury. 41 Now in the place where He was crucified there was a garden; and in the garden a new tomb, in which no one had yet been laid. 42 There, therefore, on account of the Preparation of the Jews (because the tomb was near), they laid Jesus.

CHAPTER XX.

THE RESURRECTION OF JESUS.

1 Now on the first *day* of the week, Mary Magdelene comes early in the morning, while it was yet dark, to the tomb, and sees the stone taken out of the tomb. 2 She runs, therefore, and comes to Simon Peter, and to the other disciple whom Jesus loved, and says to them, "They took away the Lord out of the tomb, and we know not where they laid Him!" 3 Peter, therefore, went forth, and the other disciple, and they were going to the tomb. 4 And the two were running together; and the other disciple outran Peter, and came first to the tomb; 5 and, having stooped to look *within*, he beholds the linen cloths lying; yet he went not within. 6 Simon Peter, therefore, also comes, following him, and he went into the tomb; and beholds the linen cloths lying, 7 and the napkin that was on His head, not lying with the linen cloths, but rolled up in a place by itself. 8 Then went in, therefore, the other disciple also, who came first to the tomb; and he saw, and believed; 9 for as yet they knew not the Scripture, that He must rise from the dead. 10 The disciples, therefore, went away again to their own home.

11 But Mary was standing without by the tomb, weeping. So, as she was weeping, she stooped to look into the tomb; 12 and she beholds two angels in white, sitting, one at the head, and one at the feet, where the body of Jesus had lain. 13 And they say to her, "Woman, why are you weeping?" She says to them, "Because they took away my Lord, and I know not where they laid Him!" 14 Having said these things, she turned back, and beholds Jesus standing, and knew not that it was Jesus. 15 Jesus saith to her, "Woman, why are you weeping? Whom are you seeking?" She, supposing Him to be the gardener, says to Him, "Sir, if thou didst bear Him away, tell me where thou didst lay Him, and I will take Him away!" 16 Jesus saith to her, "Mary!" Turning, she says to Him, in Hebrew, "Rabboni!" (which is to say, Teacher). 17 Jesus saith to her, "Touch Me not; for I have not yet ascended to My Father; but go to My brethren, and say to them, "I ascend to My Father and your Father, and to My God and your God."

18 Mary Magdalene comes, proclaiming to the disciples, "I have seen the Lord," and that He spake these things to her. 19 When, therefore, it was evening, on that day, the first *day* of the week; and, when, through fear of the Jews, the doors were

NOTES ON CHAPTER XX.

1 *Mary Magdalene;* Matt. 28:1.

2 *The other disciple;* John.

8 *Saw and believed;* John saw the linen cloths, napkin, etc.; and he now believed that Jesus had risen from the dead. If some one had stolen the body away, the linen cloths or bandages would have been taken with His body.

9 *For as yet;* up to the time of these proofs of His resurrection. *They knew not the Scripture;* Ps. 16:10.

10 *Went away . . . to their own home;* Peter and John seem to have had no disposition to linger in the place where Jesus was last seen.

11-16 What could surpass the earnestness and tenderness of Mary Magdalene towards her crucified Lord! Well, too, was she compensated for her devotion to Him. Had Peter and John lingered, they might have had the honor of the same vision of their risen Lord!

17 *Touch Me not;* Matt. 28:9. In Matthew the women held His feet, and worshiped Him; and that, before His public ascension to His Father, (Acts 1:9-11). The presumption is that, soon after He first saw Mary Magdalene, He ascended to His Father, and then returned to instruct His disciples further, to give them opportunities for touching Him, and examining His wounds, as further on in this chapter.

19 *The first day of the week;* Jesus was raised on the first day of the week; and this is the most fitting day to meet for public worship, especially since Jesus arose on this day, the Holy Spirit descended on the first day, and the gentile Christians, with apostolic sanction, observed this day.

shut, where the disciples were; Jesus came and stood in the midst, and saith to them, "Peace *be* to you!" 20 And, having said this, He showed them both His hands and His side. The disciples, therefore, rejoiced, when they saw the Lord. 21 Jesus, therefore, said to them again, "Peace *be* to you! As the Father hath sent Me, I also send you." 22 And, having said this, He breathed upon them, and said to them, "Receive ye the Holy Spirit. 23 Whosesoever sins ye remit, they are remitted to them; whosesoever *sins* ye retain, they are retained."

24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25 The other disciples, therefore, said to him, "We have seen the Lord!" But he said to them, "Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and press my hand into His side, I will not believe."

26 And, after eight days, again His disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, "Peace *be* to you!" 27 Then He saith to Thomas, "Reach hither your finger, and see My hands; and reach *hither* your hand, and press it into My side; and be not faithless, but believing." 28 Thomas answered and said to Him, "My Lord and my God!" 29 Jesus saith to him, "Because you have seen Me, you believe: happy *are* those who did not see, and *yet* believed."

30 Many other signs, therefore, did Jesus in the presence of the disciples, which have not been written in this book; 31 but these have been written, that ye may believe that Jesus is the Christ, the Son of God; and that, believing, ye may have life in His name.

21 *I send you;* to proclaim the Gospel, and thus make known the way of salvation.

22 *Receive ye the Holy Spirit;* it is supposable that the disciples received something of the Holy Spirit on this occasion; but they still needed, each, a personal Pentecost, or infilling of the Spirit, and enduement with power for their work.

23 *Remit . . . retain;* the same power is here bestowed on all the apostles without distinction. In Matt. 16:19, this power seems to have been bestowed on Peter alone.

25 Thomas was mistaken in regard to the proof necessary to inspire his belief in the resurrection of Christ, as announced by the other disciples; for, a little later, the sight of Jesus and hearing His voice proved quite sufficient to awaken his belief, (vs. 27, 28).

26 *After eight days;* on the next Lord's day.

28 *My Lord and My God;* Jesus regarded this as proof of the faith of Thomas, and showed no displeasure at being called God.

29 *Happy are those who saw not, and yet believed;* Thomas was now happy in believing; but he was not more happy than those who had believed without seeing. In fact, the Savior seems to commend the faith that is not based on sight.

30 *Many other signs;* miracles. John does not pretend to record all the miracles wrought by Jesus, but confesses that there were many of which he made no specific mention.

CHAPTER XXI.

JESUS AT THE SEA OF TIBERIAS.

1 After these things Jesus manifested Himself again to the disciples at the sea of Tiberias; and He manifested *Himself* in this manner. 2 There were together Simon Peter, and Thomas called Didymus, and Nathaniel of Cana in Galilee, and the *sons* of Zebedee, and two others of His disciples. 3 Simon Peter says to them, "I am going away to fish." They say to him, "We also are coming with you." They went forth, and entered into a boat; and in that night they caught nothing. 4 But, morning now coming on, Jesus stood on the beach; yet the disciples knew not that it was Jesus. 5 Jesus, therefore, saith to them, "Little children, have ye anything to eat?" They answered Him, "No." 6 And He said to them, "Cast the net on the right side of the boat, and ye shall find." They cast *it*, therefore; and no longer were they able to draw it, for the multitude of the fishes. 7 That disciple, therefore, whom Jesus loved, says to Peter, "It is the Lord!" Simon Peter, therefore, having heard that it was the Lord, girded his outer garment (for he was naked), and cast himself into the sea. 8 But the other disciples came in the little boat (for they were not far from the land,

NOTES ON CHAPTER XXI.

1 *Sea of Tiberias;* also called the sea of Galilee, (Matt. 4:18; 26:32); and the lake of Gennesaret, (Luke 5:1).

3 *Caught nothing;* how often do "fishers of men" catch nothing, because they labor without any clear guidance from the Master.

5 *Anything to eat;* the word in the Greek points to something to be eaten with bread; as, flesh, or fish.

7 *Was naked;* had put off his outer garment only; and now he puts it on.

8 *About two hundred cubits;* about one hundred yards.

but about two hundred cubits distant), dragging the net *full* of fishes.

9 When, therefore, they went out upon the land, they see a fire of coals there, and fish lying thereon, and bread. 10 Jesus saith to them, "Bring of the fishes which ye just now caught." 11 Simon Peter, therefore, went aboard, and drew the net to the land, full of great fishes, a hundred and fifty and three; and, though there were so many, the net was not rent. 12 Jesus saith to them, "Come, take breakfast."[1] And not one of the disciples was daring to inquire of Him, "Who art Thou?" knowing that it was the Lord. 13 Jesus cometh, and taketh the bread, and giveth to them, and the fish likewise. 14 This is now the third time that Jesus was manifested to the disciples, after He was raised from the dead.

15 So, when they breakfasted, Jesus saith to Simon Peter, "Simon, *son* of John,[2] do you love me more than these?" He says to Him, "Yea, Lord, Thou knowest that I am fond[3] of Thee." He saith to him, "Feed My lambs." 16 He saith to him again a second time, "Simon, *son* of John,[2] do you love Me?" He says to Him, "Yea, Lord, Thou knowest that I am fond[3] of Thee." He saith to him, "Feed My sheep." 17 He saith to him the third time, "Simon, *son* of John, are you fond of Me?" Peter was grieved, because He said to him the third time, "Are you fond of Me;" and he said to Him, "Lord, Thou knowest all things; Thou knowest that I am fond of Thee." Jesus saith to him, "Feed My sheep. 18 Verily, verily, I say to you, when you were young, you were wont to gird yourself, and to walk wheresoever you wished; but, when you become old, you will stretch forth your hands, and another will gird you, and carry you whither you wish not." 19 Now this He spake, signifying by what manner of death he would glorify God. And, having spoken this, He saith to him, "Follow Me." 20 Peter, turning about, sees the disciple whom Jesus loved following; who also at the Supper leaned back on Jesus' breast, and said, "Lord, who is he that betrays Thee?" 21 Peter, therefore, seeing him, says to Jesus, "Lord, and what *will* this man *do?*" 22 Jesus saith to him, "If I wish him to remain till I come, what *is it* to you? follow Me."

23 This saying, therefore, went forth among the brethren, that that disciple should not die; yet Jesus did not say to him, that he should not die, but, "If I wish him to remain till I come, what *is it* to you?"

24 This is the disciple who testifies concerning these things, and wrote these things; and we know that his testimony is true.

25 And there are also many other things which Jesus did; which, indeed, were they written one by one, I suppose that not even the world itself would contain the books *that would be* written.

1 Or, *break your fast.* 2 Gr. *Joanes.*
3 Or, *esteeem as a friend.*—Rotherham.

9 *A fire of coals;* a fire made of charcoal. *Fish;* fish that Jesus provided—possibly in a miraculous way.

14 *The third time;* His third appearance to the apostles when together.

15-17 *More than these;* more than the other disciples. Note the fact that Peter, while he avers his fondness for Jesus, does not claim in his answer to love Jesus, or to be more loyal to Him, than any of the rest. He does not answer Jesus in the use of the same verb that Jesus used in His question (which is *Agapao*); but he uses altogether a different word (*Phileo*—which denotes friendship). Probably Peter meant to use a stronger word than the one Jesus used; using, as he did, *phileo* instead of *agapao* throughout. Let no one suppose, however, that *agapao* is a feeble word; for it was strong enough to induce the Father to give His Son for the redemption of mankind, (ch. 3:16). Peter had a wonderfully responsible ministry before him, in feeding the lambs, tending (or shepherding), and feeding the sheep. Besides this, he was to be a successful fisher of men.

17 *Peter was grieved;* he was pained at the deep probing of his Teacher, and was reminded, very likely, of his thrice denying his Lord. Peter is now fully restored to his former place.

18 *Another will gird you;* bind you for execution. Tradition says that Peter was crucified with his head down.

20 *Whom Jesus loved;* literally, was loving; showing that His love for John was not a temporary affection, but continuous.

21 *What will this man do;* what will John do? What will be his doom? *What is it to you;* it would do Peter no good to know how John would wind up his earthly career. We should not seek to pry into the future.

23 *Would not die;* they misunderstood the Savior's meaning.

24 *This disciple;* John.

25 *Contain the books;* a strong expression indicating that it would have required many volumes to contain all of His teachings.

— THE —

ACTS OF THE APOSTLES.

Luke, the writer of the third Gospel, is the writer also of the Acts. (Acts I:1). He appears as the traveling companion of Paul in ch. XVI:10-17, and from ch. XX:5 to the close of the book. He gives an outline of Peter's principal works, with incidents in the labors of others, from ch. II—XII. From ch. XIII—XXIII, Paul is the principal figure. The book appears to have been written about A. D. 64.

CONTENTS.

I. Acts of Peter, John, Stephen and Philip, (I—XII). 1. Preparation for, and reception of, the Holy Spirit, (I—II). 2. The establishment of the Assembly in Jerusalem [including Pentecost, (II), and other mighty works, (III—IV)], (III—V). 3 Appointment of deacons, (VI). 4 The activity of Stephen, and his martyrdom, (VII). 5 Persecution and dispersion of the disciples,—Philip in Samaria,—Saul converted, (VIII—IX). 6 Peter carries the Gospel to Cornelius, (X—XI). 7 Peter's imprisonment and miraculous release, (XII).

II. Acts of Paul, Barnabas, and Silas, (XIII—XXVIII). 1 Paul's first missionary journey, (XIII—XIV). 2 Apostolic conference at Jerusalem, (XV). 3 Paul's second missionary journey, (XVI—XVIII). 4 Paul's third missionary journey, (XIX—XX-15). 5 Paul's arrival at Jerusalem, and his arrest, (XX:16—XXIII-30). 6 Paul at Cæsarea, (XXIII:31—XXVI). 7 Voyage and shipwreck, (XXVII). 8 His journey to Rome and two years detention there, (XXVIII).

ACTS.

CHAPTER I.

THE INTRODUCTION.

1 The first narrative,[1] indeed, I made, O Theophilus, concerning all things that Jesus began both to do and to teach, 2 until the day in which He was taken up, *after* having given commandment, through the Holy Spirit, to the apostles whom He chose; 3 to whom He also presented Himself alive, after He suffered, by many proofs; being seen by them during forty days, and speaking the things concerning the Kingdom of God. 4 And, being assembled together with *them*, He commanded them not to depart from Jerusalem, but to wait for the promise of the Father, which *said He*, "Ye heard from Me; 5 because John, indeed, immersed in water,[2] but ye shall be immersed in *the* Holy Spirit, not many days hence."

6 They, therefore, having come together, were asking Him, saying, "Lord, dost Thou at this time restore the Kingdom to Israel?" 7 He said to them, "It is not yours to know times or seasons, which the Father placed[3] in His own authority; 8 but ye shall receive power, the Holy Spirit having come upon you, and ye shall be witnesses both in Jerusalem, and in all Judæa, and Samaria, and to *the* utmost limit of the earth."

9 And, having said these things, while they were beholding, He was taken up, and a cloud received Him from their sight.[4] 10 And, as they were gazing intently into the heaven, while He was ascending, behold, also two men stood by them in white apparel, 11 who also said, "Men of Galilee, why do ye stand looking into the heaven? This Jesus, Who was taken up from you into Heaven, shall so come in like manner as ye beheld Him ascending into Heaven."

1 Or, *word*. 2 i. e., in *the Jordan*.

3 Or, *appointed by*, etc. 4 Gr. *Eyes*.

NOTES ON CHAPTER I.

1 *The first narrative;* the Gospel of Luke. *Theophilus;* some friend of Luke; and the same to whom he addressed his Gospel, (Luke 1:3). *Began both to do and to teach;* meaning that he gave an account of both the miracles and the teachings of Jesus from the beginning of His public ministry.

2 *The day on which He was taken up;* ascended to Heaven, (Luke 24:51).

3 *After He suffered;* after His death on the cross.

4 *The promise of the Father;* the promise of the Holy Spirit, (see Joel 2:28, 29; John 4:14; 7:38; 14:16, 17). *Heard of Me;* Jesus had told the disciples about this great promise.

5 *John, indeed, immersed in water;* the preposition is not expressed here in the Greek, but it is expressed in Matt. 3:11, and it was done *in* the river Jordan, (Matt. 3:6; Mark 1:5); and as baptism is a burial, (Rom. 6:4), the water was not applied to the subject, but the subject was immersed in water. Hence in ch. 1:5 the dative (*hudati*) is properly rendered "in water."

6 *Dost Thou at this time restore the Kingdom to Israel;* they still did not understand the nature of the Savior's mission to earth; nor did they till after Pentecost.

7 *Times and seasons;* the words contain a rebuke to their excessive curiosity about the government they supposed He had come to set up.

8 *Ye shall receive power;* the true dynamite; He again calls their attention to the great work of the Spirit, and seeks to interest them in Him. *The Holy Spirit having come upon you;* or *when the* Holy Spirit has come upon you. The Spirit brings the *power*.

10 *Two men;* angels in the form of men, (Luke 24:4; John 20:12).

11 *So come in like manner;* He will come personally and visibly. He will return to the mount of Olives, from which He ascended, (Zech. 14:4); and will come with His saints. (Zech. 14:5; Jude 14). This coming implies that the rapture, (I Cor. 15:51 52; I Thess. 4:15-18, and Rev. 12:5), had already taken place.

THE DISCIPLES RETURN TO JERUSALEM.

12 Then they returned to Jerusalem from a mount called Olivet, which is near Jerusalem, a sabbath day's journey. 13 And, when they entered, they went up into the upper-room, where they were abiding; both Peter and John, and James, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alphæus, and Simon the Zealot, and Judas *the son* of James. 14 These all were continuing with one accord in prayer, with *the* women, and Mary the mother of Jesus, and with His brothers.[5]

THE APOSTLES CHOOSE MATTHIAS TO FILL THE PLACE OF JUDAS.

15 And, in those days, Peter, standing up in the midst of the brethren, said, (and there was a multitude of persons[6] together, about a hundred and twenty), 16 "Brethren, it was necessary that the Scripture should be fulfilled, which the Holy Spirit spake beforehand, through the mouth of David, concerning Judas, who became guide to those who arrested Jesus; 17 because he was numbered among us, and obtained the portion[7] of this ministry. 18 This man, indeed, therefore, acquired a field with the reward of unrighteousness; and, falling headlong, he burst asunder in the midst, and all his bowels gushed out; 19 and it became known to all those dwelling at Jerusalem; so that place was called, in their own language, Akeldama, that is, 'Field of blood.' 20 For it has been written in a book of Psalms, 'Let his habitation become desolate, and let no one dwell in it.' And, 'His charge,[8] let another take.'

21 "It is needful, therefore, that one of these men—who accompanied us all the time that the Lord went in and out among us, 22 beginning from the immersion of John, until the day on which He was taken up from us—should become a witness, with us, of His resurrection." 23 And they proposed two; Joseph called Barsabas, who was surnamed Justus, and Matthias. 24 And, praying, they said, "Thou, Lord, Who knowest the hearts of all men, show which of these two Thou didst choose, 25 to take the place of this ministry and apostleship, from which Judas fell away, that he might go to his own place." 26 And they gave lots for them; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

5 Or, *brethren.* 6 Gr. *Names.* 7 Gr. *Lot.*

12 *A sabbath day's journey;* something less than a mile.

14 *Mary, the mother of Jesus;* this is the only time she is mentioned after the resurrection of Christ, and she seems to have had no advantage over any of the other Marys mentioned in the Gospel.

16 *This Scripture;* quoted in v. 20 from Ps. 69:25.

18 *This man acquired a field;* incidentally supplied the money, as a result of his betrayal of Christ, to purchase the Potter's field, (Matt. 27:7). *Falling headlong;* Judas first hanged himself, (Matt. 27:5), and then fell as described in v. 18.

8 Or, *office.*

20 *The book of Psalms;* 69:25. *Charge;* his ministerial office.

22 *Beginning from John;* from the time when Jesus was immersed at the hands of John the Immerser.

24 *Who knowest the hearts of all;* no one besides God knows all that is in man, (Ps. 139:1, 23; John 2:24, 25, etc.).

25 *That he might go to his own place;* the place for which he was fitted—the place of torment.

N. B.—Some think that the calling of Matthias into the apostolic office was null and void, because the thing seems to have originated with Peter before Pentecost.

CHAPTER II.

THE DAY OF PENTECOST.

1 And, when the day of Pentecost was being fulfilled[1] they were all together in one place; 2 and suddenly there came out of Heaven a sound, as of a rushing mighty wind, and it filled the whole house where they were sitting. 3 And there appeared to them tongues, as of fire, distributed *among them;* and it sat upon each one of them. 4 And they were all filled with the Holy Spirit, and began to speak with other tongues, even as the Spirit was giving them to declare.

5 Now there were dwelling in Jerusalem Jews, devout men, from every nation un-

1 Implying that it had come.

NOTES ON CHAPTER II.

1 *Pentecost;* the fiftieth day after the Passover; and it was the name of a feast.

3 *Tongues, as of fire;* in the form of tongues divided, and having the appearance of fire, and rested upon the apostles.

4 *Filled with the Holy Spirit;* they were also immersed in the Holy Spirit, (ch. 1:5; Matt. 3:11; Mark 1:8; Luke 3:16), and received the gift of the Holy Spirit, (v. 38; ch. 10:45). This gracious experience—whether considered as an immersion in the Holy Spirit, or a filling with, or the gift of, the Holy Spirit, is the privilege of every true believer, (v. 39), and his duty, (Eph. 5:18).

5 *Dwelling in Jerusalem;* sojourning there during the feast of Pentecost. *From every nation;* meaning from many countries or nationalities.

der heaven; 6 and, when this report was heard,[2] the multitude came together, and were greatly surprised, because each one heard them speaking in his own language. 7 And they were amazed, and wondered, saying, "Behold, are not all these who are speaking Galilæans? 8 And how do we hear, each in our own language in which we were born; 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, Pontus and Asia, 10 Phrygia and Pamphylia, Egypt, and the parts of Lybia about Cyrene, and sojourners from Rome, both Jews and proselytes, 11 Cretans, and Arabians—we hear them speaking in our own languages the wonderful works of God?" 12 And they were all amazed, and perplexed, saying one to another, "What does this mean!"[3] 13 And others, mocking, said, "They have been filled with sweet wine!"

14 But Peter, standing up with the eleven, lifted up his voice, and declared to them, "Men of Judæa, and all those dwelling in Jerusalem, be this known to you, and give ear to my words; 15 for these are not drunken, as ye suppose, for it is *the* third hour of the day; 16 but this is that which was spoken through the prophet Joel: 17 'And it shall be in the last days,' saith God, 'I will pour out of My Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; 18 yea, and on My servants and on My handmaidens in those days will I pour out of My Spirit, and they shall prophesy.

19 'And I will show[4] wonders in the heaven above, and signs upon the earth beneath—blood, and fire, and vapor of smoke. 20 The sun shall be turned into darkness, and the moon into blood, before the great and notable day of *the* Lord comes. 21 And it shall be, that every one who calls on the name of the Lord shall be saved.'

22 "Men of Israel, hear these words: Jesus, the Nazarene, a man accredited from God to you by miracles, and wonders, and signs, which God did through Him in the midst of you, even as ye yourselves know; 23 This Man, delivered up by the settled counsel and foreknowledge of God, ye, having fastened to the cross, through *the* hand of lawless ones, did slay: 24 Whom God raised up, having loosed the pangs of death; because it was not possible that He should be held by it. 25 For David says concerning Him, 'I beheld the Lord in my presence continually; because He is on my right hand, that I should not be moved. 26 Therefore, my heart was glad, and my tongue greatly rejoiced; moreover my flesh shall abide in hope; 27 because Thou wilt not leave My soul behind unto[5] Hades; neither wilt Thou give Thy Holy One to see corruption. 28 Thou didst make known to Me *the* ways of life; Thou wilt make Me full of gladness with Thy presence.'

29 "Brethren! It is permitted to speak to you freely concerning the patriarch David, that he both died, and was buried; and his tomb is among us till this day; 30 being, therefore, a prophet, and knowing that with an oath God swore to him, out

2 Gr. *Made.* 3 Gr. *Wish to be.*

4 Gr. *Give.* 5 Or, *for.*

6-10 *Greatly surprised;* at the many languages spoken by these uncultured Galilæans; the people of each nationality hearing these Spirit-filled people speak the language of his own country. This was, indeed, wonderful. *Proselytes;* gentiles converted to the Jewish faith.

11 *The wonderful works of God;* respecting His Son, and the redemption wrought through Him.

14 *The eleven;* the eleven apostles.

15 *The third hour;* nine o'clock in the morning.

16 *This is that spoken through Joel;* Joel 2:28-32. Peter does not quote the exact words of Joel, but gives the sense of the prophecy.

17 *In the last days;* in the Gospel dispensation. *See visions . . . dream dreams;* these are some of the ways in which God reveals His will to His servants, (Matt. 2:13).

18 *Shall prophesy;* foretell future events through the inspiration of the Spirit. The word also has a secondary meaning, to teach, or to speak unto edification and comfort, (I Cor. 14:3).

19 *Show wonders;* such as are spoken of in Matt. 24:29-42; Luke 21:25-36.

20 *Sun turned into darkness;* this will, likely, be fulfilled during the great tribulation, (Rev. 6:12).

21 *Call upon the name of the Lord;* Rom. 10:12-14; I Cor. 1:2.

23 *Delivered up;* though Christ's crucifixion took place in accordance with the settled counsel of God, it was exceedingly wicked, on the part of Judas, to betray Him, and on the part of those who instigated His death, and crucified Him.

24 *It was not possible;* according to the Scriptures, which required that He should rise from the dead, (Ps. 16:10).

26 *My flesh shall abide in hope;* in hope of the resurrection, without decaying in the grave.

27 *Hades;* the place of departed spirits. There are two apartments in Hades; one for the righteous, and the other for the wicked, (Luke 16:22, 23).

30 *Sworn with an oath;* II Sam. 7:16; Ps. 89:3, 4, 35-37.

of the fruit of his loins *One* should sit on his throne; 31 he, foreseeing *it*, spake concerning the resurrection of Christ, that neither was He left behind unto[5] Hades, nor did His flesh see corruption.

32 "This Jesus God raised up; of which *fact* we all are witnesses. 33 Being, therefore, exalted at[6] the right hand of God, and having received from the Father the promise of the Holy Spirit, He was pouring forth this which ye both see and hear. 34 For David did not ascend into Heaven; but he himself says, 'The Lord said to my Lord, sit at My right hand, 35 till I make Thy foes a footstool for Thy feet.'

36 "Therefore, let all the house of Israel know assuredly, that God made Him both Lord and Christ—This Jesus Whom ye crucified."

37 And, hearing this, they were pricked in the heart, and said to Peter, and the rest of the apostles, "Brethren! what shall we do?" 38 And Peter said to them, "Repent, and be immersed each one of you, in the name of Jesus Christ, unto remission of your sins; and ye shall receive the gift of the Holy Spirit; 39 for the promise is to you, and to your children, and to all those afar off—as many as *the* Lord our God shall call to *Him*."

40 Also with many other words he testified, and exhorted them, saying, "Be saved from this perverse generation!"

41 Those, indeed, therefore, who gladly received his word, were immersed; and there were added *to them* on that day about three thousand souls; 42 and they were constantly attending the teaching of the apostles and the fellowship,[7] and the breaking of bread, and the prayers. 43 And fear was coming upon every soul; and many wonders and signs were coming to pass through the apostles. 44 And all who believed *were* together, *and* were holding all things common; 45 and they were selling their possessions and goods, and were distributing them to all, according as any one had need. 46 And they, continuing daily with one accord in the temple, and breaking bread at their homes, were partaking of food in gladness and singleness of heart; 47 praising God, and having favor with all the people. And the Lord was adding to *them* daily those *who were* being saved.

5 Or, *for*. 6 Or, *by*.

7 Or, *the distribution*.

33 *Having received the promise;* Luke 24:49; John 14:16, 17, 26; 15:26; 16:7, etc.

34 *Sit Thou on My right hand;* the place of honor and power; Jesus is to be honored, and His enemies all subdued.

37 *Pricked in the heart;* deeply convicted of sin. *What shall we do;* to escape guilt and punishment, seeing that we crucified the Lord Jesus.

38 *Repent;* hate your sins, and turn away from them. *Be immersed;* to show your death, burial, and resurrection with Christ to newness of life, (Rom. 6:4; Col. 2:12); not to bring all this about, but to declare your faith in Him, and show forth by a visible, outward ordinance, the change that has been wrought in you already by the Holy Spirit. *The gift of the Holy Spirit;* the same as that received by the disciples, less the tongues of fire, etc. Of course, it is here implied that, after their acceptance of Christ, they were to surrender themselves to God, in order to receive this Gift.

39 *The promise is to . . . all;* that is, every true believer should be filled with the Holy Spirit; but all are not so filled.

40 *Be saved;* by giving up your sins, and believing in Christ.

41 *Gladly received his word;* believed what Peter said. *Were immersed;* none but believers are entitled to this ordinance.

45 *Were selling their possessions;* their property was likely to be confiscated; and they were led to sell it. Spirit-filled people do not hold property as their own, but as God's stewards

CHAPTER III.

THE LAME MAN HEALED.

1 Now Peter and John were going up into the temple at the hour of prayer—the ninth *hour*. 2 And a certain man, lame from his mother's womb, was being carried along, whom they were wont to lay daily at the gate of the temple—which was called "Beautiful"—to ask alms of those entering the temple; 3 who, seeing Peter and John about to go into the temple, was asking to receive an alms. 4 And Peter, fixing his eyes upon him, with John, said, "Look on us." 5 And he was giving heed to them, expecting to receive something from them. 6 But Peter said, "Silver and gold have I none; but what I have,

NOTES ON CHAPTER III.

1 *The ninth hour;* three o'clock in the afternoon. The Jews had three hours of prayer; at nine o'clock, twelve, and three, (Dan. 6:10; Ps. 55:17).

2 *Called Beautiful;* a beautiful gate on the east side of the temple, near where Solomon's porch formerly stood.

6 *What I have;* viz., the power to heal him. *In the name of Jesus Christ;* the true servants of God, whom God has given the ministry of healing, are nothing in themselves,

this I give to you. In the name of Jesus Christ, the Nazarene, walk." 7 And, seizing him by the right hand, he raised *him* up; and instantly his feet and ankles were strengthened; 8 and, leaping forth, he stood up, and was walking about; and he entered with them into the temple, walking, and leaping, and praising God. 9 And all the people saw him walking about, and praising God; 10 and they were recognizing him, that this was he who was wont to sit for alms, at the Beautiful gate of the temple; and they were filled with wonder and amazement at that which had happened to him.

11 And, as he was holding Peter and John, all the people ran together to them in the porch, which is called Solomon's, greatly astonished. 12 And Peter, seeing *it*, spake to the people, "Men of Israel, why do ye wonder at this? Or why look ye *so* intently on us, as though by our own power or godliness we had made him to walk? 13 The God of Abraham and Isaac and Jacob, the God of our fathers, glorified His Child[1] Jesus, Whom ye, indeed, delivered up, and denied before Pilate's face, when he gave judgment to release *Him*; 14 but ye denied the Holy and Righteous One, and asked that a man—a murderer—be granted to you; 15 and the Prince of life ye killed; Whom God raised from the dead—of which *fact* we are witnesses. 16 And His name, by the faith of His name, gave strength to this man, whom ye see and know: yea, the faith which *is* through Him gave him this perfect soundness in the presence of you all.

17 "And now, brethren, I know that in ignorance ye did *it*, as did also your rulers; 18 but God thus fulfilled what He before announced through the mouth of all His prophets, that His Christ should suffer. 19 Repent ye, therefore, and turn, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; 20 and that He may send forth Christ Jesus *who had been* before appointed for you; 21 Whom Heaven, indeed, must retain, until the times of restoration of all things of which God spake through the mouth of all His holy prophets from the beginning. 22 Moses, indeed, said, 'A prophet will the Lord your God raise up for you from among your brethren, as *He did* me; to Him shall ye hearken in all things, whatsoever He shall say to you. 23 And it shall be, that every soul that will not hearken to that Prophet, shall be utterly destroyed from among the people.' 24 And also all the prophets from Samuel and those in succession, as many as spake, also foretold these days. 25 Ye are the sons of the prophets, and of the covenant which God made with your fathers, saying to Abraham, 'And in your Seed shall all the families of the earth be blessed.' 26 To you first, God, having raised up His Child, sent Him forth, blessing you, in turning away every one of you from your iniquities."

1 Or. *Servant.*

but do all through the power of Christ. Christ, however, healed in His own power, always acting in harmony with the Father. (John 5:36; 10:25).

13 *Glorified His Child;* by raising Him from the dead, and thus showing Him to be the Messiah.

14 *Denied the Holy and Righteous One;* Ps. 16:10.

16 *His Name;* His power. Faith was the means, Peter the instrument, and Christ the Agent, of this miracle.

17 *In ignorance;* the Jews did not know that in crucifying Jesus they were slaying their own Messiah; but they ought to have known it; and would have done so, had they laid aside their prejudice, and used the means of knowledge which was in their reach. (John 15:24, 25; 3:20).

18 *That His Christ should suffer;* Ps. 22:15-18; Isa. 53: 3-10; Dan. 9:26.

19 *Repent, and turn;* repentance and turning from sin are very closely related, even as antecedent and consequent. *That seasons of refreshing may come;* seasons of spiritual refreshing come to all who truly repent and turn from sin. Repentance is not sufficiently understood. In fact, there is a great tendency in our times to crowd it out, as something unnecessary; it being assumed that, if one simply believes, he is all right, regardless of repentance; whereas, saving faith is possible to none but the truly penitent.

20 *That He may send forth Christ Jesus;* Christ will come *for* His saints; and *with them*, to establish universal peace and order on the earth. Beyond all this, the eternal cycles of glory and bliss will come, of which the Pentecostal blessings, which had just begun to be realized a little before Peter's address to the people, were foretastes.

21 *Times of restoration of all things;* when Christ comes, and assumes personal control of the earth (Zech. 14:9), universal order will be restored; and, beyond that, when the last enemy shall be conquered, and Satan and all his hosts have been consigned to the lake of fire (Rev. 20:10, 15), righteousness will be restored to God's dominions.

22 *Moses, indeed, said;* Deut. 18:15-19. *As He did me;* Christ, like Moses, was appointed by God to make His will known to the people; but Christ was immeasurably above Moses.

23 *Will not hearken to That Prophet;* will not obey Christ. How impious it is for a mere man to claim to be This Prophet!

24 *Samuel;* II Sam. 7:16, 25, 29.

25 *Which God made with our Fathers;* Gen. 12:3; 18:18; Gal. 3:16.

26 *To you first;* the Jews. Isa. 59:20; Matt. 10:5, 6; Luke 24:47; John 1:11.

CHAPTER IV.

THE ARREST OF PETER AND JOHN.

1 But, as they were speaking to the people, the priests, and the captain of the temple, and the Sadducees, came upon them, 2 being greatly troubled because of their teaching the people, and declaring in Jesus the resurrection from the dead. 3 And they laid hands on them, and put them in custody till the next day; for it was now evening. 4 And many of those who heard the word believed; and the number of the men became about five thousand.

5 And it came to pass, the next day, that their rulers and elders and scribes were gathered together in Jerusalem, 6 and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest. 7 And, having set them in the midst, they were inquiring, "In what power or in what name, did ye do this?" 8 Then Peter, filled with the Holy Spirit, said to them, "Rulers of the people and elders, 9 if we are this day examined in regard to a good deed done to an impotent man, by what[1] *means* this person has been made whole;[2] 10 be it known to you all, and to all the people of Israel, that in the Name of Jesus Christ, the Nazarene, Whom ye crucified, Whom God raised from the dead, in Him does this man stand here before you well! 11 This is the Stone that was set at naught by you, the builders, Which was made into a head of a corner. 12 And in no one else is there salvation; for neither is there any other name under Heaven, that has been given among men, in Which we must be saved."

13 Now, beholding the boldness of Peter and John, and perceiving that they were unlettered and ignorant men, they were wondering; they also were recognizing them, that they had been with Jesus; 14 and, seeing the man who had been healed, standing with them, they had nothing to say against *it*. 15 But, having ordered them to go aside out of the Sanhedrin, they were conferring one with another, 16 saying, "What shall we do to these men? for, indeed, that a notable sign has been done through them *is* manifest to all those dwelling in Jerusalem, and we cannot deny it; 17 but, that it spread no further among the people, let us threaten them, that they speak no more to any man in This Name." 18 And, having called them they charged them not to speak at all, nor teach, in the name of Jesus. 19 But Peter and John, answering, said to them, "Whether it is right in the sight of God to hearken to you, rather than to God, judge ye; 20 for we cannot but speak the things which we saw and heard." 21 And they, when they had further threatened them, released them, finding no way to punish them, on account of the people; because all were glorifying God for what had taken place; 22 for the man, on whom this sign of healing had been done, was more than forty years old.

23 And, being released, they went to their own *friends*, and reported all that the high priests and the elders said to them. 24 And they, having heard *it*,

1 Or, *in Whom.* 2 Or, *has been saved.*

NOTES ON CHAPTER IV.

4 *About five thousand;* it is probable that this was the entire number of believing men, including those who had believed before Pentecost, as also those who believed on this occasion.

5 *Rulers;* members of Jewish Sanhedrin, about seventy in all; having the general superintendence of public affairs.

6 *Annas;* who had been high priest, and was the father-in-law of Caiaphas, the high priest then in charge.

7 *In what power;* or by whose power.

8 *Filled with the Holy Spirit;* Peter had been filled with the Holy Spirit on the day of Pentecost; but he is filled again for the present crisis. He needed special wisdom, power, and courage, for the present crisis, and this came by a fresh filling.

10 *In the name of Jesus Christ, the Nazarene;* the power to heal was connected with Jesus, and issued from Him.

11 *The stone;* Ps. 118:22; Isa. 28:16; Matt. 21:42.

12 *In no one else is salvation;* there is no other person, and no other plan, that can bring salvation to man, than Christ and His Gospel. (Acts 10:43; I Tim. 2:5, 6).

13 *Unlettered and ignorant men;* uneducated men in the common walks of life. *Were recognizing them;* as those who had been associated with Jesus.

14 *Nothing against it;* they could not deny the miracle of healing, or gainsay the greatness of the favor bestowed on the lame man.

17 *It*; the knowledge of the miracle and of its Author.

19 *Judge ye;* God required them to speak, and the Jews forbade their speaking—which should they obey?

20 *We cannot but speak;* God's authority over them was absolute, and they would have to obey Him, regardless of what men might say. Here we see that, when a conflict arises between God and man, we should obey God.

21 *Because of the people;* they were restrained from punishing Peter and John, lest the people should give them trouble.

23 *Their own friends;* the company of believers.

lifted up *their* voice to God with one accord, and said, "Lord, Thou Who didst make the heaven and the earth and the sea, and all things in them; 25 Who, through *the* Holy Spirit by the mouth of our father David, Thy servant, didst say, 'Why did the gentiles rage, and the peoples premeditate empty things? 26 The kings of the earth did set themselves in array; and the rulers assembled together, against the Lord, and against His Christ.' 27 For, of a truth, there were gathered together in this city, against Thy Holy Child[3] Jesus, Whom Thou didst anoint, both Herod and Pontius Pilate, with *the* gentiles and peoples of Israel—28 to do whatsoever Thy hand and Thy counsel predetermined to come to pass. 29 And now, Lord, look upon their threatenings; and grant to Thy servants to speak Thy word with all boldness, 30 by stretching forth *Thy* hand for healing; and that signs and wonders may be done through the name of Thy Holy Child[3] Jesus." 31 And, when they had prayed, the place in which they had assembled was shaken; and they were all filled with the Holy Spirit, and were speaking the word of God with boldness.

32 And the heart and soul of the multitude of those who believed were one; and not even one was saying that any of the things belonging to him was his own, but they had all things common. 33 And, with great power, were the apostles giving forth *their* testimony to the resurrection of the Lord Jesus; and great grace also was upon them all. 34 For neither was any one among them in want; for as many as were possessors of lands and houses, selling *them*, were bringing the prices of the things sold, 35 and were laying *them* at the feet of the apostles; and distribution was being made according as any one had need.

36 And Joseph, who by the apostles was surnamed Barnabas (which is interpreted, "Son of Consolation"), a Levite, a Cyprian by birth, owning a field, having sold *it*, brought the money, and laid it at the feet of the apostles.

3 Or, *Servant.*

25 *The nations rage;* Ps. 2:1, 2.

27 *Whom Thou didst anoint;* set apart and consecrated to be the Savior of men, (John 10:36).

28 *Predetermined to come to pass;* Acts 2:23; 3:18.

30 *Stretching forth Thy hand;* exerting Thy power.

32 *Had all things common;* became as one family, and all put their effects together, and lived from the common store.

34 *In want;* the wants of all alike were supplied.

36 *Cyprus;* an island in the north-eastern part of the Mediterranean sea, (Acts 13:4; 15:39.

CHAPTER V.

ANANIAS AND SAPPHIRA.

1 But a certain man, Ananias by name, with Sapphira his wife, sold a possession, 2 and kept back *part* of the price, his wife also knowing it; and, bringing a certain part, he laid *it* at the apostles' feet. 3 But Peter said, "Ananias, why did Satan fill your heart, that you should lie to the Holy Spirit, and keep back *part* of the price of the land? 4 While remaining, did it not remain your own? and, when sold, did it not continue in your own authority? Why did you conceive in your heart this thing? You did not lie to men, but to God." 5 And Ananias, hearing these words, falling down, expired; and great fear came upon all who heard *it;* 6 but the young men, rising up, wrapped him round; and, bearing him out, buried *him.*

7 Now it came to pass about three hours after, that his wife also, not knowing what had happened, came in; 8 and Peter made answer to her, "Tell me, if ye sold the place for so much?" And she said, "Yes, for so much." 9 But Peter said to her, "Why *is it* that it was agreed by you to tempt the Spirit of the Lord? Behold, the feet of those who buried your husband *are* at the door, and they will carry you out." 10 And she immediately fell at his feet, and expired; and, coming in, the

NOTES ON CHAPTER V.

1 *Kept back part of the price;* wishing to be classed with believers, but desiring to hold on to the world secretly. How many professed Christians are doing the same now!

3 *Lie to the Holy Spirit;* the fraud was practiced against the Holy Spirit, who was managing the interests of Jesus Christ through the apostles.

5 *Expired;* instantly died.

6 *Wrapped him round;* in cloths, according to the custom of their times.

8 *Made answer to her;* said to her. *For so much;* the amount reported to the apostles by Ananias, as if it were the full price of the land. *Yes, for so much;* Sapphira ratified the lie of her husband.

9 *Agreed by you;* by you and your husband. *Will carry you out;* to bury you.

young men found her dead; and, carrying *her* forth, they buried her by her husband. 11 And great fear came upon the whole assembly, and upon all who heard these things.

FURTHER TRIUMPHS.

12 And through the hands of the apostles many signs and wonders were wrought among the people; and they were all with one accord in Solomon's porch. 13 But of the rest no one was daring to join himself to them; but the people were magnifying them; (14 and *the* more were believers being added to the Lord, multitudes both of men and women); 15 so that they even carried forth the sick into the streets, and laid them on beds and couches, in order that, as Peter might pass by, his shadow at least might overshadow some one of them. 16 And the multitude of the cities round about were coming together to Jerusalem, bearing *the* sick, and those harassed by unclean spirits —who, indeed, were being healed, every one.

GAMALIEL GIVES ADVICE.

17 And the high priest, rising up, and all those with him, being the sect of the Sadducees, were filled with jealousy, 18 and laid hands on the apostles, and put them in a public prison. 19 But an angel of the Lord, by night, opened the prison doors; and, having led them out, said, 20 "Go, and, standing, speak in the temple, to the people, all the words of this life." 21 And, having heard *this*, they entered at dawn, into the temple, and were teaching. And the high priest, having come, and those with him, called together the Sanhedrin, and all the senate of the sons of Israel, and sent to the prison-house to have them brought. 22 But the officers, having come, did not find them in the prison, and, returning, they told, 23 saying, "The prison-house we found shut in all safety, and the prison-keepers standing at the doors; but, having opened, we found no one within." 24 Now, when both the captain of the temple and the high priests heard these words, they were thoroughly perplexed concerning them, what this might become.[1] 25 But a certain one, coming near, told them, "Behold, the men whom ye put in the prison are standing in the temple, and teaching the people!" 26 Then the captain, having gone away with the officers, brought them, not with violence, for they were fearing the people, lest they should be stoned; 27 and, having brought them, they set *them* before the Sanhedrin. And the high priest asked them, 28 saying, "We strictly charged you not to teach in This Name; and, behold, ye have filled Jerusalem with your teaching! and intend to bring upon us the blood of This Man!" 29 But Peter and the apostles, answering, said, "It is proper to obey God rather than men. 30 The God of our fathers raised up Jesus, Whom ye slew, having suspended *Him* on a tree: 31 This One God exalted as a Prince and Savior, with[2] His right hand, to give repentance to Israel, and remission of sins. 32 And we are witnesses of these things; also the Holy Spirit, Whom God gave to those who obey Him." 33 And they, hearing *it*, were being convulsed with rage,

1 Or, *what would come of it.* 2 Or, *at.*

13 *Of the rest;* of those outside of the company of believers. *No one was daring to join himself to them;* that is, for a time, outsiders were checked, and hesitated to unite themselves to them, seeing the fate of Ananias and his wife. *Magnified them;* spake with great respect for the apostles.

14 *And the more;* believers greatly increased in number, as the Spirit wrought so mightily through the apostles.

15 *Beds and couches;* beds were for the rich, and couches for the poor.

17 *The sect of the Sadducees;* these denied the existence of spirits and angels, and were bitterly opposed to the doctrine of the resurrection; hence they were extremely hostile to the disciples.

20 *The words of this life;* the way of salvation through faith in Christ.

21 *The senate of the children of Israel;* called elsewhere "The Elders of the Jews," with the Sanhedrin making a full congress, as it were.

24 *What this might become;* what would result from it.

28 *Bring This Man's blood upon us;* prove us guilty of murdering Him. They surely were guilty, whether it was so proved on them or not.

29 *It is proper to obey God, rather than men;* God's command was one thing, and the Jews' another; the apostles wisely chose to obey God, regardless of all that the Jews might do to them.

30 *God exalted by His right hand;* or at His right hand, where He now intercedes for His people, (Heb. 1:3; Eph. 1:20; Heb. 10:12; 12:2, etc.).

31 *To give repentance;* by sending the Spirit to convince of sin, and leading them to see their need of pardon and salvation.

32 *We are witnesses of these things;* the resurrection and ascension of Christ, and His granting repentance and pardon.

33 *Convulsed with rage;* uncontrollably angry with the apostles.

and were taking counsel to slay them. 34 But a certain one, having risen up in the council—a Pharisee, by name Gamaliel, a teacher of the law, honored by all the people—ordered to put the men without a little while. 35 And he said to them, "Men of Israel, take heed to yourselves with regard to these men, what ye are about to do; 36 for before these days arose Theudas, alleging that he himself was somebody, to whom a number of men, about four hundred, joined themselves; who was slain, and all, as many as obeyed him, were disbanded, and came to nothing. 37 After this arose Judas, the Galilæan, in the days of the enrollment, and drew away people after him; he also perished; and all, as many as obeyed him, were scattered abroad. 38 And now I say to you, refrain from these men, and let them alone; for, if this counsel or this work be of men, it will be overthrown; 39 but, if it be of God, ye will not be able to overthrow them; lest perhaps ye be found even fighting against God."

40 And to him they assented; and calling the apostles to them, beating *them*, they charged them not to speak in the name of Jesus, and let them go, 41 They, indeed, therefore, were going from the presence of the Sanhedrin, rejoicing, because they were accounted worthy to suffer dishonor in behalf of The Name. 42 And every day, in the temple, and at their homes, they ceased not teaching and preaching Jesus as the Christ.

34 *Teacher of the law;* an interpreter and teacher of the law of Moses and the prophets.

36 *Somebody;* claiming to be a worthy leader of the people.

37 *In the days of the enrollment;* a registration for purposes of taxation. *Drew away people after him;* on the ground that the Jews should not pay taxes to the Roman government.

38 *This counsel or this work;* the cause which the apostles had espoused—the preaching of the Gospel of Christ.

40 *To him they assented;* they temporarily adopted his suggestion, though they again beat the apostles, and forbade their preaching the Gospel.

41 *Because they were accounted worthy;* to suffer somewhat as Jesus had done; and, like Him, "they despised the shame," and rejoiced in hope of the coming glory. If Christians were more like Jesus, they would be much more persecuted than they are.

CHAPTER VI.

SEVEN DEACONS CHOSEN.

1 Now in these days, when the disciples were being multiplied, there arose a murmuring of the Grecian Jews against the Hebrews, because their widows were being overlooked in the daily ministration. 2 And the twelve, having called the multitude of the disciples to *them*, said, "It is not proper that we, leaving the word of God, should serve tables; 3 but look ye out, brethren, from among yourselves, seven well-attested men, full of *the* Spirit and of wisdom, whom we will appoint over this business; 4 but we will devote ourselves steadfastly to prayer and to the ministry of the word." 5 And the saying was pleasing to the multitude; and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch; 6 whom they set before the apostles; and, having prayed, they laid *their* hands on them.

7 And the word of God was increasing, and the number of the disciples in Jerusalem was being multiplied exceedingly; a great multitude also of the priests were becoming obedient to the faith.

8 And Stephen, full of grace and power, was performing great wonders and signs among the people. 9 But there arose some of those who were of the synagogue called the *synagogue* of the Freedmen, and Cyrenians, and Alexandrians, and of

NOTES ON CHAPTER VI.

1 *Grecians;* literally, Helenists, Jews who lived in Greece, but spake the Greek language.

12 *The twelve;* Matthias with the eleven made twelve.

3 *Well-attested;* men of known integrity, having been tested and proved. *Full of the Spirit and wisdom;* there is no Scripture to justify the appointment to the office of deacon any man who is not full of the Holy Spirit and wisdom. Some people may have the Spirit in a measure, and yet not be *wise.* The deacon should be both Spirit-filled and wise. The deacons were appointed to look after the disbursement of the monies, or to attend to the secular interests of an assembly.

5 *A proselyte of Antioch;* a resident of Antioch, who had adopted the Jewish faith, and afterwards became a Christian.

6 *Laid their hands on them;* thus formally setting them apart to the work of the deaconate.

7 *The word of God was increasing;* was being preached, and many were accepting it.

9 *Freedmen;* persons who had once been slaves, but had gained their freedom. Jewish freedmen are here meant. They were descendants of Jewish captives who had been dispersed in the different localities here named; but were in Jerusalem at this time, probably observing the different Jewish feasts.

those from Cilicia and Asia, disputing with Stephen. 10 And they were not able to withstand the wisdom and the spirit with which he was speaking. 11 Then they suborned men, who said, "We have heard him speaking blasphemous words against Moses and *against* God."

12 And they stirred up the people, and the elders, and the Scribes; and, coming upon *him*, they seized him, and brought him to the Sanhedrin, 13 and set up false witnesses, who said, "This man does not cease speaking words against this holy place, and the law; 14 for we have heard him say, that This Jesus, the Nazarene, will overthrow this place, and will change the customs which Moses delivered to us."

15 And all those who were sitting in the Sanhedrin, gazing intently at him, saw his face as *it were* an angel's face.

10 *Not able;* the Holy Spirit made him superior to them in wisdom, and they were unable to answer his arguments, (Matt. 10:19, 20; Luke 21:15).

11 *Suborned men;* instigated, or influenced, them to testify falsely. When wicked men wish to prove a point, they are ready to hire witnesses, and pay them a high price.

15 *An angel's face;* and yet these hardened people did not relent. Their prejudice and anger were such as to make them dead to all the claims of God; dead, too, to all displays of divine wisdom, courage, and glory, as witnessed in Stephen. The Devil hates holiness; and is ready, where he can do so, to kill holy people.

CHAPTER VII.

STEPHEN'S DEFENSE AND MARTYRDOM.

1 And the high priest said, "Are these things so?" 2 But he said, "Brethren and fathers, the God of glory appeared to our father Abraham, while he was in Mesopotamia, before he dwelt in Haran, 3 and said to him, 'Go forth from your country, and from your kindred, and *come* into the land which I will show you.' 4 Then, having come forth out of the land of the Chaldæans, he dwelt in Haran; and, from thence, after his father died, He removed him into this land, in which ye now dwell; 5 and He gave him no inheritance in it, not even a foot-breadth;[1] and He promised to give *it* to him for a possession, and to his seed after him, when he had no child. 6 And God spake thus; that his seed would be a sojourner in a foreign land; and they would bring it into servitude, and ill-use it four hundred years. 7 'And the nation to which they shall be in bondage will I judge,' said God; 'and, after these things, shall they come forth, and they shall serve Me in this place.' 8 And He gave him a covenant of circumcision; and so he begat Isaac, and circumcised him on the *eighth* day; and Isaac, Jacob; and Jacob, the twelve patriarchs. 9 And the patriarchs, moved with jealousy, sold Joseph into Egypt. And God was with him, 10 and delivered him out of all his tribulations, and gave him favor and wisdom before Pharaoh, king of Egypt; and he appointed him governor over Egypt and all his house.

11 "Now there came a famine upon the whole of Egypt and Canaan, and great tribulation; and our fathers were not finding sustenance. 12 But Jacob, having heard that there was grain in Egypt, sent out our fathers first; 13 and, at the second time, Joseph was made known to his brothers; and Joseph's race became known to Pharaoh. 14 And Joseph, sending, called for Jacob his father, and all his kindred, seventy-five souls. 15 And Jacob went down into Egypt, and died, he and our fathers; 16 and they were removed to Shechem, and were laid in the tomb that Abraham bought for a sum of money[2] from the sons of Emmor, in Shechem. 17 But, as the time of the promise which God promised to Abraham was drawing nigh, the people increased and were multiplied in Egypt, 18 until there arose another king in Egypt, who knew not Joseph. 19 The same, dealing craftily with our race, ill-treated

1 Gr. *Step for his foot.*

2 Gr. *Silver.*

NOTES ON CHAPTER VII.

1 *Are these things so;* are they as his accusers charge?

2 *Mesopotamia;* the word means between two rivers; it designates the country lying between the rivers, Tigris and Euphrates. Terah, the father of Abraham, lived in "Ur of the Chaldees," which is in Mesopotamia. *Haran;* Gen. 11:31. This was also in Mesopotamia.

5 *Promised that He would give him;* Gen. 12:7; 13:14-18.

6 *Sojourned in a strange land;* in Egypt, (Gen. 15:13-16).

14 *Seventy-five souls;* meaning that his kindred were included in seventy-five souls. In Gen. 46:27, the number is stated to be sixty-six; including Joseph's family, it is stated that there were *seventy.* The five grandsons of Joseph, (I Chron. 7:14-23) are supposed to make the number "seventy-five,"

16 *That Abraham bought;* Gen. 23:4-20.

17 *The time of the promise;* the time for its fulfillment. (Gen. 12:7; 15:14-16; 22:17). *Multiplied in Egypt;* Ex. 1:7-9.

our fathers, in causing their children *to be* cast out, that they might not be preserved alive. 20 In which season Moses was born, and was beautiful to God; who was nourished three months in the house of *his* father; 21 but, when he was cast out, the daughter of Pharaoh took him up, and nourished him as her own son. 22 And Moses was instructed in all the wisdom of the Egyptians, and was mighty in his words and works. 23 But, when his fortieth year was being completed, it came into his heart to visit his brethren, the sons of Israel. 24 And, seeing a certain one wrongly treated, he defended *him*, and avenged him that was oppressed, having smitten the Egyptian. 25 And he was supposing that *his* brethren understood that God, through his hand, would give them deliverance;[3] but they understood not. 26 On the following day, also, he appeared to them *while* they were fighting, and he was urging them to peace, saying, 'Men, ye are brethren; why do ye wrong one another?' 27 But he who was wronging *his* neighbor thrust him away, saying, 'Who appointed you a ruler and a judge over us? 28 Do you wish to kill me, as you killed the Egyptian yesterday?' 29 And Moses fled at this saying, and became a sojourner in the land of Midian, where he begat two sons. 30 And, forty years having been fulfilled, there appeared to him, in the wilderness of mount Sinai, an angel in a flame of fire in a bush. 31 And Moses, seeing *it*, wondered at the sight; and, as he drew near to observe *it*, there came a voice of the Lord, 32 'I am the God of your fathers, the God of Abraham, and of Isaac, and of Jacob.' And Moses, becoming terrified, was not daring to examine it. 33 And the Lord said to him, 'Loose the sandals from your feet; for the place on which you have been standing is holy ground. 34 Surely,[4] I saw the affliction of My people in Egypt, and heard their groaning; and I came down to rescue them. And now come, I will send you into Egypt.' 35 This Moses whom they denied, saying, 'Who appointed you a ruler and a judge?' him hath God sent as both ruler and redeemer, with the hand of the angel that appeared to him in the bush. 36 This man led them out, having wrought wonders and signs in Egypt, and in the Red sea, and in the wilderness forty years. 37 This is the Moses who said to the sons of Israel, 'A Prophet will God raise up for you of your brethren, as *He did* me.' 38 This is he who was in the assembly in the wilderness with the angel who spake to him on mount Sinai, and with our fathers; who received living oracles to give to us; 39 to whom our fathers wished not to become obedient, but thrust *him* away, and in their hearts turned back again to Egypt; 40 saying to Aaron, 'Make us gods who shall go before us; for *as* for this Moses who brought us forth out of the land of Egypt, we know not what happened to him.' 41 And they made a calf in those days, and offered a sacrifice to the idol, and were rejoicing in the works of their *hands*. 42 But God turned, and gave them up to worship the host of heaven; as it has been written in a book of the prophets, 'Did ye offer to Me slain beasts and sacrifices, forty years in the wilderness, O house of Israel? 43 And ye took up the tent of Moloch, and the star of the god Rephan—the figures which ye made to worship them; and I will remove you beyond Babylon.'

44 "Our fathers had the tabernacle of the testimony in the wilderness, even as He directed, Who spake to Moses, that he should make it according to the model which he had seen; 45 which also our fathers, having received in succession, brought in with Joshua, in taking possession of the nations which God thrust out before the face of our fathers, until the days of David; 46 who found favor in the sight of God, and asked that he might find 'A habitation for the God of Jacob.' 47 But Solomon built a house for Him. 48 Yet the Most High dwelleth not in *houses* made with hands; as says the prophet, 49 'Heaven is My throne; and the earth *is* the footstool of My feet: what manner of

3 Gr. *Salvation.* 4 Gr. *Seeing.*

30 *An Angel of the Lord;* Jehovah, (Ex. 23:20. 21).

38 *This is he;* Moses, (Ex, 19:3-25).

42 *Gave them up;* abandoned them to their own lusts, (Ps. 81:12). *Has been written;* Amos 5:25-27. *Did ye offer to Me;* that is, to Me alone; implying that they had mingled their idolatrous worship with His sacrifices.

43 *Moloch—Rephan;* idol gods.

44 *The tabernacle of the testimony;* the tent used for worship before the building of the temple, (Ex. 25-27 chs.),

48 *The Most High dwelleth not in houses;* this statement seemed like blasphemy to the ordinary Jew, who thought that all public worship should be confined to that place.

house will ye build me?' saith the Lord, 'Or what *is* the place of My rest? 50 Did not My hand make all these things?'

51 "Ye stiffnecked, and uncircumcised in heart and ears! ye do always resist the Holy Spirit; as your fathers *did*, so *do* ye. 52 Which of the prophets did your fathers not persecute? And they killed those who declared beforehand concerning the coming of the Righteous One—of Whom just now ye became the betrayers and murderers; 53 who, indeed, received the law as *the* ministrations of angels, and did not keep *it*."

54 Now, while hearing these things, they were being cut to their hearts, and were gnashing their teeth over[5] him. 55 But he, being full of the Holy Spirit, looking intently into Heaven, saw the glory of God, and Jesus standing on the right hand of God; 56 and he said, "Behold I see Heaven opened, and the Son of Man standing on the right hand of God!" 57 But, crying out with a loud voice, they closed their ears, and rushed upon him with one accord; 58 and, having thrust him forth outside of the city, they kept stoning *him*! And the witnesses laid their garments at the feet of a young man called Saul. 59 And they were stoning Stephen, calling and saying, "Lord Jesus, receive my spirit!" 60 And, kneeling down, he cried with a loud voice, "Lord, lay not this sin to them!" And, having said this, he fell asleep.

5 Or, *against.*

51 *Stiff-necked;* proud, stubborn, self-willed. *Always resist the Holy Spirit;* by opposing His teachings. *So do ye;* Stephen comes to apply his speech to the guilty ones before him. As your fathers treated Moses, so did ye treat that Prophet of Whom Moses spake.

52 *The Righteous One;* Jesus Christ, (Acts 3:14).

53 *By the ministrations of angels;* Gal. 3:19; Heb. 2:2.

54 *Cut to the heart;* exceedingly enraged.

55 *Jesus standing on the right hand of God;* elsewhere Jesus is represented as sitting, but here He is standing, to indicate, probably, His deep interest in the sufferings of His first martyr.

57 *Closed their ears;* unwilling to hear anything more from him.

58 *The witnesses laid their garments;* the "suborned" witnesses, (ch. 6:13). According to law, (Lev. 24:14-16; Deut. 17:7), the witnesses were to cast the first stones. Hence, they took off their outer garments, and laid them at the feet of Saul, who afterwards suffered so much for his devotion to Christ.

59 *Lord Jesus, receive my spirit;* this prayer was addressed to Jesus. Who was near enough to address personally.

60 *Lay not this sin to them;* the dying martyr, like his Master, prays for his murderers, (Luke 23:34). *Fell asleep;* quickly expired; and his happy spirit was received by Jesus. The reference to *sleep* relates merely to the body, not to his spirit.

N. B.—The Holy Spirit wrought wonderfully in this, but recently, filled disciple; making Christ real and present to him, and giving him a large measure of the spirit and nature of his Lord.

CHAPTER VIII.

SAUL PERSECUTING CHRISTIANS.

1 And Saul was assenting[1] to his death. And there arose on that day a great persecution against the assembly which was in Jerusalem; and they were all scattered abroad throughout the countries of Judæa and Samaria, except the apostles. 2 And devout men carried Stephen to *his* burial, and made great lamentation over him. 3 But Saul was laying waste the assembly, entering house after house; and, dragging men and women, was committing them to prison.

PHILIP PREACHES IN SAMARIA.

4 Those, therefore, who were dispersed, went about, proclaiming the good tidings of the word. 5 And Philip, having come down to the city of Samaria, preached to them the Christ. 6 And the multitudes, with one accord, were giving heed to the things spoken by Philip, when they heard and saw the things which he was doing. 7 For unclean spirits came forth from many of those possessing them, crying with a loud voice; and many paralyzed and lame *persons* were healed; 8 and there was much joy in that city.

9 But a certain man, Simon by name, was in the city before, using sorcery, and astonishing the nation of Samaria, affirming himself to be some great one; 10 to whom all were giving heed, from small to great, saying, "This man is the

1 Or, *was delighted with.*

NOTES ON CHAPTER VIII.

1 *Paul was assenting;* sanctioned, and was delighted with, the death of Stephen.

2 *Was laying waste the assembly;* he was violently arresting the disciples, who were members of the assembly, and thrusting them into prison.

4 *The word;* the Gospel of Christ.

5 *Philip;* one of the seven deacons, (ch. 6:5).

9 *Using sorcery;* practicing deceptive arts, pretending to foretell events. *Astonishing;* by his tricks and display of demoniacal power. He was probably a spirit-medium, or a hypnotist. He was, likely, a devotee and agent of "the

power of God, which is called Great." 11 And they were giving heed to him, because of his having for a long time amazed them with *his* sorceries. 12 But, when they believed Philip proclaiming the glad tidings concerning the Kingdom of God and the name of Jesus Christ, they were being immersed, both men and women. 13 And Simon also himself believed; and, having been immersed, he was adhering closely to Philip; and, beholding *the* signs and great miracles being done, he was amazed.

14 Now the apostles in Jerusalem, hearing that Samaria had received the word of God, sent to them Peter and John; 15 who, indeed, having come down, prayed for them, that they might receive the Holy Spirit; 16 for as yet He had fallen upon no one of them, but they had only been immersed in the name of the Lord Jesus. 17 Then they laid their hands on them, and they received the Holy Spirit. 18 Now Simon, seeing that through the laying on of the apostles' hands the Holy Spirit was given, offered them money, 19 saying, "Give me also this authority, that on whomsoever I lay hands, he may receive the Holy Spirit." 20 But Peter said to him, "Your money perish with you, because you thought to acquire the gift of God with money! 21 You have no part nor lot in this matter;[2] for your heart is not right before God. 22 Repent, therefore, of this your wickedness, and entreat the Lord, if, perhaps, the thought of your heart may be forgiven you; 23 for I see that you are in *the* gall of bitterness, and in the bond of iniquity." 24 And Simon answered and said, "Pray ye to the Lord in my behalf, that none of the things which ye have spoken may come upon me." 25 They, therefore, having fully testified and spoken the word of the Lord, were returning to Jerusalem, and preaching the Gospel to many villages of the Samaritans.

CONVERSION OF THE ETHIOPIAN EUNUCH.

26 But an angel of the Lord spake to Philip, saying, "Arise, and go toward the south, on the way that leads down from Jerusalem to Gaza:" this is a wilderness. 27 And, having arisen, he went on; and, behold, a man of Ethiopia, a eunuch, a state-officer of Candace, queen of *the* Ethiopians, who was over all her treasure, who had come to Jerusalem to worship; 38 he was also returning, and, sitting on his chariot, was reading the prophet Isaiah. 29 And the Spirit said to Philip, "Go near, and join yourself to this chariot." 30 And Philip, having run near, heard him reading Isaiah the prophet, and said, "Do you, then, understand what you are reading?" 31 But he said, "How, in fact, were I able, unless some one should guide me?" And he besought Philip, having

2 Or, *word.*

Black Art"—which is Satan's store of devices for ensnaring and ruining people.

10 *The power of God, which is called Great;* Simon was endowed with supernatural power and intelligence; but it was all of Satan. Through this same diabolical power, Satan is now deceiving many people, capturing them in various ways, as through *Theosophy, Spiritism, Christian Science,* etc.

13 *Simon also himself believed;* that is, he had an intellectual belief, such as demons have, (James 2:19). The mighty power of God, displayed through Philip, convinced him that God was with him; but there is no proof that he really repented of his sins, or believed savingly in Christ.

15 *That they might receive the Holy Spirit;* this wonderful Gift is the rightful heritage of all true believers; and it is highly proper now that Spirit-filled ministers and members should instruct new converts in regard to this great privilege, and pray that they may receive Him.

19 *Give me this power;* Simon desired to have the power to impart to others the Holy Spirit, supposing, likely, that he could exalt and enrich himself thereby.

20 *Your money perish with you;* expressive of Peter's strong abhorrence of Simon's crime, and of his certain destruction.

21 *You have no part nor lot in this matter;* no share in the blessings of the Gospel, and in the disposal of the divine power.

23 *The gall of bitterness . . . bond of iniquity;* in a most bitter and servile bondage to sin.

24 *Pray . . . that none of the things;* Simon feared the mighty power of God, which he had seen displayed through Philip, and John and Peter, and wished to avoid it; but there is no proof that he had any change of heart, or that he loved God. Peter is not reported to have even prayed for him.

25 *Proclaiming the Gospel to many villages;* they preached the Gospel to the people in these villages, and thus evangelized them. It does not imply that the apostles did anything more than preach the Gospel to them. This gave them a chance for salvation.

26 *Gaza;* a city about sixty miles south-west of Jerusalem, in the direction of Egypt. *This is a wilderness;* referring probably to the wilderness through which Philip traveled in reaching Gaza.

27 *Ethiopia;* a country in Africa, south of Egypt. *To worship;* this indicates that he was either a Jew or, a proselyte to the Jewish religion.

29 *The Spirit said to Philip;* the Holy Spirit guides those in whom He dwells unhindered; teaching them, as here, what to do, where to go, and giving them words to speak.

come up, to sit with him. 32 Now the passage of the Scripture which he was reading was this: "He was led as a sheep to the slaughter; and, as a lamb dumb before its shearer, so He openeth not His mouth. 33 In His humiliation, His judgment was taken away; His generation who shall declare? because His life is being taken away from the earth." 34 And the eunuch, answering Philip, said, "I pray you, of whom does the prophet say this, of himself, or of some one else?" 35 And Philip, opening his mouth, and, beginning from this Scripture, proclaimed to him the good news of Jesus. 36 And, as they were journeying along the way, they came to a certain water; and the eunuch says, "Behold, *here is* water; what hinders me from being immersed?' [37 And Philip said, "If you believe with all your heart, you may." And he answered and said, "I believe that Jesus Christ is the Son of God."]* 38 And he commanded the chariot to stand still; and they both went down into the water, both Philip and the eunuch; and he immersed him. 39 And, when they came up out of the water, the Spirit of the Lord caught away Philip, and the eunuch saw him no more; for he was going on his way rejoicing. 40 And Philip was found at Azotus; and, passing through, he was publishing the good news to all the cities, till he came to Cæsarea.

32 *The Scripture which he read;* Isa. 53:7, 8.

33 *In His humiliation His judgment was taken away;* He did not have a fair trial, and was condemned unjustly; still Jesus suffered according to the Father's and His Own appointment.

35 *Proclaim the good news of Jesus;* showing that Jesus was the Messiah, of Whom the prophet was speaking; and preaching salvation through faith in Him.

*Some Mss. insert v. 37; but the best omit it.

39 *The Spirit . . . caught away Philip;* this must have been a great surprise to the eunuch. It shows, however, the great power of God. *Went on his way rejoicing;* referring to Philip.

40 *Azotus;* called, in the Old Testament, Ashdod; a city about thirty miles north of Gaza, (I Sam. 5:1). *Cæsarea;* a city on the Mediterranean sea about sixty miles northwest of Jerusalem.

CHAPTER IX.

SAUL CONVERTED.

1 And Saul, yet breathing threatening and slaughter against the disciples of the Lord, going to the high priest, 2 asked from him letters to Damascus to the synagogues, that, if he found any who were of this Way, whether men or women, he might bring them bound to Jerusalem. 3 And, as he was journeying, it came to pass, that he was drawing nigh to Damascus; and suddenly there flashed around him a light from Heaven; 4 and, having fallen upon the ground, he heard a voice saying to him, "Saul, Saul, why are you persecuting Me?" 5 And he said, "Who art Thou, Lord?" And He *said*, "I am Jesus Whom you are persecuting. 6 But rise, and go into the city, and it shall be told you what you must do." 7 And the men who were journeying with him were standing speechless; hearing, indeed, the voice, but beholding no one. 8 And Saul arose from the earth; and, his eyes being opened, he beheld nothing; but, taking him by the hand, they led him into Damascus. 9 And he was three days without seeing; and he neither ate, nor drank.

10 And there was a certain disciple in Damascus, Ananias by name; and the Lord said to him in a vision, "Ananias?" And he said, "Behold, I *am here*, Lord!" 11 And the Lord *said* to him, "Go to the street that is called Straight, and inquire in the house of Judas for *one* named Saul of Tarsus; for, behold, he is praying; 12 and in a vision he saw a man, Ananias by name, coming in, and laying his hands on him, that he might receive sight." 13 And Ananias answered, "Lord, I heard from

NOTES ON CHAPTER IX.

1 *High priest;* who was president of the Jewish Sanhedrin, and signed letters with their authority.

2 *Damascus;* a city of Syria, about a hundred miles north-east of Jerusalem. *To the synagogues;* the rulers of the synagogues in Damascus giving their co-operation in the matter. *Any of this Way;* any believers in Jesus. *Might bring them bound to Jerusalem;* to be tried by the Sanhedrin, and punished as this council might decide.

5 *Lord;* referring to the Lord Jesus Christ.

7 *Stood speechless, hearing a voice, but seeing no one;* comparing this with ch. 22:9, we learn that Paul's traveling companions saw a light and heard a voice; but they understood not what they heard, nor did they see Jesus Christ.

8 *He beheld nothing;* being blinded by the glory of the light.

9 *Three days;* or one whole day and two pieces.

11 *Tarsus;* the capital of Cilicia, a province of Asia Minor.

12 *In a vision;* designed to prepare Saul for his subsequent meeting with Ananias.

many concerning this man, how many evils he did to Thy saints in Jerusalem; 14 and here he has authority from the high priests to bind all those calling on Thy name." 15 But the Lord said to him, "Go your way; because this man is to Me a chosen vessel to bear My name before nations, and kings, and the sons of Israel; 16 for I will show him how many things he must suffer for My name's sake. 17 And Ananias went away, and entered into the house; and, laying *his* hands on him, said, "Brother Saul, the Lord hath sent me—*even* Jesus, Who appeared to you in the way in which you were coming, that you may receive sight, and be filled with *the* Holy Spirit." 18 And straightway there fell from his eyes as *it were* scales, and he received sight; and, arising, he was immersed; and, having taken food, he was strengthened.

19 And he was with the disciples in Damascus some days; 20 and straightway in the synagogues he was preaching Jesus, that He is the Son of God. 21 And all who heard were astonished, and said, "Is not this he who destroyed, in Jerusalem, those calling upon this name, and had come here for this *purpose*, that he might bring them bound to the high priests?" 22 But Saul was being more empowered, and was confounding the Jews who were dwelling in Damascus; proving that this is the Christ.

23 And, when many days were completed, the Jews took counsel together to kill him; 24 but their plot became known to Saul. And they were watching the gates also, both day and night, that they might kill him; 25 but the disciples, taking him by night, let him down through the wall, lowering *him* in a basket.

26 Now, having come to Jerusalem, he was trying to join himself to the disciples; and they were all afraid of him, not believing that he was a disciple. 27 But Barnabas, taking him, brought *him* to the apostles, and narrated to them how he saw the Lord in the way, and that He spake to him; and how, in Damascus, he spake boldly in the name of Jesus. 28 And he was with them, going in and going out at Jerusalem, 29 preaching boldly in the name of the Lord; and he was speaking and disputing with the Helenists;[1] but they were attempting to kill him; 30 but the brethren, learning *it*, brought him down to Cæsarea, and sent him forth to Tarsus.

31 The assembly, indeed, therefore, throughout the whole of Judæa and Galilee and Samaria, was having peace, being built up; and, walking in the fear of the Lord, and in the consolation of the Holy Spirit, was being multiplied.

ÆNEAS HEALED AT LYDDA.

32 And it came to pass that Peter, going through all *parts*, came down also to the saints who were dwelling at Lydda. 33 And he found there a certain man, Æneas by name, for eight years lying prostrate on a couch, who was paralyzed. 34 And Peter said to him, "Æneas, Jesus Christ healeth you; arise, and make your bed." And straightway he arose. 35 And all who were dwelling in Lydda and in Sharon saw him; and they turned to the Lord.

1 Or. *Grecian Jews.*

14 *Calling on Thy name;* Christians were distinguished in the apostolic age by their calling on His name, (I Cor. 1:2; II Tim. 2:22).

15 *A chosen vessel to bear My name;* Jesus chose Saul to preach His Gospel to Jews and gentiles, (Gal. 1:15-17).

16 *How many things he must suffer;* II Cor. 11:23-28.

17 *Who appeared to you in the way;* Ananias was instructed as to the fact that Saul saw Jesus, and he uses this to soothe and encourage Saul. *And be filled with the Holy Spirit;* thus, on the third day, after he saw Jesus, and began to follow Him, he was filled with the Holy Spirit; thus proving that being filled with the Holy Spirit is not identical with regeneration by the Holy Spirit, but must be subsequent to it in order of time.

20 *He is the Son of God;* the Messiah foretold by the prophets.

23 *When many days were completed;* it appears, from Gal. 1:15-18, that Saul spent a part of this time in Arabia, a country south-east of Judæa.

24 *To kill him;* the murderers of Jesus had little scruple, we may suppose, in killing all His prominent followers.

27 *Barnabas;* chap. 4:36.

29 *Helenists;* Jews and proselytes who spake the Greek language.

30 *Cæsarea;* ch. 8:40. *Tarsus;* Saul's native city, (v. 11).

31 *Judæa, and Galilee, and Samaria;* these are the three divisions into which Palestine was divided.

32 *Lydda;* a town in Judæa a few miles south-east of Joppa.

34 *Jesus Christ healeth you;* here, as elsewhere, Peter was particular to let it be known that, not he, but Christ, was the Healer. There is no more Scripture to support the assumption that Healing was meant for the early age of Christianity, than there is to support the view that salvation was to be restricted to the same period.

35 *Sharon;* a fertile region between Joppa and mount Carmel.

DORCAS RAISED FROM THE DEAD AT JOPPA.

36 Now there was in Joppa a certain disciple, Tabitha by name, (which being translated means Dorcas): this woman was full of good works and alms which she was accustomed to do. 37 And it came to pass in those days that she, having become sick, died; and, having washed *her*, they laid *her* in an upper chamber. 38 And, Lydda being near to Joppa, the disciples, hearing that Peter was there, sent to him two men, entreating *him*, "Delay not to come to us!" 39 And Peter, having arisen, went with them; whom, having come, they led up into the upper chamber; and there stood by him all the widows, weeping and showing coats and garments which Dorcas made while she was with them. 40 But Peter, having put them all forth, and bowing his knees, prayed; and, turning to the body, he said, "Tabitha, arise!" And she opened her eyes; and, seeing Peter, she sat up. 41 And, having given her *his* hand, he raised her up; and, calling the saints and widows, he presented her alive. 42 And it became known throughout all Joppa; and many believed on the Lord. 43 And it came to pass that he abode many days in Joppa with one Simon a tanner.

36 *Joppa;* a town on the Mediterranean about forty-five miles north-east of Jerusalem. *Tabitha;* a Syriac word meaning the same as the Greek name *Dorcas;* both words being originally applied to the gazelle, a very beautiful animal.

40 *Having put them all forth without;* it is generally best, when some great miracle of healing is expected to occur, to have none but real believers present. This miracle of raising the dead was wrought by Jesus Christ through the visible agency of Peter.

42 *Believed on the Lord;* on the Lord Jesus Christ, through Whose power Dorcas had been raised from the dead. The display of God's power in the healing of people would be likely to be followed by many converts to the faith.

CHAPTER X.

CORNELIUS AND HIS HOUSEHOLD.

1 Now a certain man in Cæsarea, Cornelius by name, a centurion of a band,[1] called the Italian *band*— 2 devout, and fearing God with all his house, giving[2] many alms to the people, and praying to God continually— 3 saw in a vision manifestly, about the ninth hour of the day, an angel of God coming in to him, and saying to him, "Cornelius!" 4 And he, looking intently on him, and becoming much afraid, said, "What is it, lord?" And he said to him, "Your prayers and alms went up for a memorial before God. 5 And now send men to Joppa, and send for one Simon, who is surnamed Peter; 6 the same is guest with one Simon a tanner, whose house is by the sea." 7 And, when the angel who was talking to him departed, having called two of his household servants and a devout soldier of those attending him; 8 and, having recounted all things *to them*, he sent them to Joppa.

9 Now, on the morrow, as they were journeying, and coming near to the city, Peter went up on the house-top to pray, about the sixth hour. 10 And he became very hungry, and wished to eat; and, while they were making ready, there came upon him a trance; 11 and he beholds the heaven opened, and a certain vessel descending, as a great sheet, let down by four corners upon the earth; 12 in which were all the four-footed beasts, and creeping things of the earth, and birds of the heaven. 13 And there came a voice to him, "Arising, Peter, kill and eat." 14 But Peter said, "By no means, Lord! because never at any time did I eat anything

1 Or. *cohort*, 2 Gr. *Doing*.

NOTES ON CHAPTER X.

1 *Centurion;* a captain of a hundred men. *A devout man;* a sincere believer in the Jewish faith, and one who pleased God. He, probably, believed in the Jewish Messiah, and through Him found acceptance with the Father; but now, that the Messiah had already come in the person of Jesus, it was proper that he should know this fact, and accept Him as the Messiah already come. *Italian band;* a company of soldiers from Italy.

3 *Ninth hour;* three o'clock in the afternoon—one of the hours of prayer.

4 *For a memorial before God;* God recognized the alms and prayers of Cornelius, and these are made the occasion of the signal grace now to be bestowed. (I John 3:22).

5 *Joppa;* ch. 9:36.

9 *House-top;* the tops of the houses were flat, and the pious often resorted thither for prayer. *Sixth hour;* twelve o'clock, (Ps. 55:17; Dan. 6:10).

10 *Trance;* a state of mind in which he became insensible to the objects around him, and was absorbed in the vision presented to him.

12 *All . . . beasts and creeping things;* specimens of all kinds.

13 *Kill, and eat;* Peter understood that he was required to eat things clean and unclean.

14 *Common or unclean;* animals forbidden to be eaten in the law of Moses. (Lev. 11:4; 20:25; Deut. 14:3, 7). Has this law been abrogated for Christians yet?

common or unclean." 15 And a voice *came* to him again, a second time, "What God cleansed, count not common." 16 Now this happened three times, and straightway the vessel was taken up into heaven.

17 Now, as Peter was much perplexed in himself as to what the vision which he saw might mean, behold, the men who were sent by Cornelius, having made inquiry for Simon's house, stood at the gate; 18 and, calling, were inquiring whether Simon who was surnamed Peter, was lodging there. 19 And, while Peter was earnestly considering the vision, the Spirit said to him, "Behold, three men are seeking you. 20 But, arising, go down, and journey with them, nothing doubting; because I have sent them." 21 And Peter, going down to the men, said, "Behold, I am he whom ye are seeking; what is the cause for which ye are present?" 22 And they said, "Cornelius, a centurion, a righteous man, and one fearing God, well reported of also by all the nation of the Jews, was divinely warned by a holy angel to send for you to his house, and to hear words from you." 23 Having called them in, therefore, he lodged *them*. And, on the morrow, arising, he went with them; and some of the brethren from Joppa went with him. 24 And on the following day they entered into Cæsarea. And Cornelius was expecting them, having called together his kinsmen and near friends. 25 And when it came to pass that Peter entered, Cornelius, meeting him, *and* falling at his feet, worshipped *him*. 26 But Peter raised him up, saying, "Stand up! I myself also am a man." 27 And, *while* talking with him, he entered, and finds many *who* had come together; 28 and he says to them, "Ye know that it is unlawful for a Jew to join himself with, or come to, one of another race; and *yet* God showed me that I should call no man common or unclean. 29 Wherefore, also, having been sent for, I came without gainsaying. I ask, therefore, with what intent ye sent for me." 30 And Cornelius said, "Four days ago, until this hour, I was praying during the ninth hour in my house; and, behold, a man stood before me in bright apparel, 31 and says, 'Cornelius, your prayer was heard, and your alms were remembered before God. 32 Send, therefore, to Joppa, and call for Simon, who is surnamed Peter; the same is lodging in *the* house of Simon, a tanner, by the sea.' 33 At once, therefore, I sent to you; and you did well, in coming.[3] Now, therefore, we are all present before God, to hear all the things that have been commanded you by the Lord."

34 And Peter, opening his mouth, said, "Of a truth, I perceive that God is not a respecter of persons; 35 but, in every nation, he who fears Him, and works righteousness, is acceptable to Him. 36 He sent* the word to the sons of Israel, proclaiming the glad tidings of peace through Jesus Christ, (He is Lord of all): 37 Ye know the word that came throughout all Judæa, after the immersion which John preached; *even* Jesus of Nazareth, 38 how God anointed Him with the Holy Spirit and with power; Who went about doing

3 Gr. *Having come.*

* Many Mss. omit the words, *He sent;* but the sense seems to demand them.

15 *What God cleansed;* or declared no longer unclean. Under this vision, the Lord meant, not to abrogate the distinction between animals fit and unfit for food, but to annul the distinction between Jews and gentiles. God was schooling Peter for the work just before him, in carrying the Gospel to Cornelius.

20 *Nothing doubting;* not doubting the propriety of going to Cornelius, though he was an uncircumcised gentile.

22 *Hear words from you;* words such as God would give him to speak, and such as Cornelius needed

25 *Worshipped him;* prostrated himself before him, in an attitude of worship.

26 *Am also a man;* and, therefore, unfit to be worshipped.

28 *Unlawful for a Jew;* according to the law and according, especially, to Jewish traditions.

29 *Without gainsaying;* without objection, or hesitation.

34 *Not a respecter of persons;* but accepts and blesses the pious, regardless of nationality.

36 *The word;* the Gospel, or way of salvation through Jesus Christ.

37 *The word that came throughout all Judæa;* the Gospel that began to be preached from the immersion of John, and had been enlarged upon by Christ and His disciples; of which, presumably, all the people in that region of country had some knowledge.

38 *Anointed Jesus;* set Him apart and equipped Him for all His work as the Messiah and Savior. *With the Holy Spirit;* Christ seems to have done His mighty works through the power of the Holy Spirit. *Healing all that were oppressed by the Devil;* it was the object of Christ's mission to destroy, annul, and set aside, the works of the Devil in men; and as sickness was one of the Devil's works, Jesus healed all who applied to Him, directly or indirectly, for healing. It is not supposable that Jesus actually healed all Devil-oppressed ones; but that He healed all of the different classes of diseased ones, that made application, directly, or through friends.

good, and healing all that were oppressed by the Devil; because God was with Him. 39 And we are witnesses of all things which He did both in the country of the Jews and in Jerusalem; Whom they also slew, hanging Him on a tree. 40 Him God raised on the third day, and gave Him to become manifest; 41 not to all the people, but to witnesses before appointed by God—to us who ate and drank with Him after He rose from the dead. 42 And He commanded us to preach to the people, and to fully testify that it is He Who hath been ordained by God Judge of the living and dead. 43 To Him all the prophets testify, that through His Name every one who believes on Him receives remission of sins." 44 While Peter was yet speaking these words, the Holy Spirit fell on all those hearing the word. 45 And those of the circumcision who believed, as many as came with Peter, were amazed, because that upon the gentiles also was poured out the gift of the Holy Spirit; 46 for they heard them speaking with tongues, and magnifying God. Then Peter answered, 47 "Can any one forbid the water, that these should not be immersed, who, indeed, received the Holy Spirit as well as we?" 48 And He commanded that they should be immersed in the name of Jesus Christ. Then they asked him to remain some days.

39 *A tree;* the cross.

41 *Fell on all;* came down upon them in mighty power; filling them, and giving them the gift of tongues and overflowing praise. Verse 46, Matt. 3:11, Mark 1:8, Luke 3:16, were now fulfilled in the case of Cornelius and his pious household.

47 *That these should not be immersed;* they were more than ordinarily well qualified for the ordinance of immersion, inasmuch as they had not only been converted, but had received the gift of the Holy Spirit. This teaches that Spirit-filled people who have not been immersed, should, in obedience to the word of God, submit to the ordinance.

N. B. See how God works at both ends of the line. When He has a work to be done, He provides the workman; and He has abundant work for every well-equipped workman.

CHAPTER XI.

PETER'S DEFENSE.

1 Now the apostles, and the brethren who were in Judæa, heard that the gentiles also received the word of God. 2 And, when Peter went up to Jerusalem, those of the circumcision were contending with him, 3 saying, that he went in to men holding uncircumcision, and ate with them! 4 But Peter, beginning *at the first*, was explaining *it* to them in order, saying, 5 "I was in the city of Joppa, praying; and, in a trance, I saw a vision, a certain vessel descending, as a large sheet, let down out of the heaven by four corners; and it came close to me: 6 into which gazing intently, I was considering, and saw the four-footed beasts of the earth, and wild beasts, and creeping things, and the birds of the heaven. 7 And I heard also a voice, saying to me, 'Arising, Peter, kill and eat.' 8 But I said, 'By no means, Lord; because a common or an unclean thing never entered into my mouth!' 9 But a voice answered a second time out of the heaven, 'What God cleansed, make not common.' 10 And this took place thrice; and all were drawn up again into the heaven. 11 And, behold, immediately there stood three men at the house in which we were, having been sent to me from Cæsarea. 12 And the Spirit bade me go with them, nothing doubting. And these six brethren also went with me; and we entered into the man's house. 13 And he told us how he saw the angel in his house, standing and saying, 'Send to Joppa, and call for Simon who is surnamed Peter, 14 who will speak to you words, by which you shall be saved, and all your house.' 15 And, as I began to speak, the Holy Spirit fell on them, as also on us at the beginning; 16 and I remembered the word of the Lord, how He said, 'John, indeed, immersed in water, but ye shall be immersed in *the*

NOTES ON CHAPTER XI.

1 *The gentiles;* meaning here Cornelius and his household; and, if these had received the Gospel, they naturally inferred that the Gospel was meant for all the gentiles.

2 *Those of the circumcision;* the believing Jews. *Were contending with him;* were finding fault with him for preaching to the gentiles.

10 *And all were drawn up;* the tent with all the animals, etc.

12 *These six brethren;* the brethren who went with Peter from Joppa to Cæsarea. (ch. 10:23, 45).

14 *Words by which you shall be saved;* saved as a real believer in the personal Christ, and not saved, as the pious Jews were, by an indefinite faith in the coming Messiah. John the Immerser was a saved man; but he that is least in the Kingdom of God is greater than he. (Matt. 11:11). *All your house;* all his family who would believe.

16 *The Lord;* the Lord Jesus Christ. (ch. 1:5).

Holy Spirit.' 17 If, therefore, God gave them the like gift, as to us who believed on the Lord Jesus Christ, who was I, that I could withstand[1] God?" 18 And, having heard these things, they were silent, and glorified God, saying, "Then, to the gentiles also God gave repentance unto life."

THE FAITH SPREAD AS FAR AS ANTIOCH IN SYRIA.

19 Those, indeed, therefore, who were dispersed by reason of the tribulation that arose about Stephen, traveled as far as Phœnicia, and Cyprus, and Antioch, preaching the word to none but Jews only. 20 But some of them were men of Cyprus and Cyrene; who, indeed, having come to Antioch, were speaking to the Greeks also, publishing the glad tidings of the Lord Jesus. 21 And *the* hand of the Lord was with them; and a great number who believed turned to the Lord. 22 And the report concerning them came to the ears of the assembly which was in Jerusalem; and they sent forth Barnabas as far as Antioch; 23 who, having come, and having seen the grace of God, rejoiced, and was exhorting all that, with purpose of heart, they should cleave to the Lord; 24 because he was a good man, and full of the Holy Spirit, and of faith; and a great multitude was added to the Lord. 25 And he departed to Tarsus to seek for Saul; 26 and, having found him, he brought him to Antioch. And it came to pass that, even for a whole year, they met together in the assembly, and taught a great multitude; and that the disciples got the name "Christian" first in Antioch.

27 And in those days prophets came from Jerusalem to Antioch; 28 and one of them—Agabus by name—standing up, signified through the Spirit that there was about to be a great famine over all the inhabited earth; which, indeed, happened under Claudius. 29 And the disciples, according as any one of them was being prospered, determined, each of them, to send relief[2] to the brethren dwelling in Judæa; 30 which also they did, sending *it* to the elders through the hands of Barnabas and Saul.

1 Or. *hinder.*

2 Gr. *For ministry.*

17 *Withstand;* or stand in the way of the clearly indicated order of God.

18 *They were silent;* quit disputing with him, being convinced that he did right. *Repentance unto life;* repentance that leads to eternal life, through faith in Christ.

19 *Phœnicia;* a Roman province on the coast north of Palestine. *Cyprus;* an island in the north-east part of the Mediterranean sea. *Antioch;* a city of Syria, about three hundred miles north of Jerusalem, on the river Orontes. not far from the Mediterranean sea.

20 *Cyrene;* a province and city in northern Africa. *Greeks;* it seems better to adopt this text, rather than "Helenists;" because this latter term frequently signifies Grecian Jews; and the record here seems to require somebody other than Jews.

21 *The hand of the Lord was with them;* their preaching was accompanied by the mighty displays of God's power.

22 *Sent forth Barnabas;* to assist in preaching the Gospel.

23 *Having seen the grace of God;* the grace displayed in the salvation of so many sinners. *With purpose of heart;* with unvarying determination. *Cleave to the Lord;* abide in and with Him. Hold to Him.

24 *Full of the Holy Spirit and of faith;* these are indispensible qualifications for an effective ministry of the Gospel. As the apostles were unfit to preach Christ, and represent His Gospel truly, until they had received the Holy Spirit, and had learned to live "The Spirit-filled life;" so now no man, however clear his conversion, brilliant his natural gifts, varied his learning, scholarly his attainments in the letter of the word, or unmistakable his call to the ministry, has any Scripture right to take upon himself the work of the Gospel ministry, until, through the infilling Spirit, he is "endued with power from on high" for the duties of this high calling. (Luke 24:49). The denomination of Christians that ignores the fact that there is no effective ministry without the infilling Spirit Who comes to give the supreme qualifications for this office, will be apt to be swept away by the strong tide of worldliness and error now dashing over the world, and leave the real work of the ministry to others, who, feeling that they can do nothing of themselves, yield all to God, and enter the Gospel ministry under the guidance, and in the power of, the Holy Spirit.

25 *Tarsus;* Paul's (or Saul's) natal city, (ch. 9:11).

26 *In the assembly;* the company of believers. erroneously called "the church." Note the fact everywhere in Acts that each assembly was an independent congregation of believers meeting together for divine worship. Nor did these assemblies have any organic relation to other sister assemblies; but were all co-ordinate and independent companies, holding Christ as their living Head. The disciples were so busied about Christ, and were so intent on promoting His cause, that by their occupation, they got the name Christian.

27 *Prophets;* inspired teachers, who sometimes foretold future events. (I Cor. 12:28; 14:1, 3; ch. 21:9–11).

28 *Signified through the Spirit;* made known through the inspiration of the Spirit. *Claudius;* Claudius Cæsar, the fifth Roman emperor, who ruled from A. D. 41 to 54. The famine here referred to took place as predicted, and is noticed by Josephus, the Jewish historian, (Antiq., ch. II, sec. 5).

30 *Elders;* leading men in the assembly; also ordained preachers and pastors.

CHAPTER XII.

HEROD SLAYS JAMES. IMPRISONS PETER. PETER DELIVERED. HEROD SMITTEN.

1 Now about that time Herod the king put forth *his* hands to harm some of the assembly. 2 And he slew James, the brother of John, with the sword; 3 and, seeing that it pleased the Jews, he proceeded to seize Peter also. And *then* were the days of unleavened bread. 4 And, having seized him, he put him in prison, delivering him to four quaternions of soldiers to guard him; intending, after the passover, to bring him up to the people. 5 Peter, therefore, was kept in the prison; but prayer was being earnestly made by the assembly to God in his behalf. 6 And, when Herod was about to bring him forth, in that night Peter was sleeping between two soldiers, bound with two chains; and guards before the door were keeping the prison. 7 And, behold, an angel of the Lord stood by *him*, and a light shined in the cell; and, smiting the side of Peter, he raised him up, saying, "Rise up quickly!" And his chains fell off from his hands. 8 And the angel said to him, "Gird yourself, and bind on your sandals." And he did so. And he says to him, "Cast your garment around you, and follow me." 9 And, going forth, he was following *him;* and he knew not that it was true, which was being done by the angel, but was thinking that he saw a vision. 10 And, having passed *the* first and second watch; they came to the iron gate that leads into the city, which opened to them of its own accord; and, going out, they passed on through one street, and straightway the angel departed from him.

11 And Peter, having come to himself, said, "Now I know truly that the Lord sent forth His angel, and delivered me out of Herod's hand, and *from* all the expectation of the people of the Jews. 12 And, having considered *it*, he went to the house of Mary, the mother of John who is surnamed Mark; where many were gathered together and were praying. 13 And, when he knocked at the door of the gate, a maid came near to answer,[1] Rhoda by name. 14 And, recognizing the voice of Peter, she opened not the gate for joy; but, running in, she told them that Peter was standing before the gate. 15 And they said to her, "You are mad!" But she kept confidently affirming that it was so. And they said, "It is his angel." 16 But Peter continued knocking; and, opening, they saw him, and were amazed. 17 But, beckoning to them with *his* hand to be silent, he declared to them, how the Lord brought him forth out of the prison. And he said, "Declare these things to James, and to the brethren." And, going forth, he went to another place. 18 And, when it became day, there was no small commotion among the soldiers, as to what, consequently, became of Peter. 19 And Herod, having sought for him, and not finding *him*, having examined the guards, ordered that they be led away *to death*. And, going down from Judæa to Cæsarea, he tarried *there*.

20 Now he was very angry with the

1 Gr. *To hearken.*

NOTES ON CHAPTER XII.

1 *Herod;* Herod Agrippa, grandson of Herod the Great, (Matt. 2:1).

2 *James;* brother of John, and son of Zebedee.

3 *Days of unleavened bread;* during the feast of the passover, (Ex. 12:12-17). All the fuss that has been made about "*Easter*" has no Scripture warrant.

4 *Four quaternions;* four companies of four soldiers each, or sixteen in all; one company for each of the four watches of the night.

6 *Was about to bring him forth;* to be executed. *In that night;* just preceding the day appointed for Peter's execution. *Bound with two chains;* a chain fastened around each wrist, and the other end fastened to a soldier.

7 *His chains fell off;* by the mighty power of the angel.

8 *Gird yourself;* the ancients girded their bodies with a girdle, or belt, when about to walk. *Sandals;* these protected the bottom of the feet, and were fastened to the feet by strings or straps. *Garment;* meaning the outer garment, or mantle.

10 *The first and second watch;* guard of soldiers, who were providentially prevented from seeing them. *Iron gate;* that enclosed the prison, and led out of it to the city. *Of its own accord;* of itself, or automatically, though it was really done by the invisible power of God.

11 *Having come to himself;* having returned to self-consciousness, and seeing that what had transpired was a reality.

12 *John . . . Mark;* the writer of the Gospel of Mark, and companion of Paul and Barnabas, (v. 25).

15 *Mad;* deranged, or insane. *It is his angel;* his guardian angel who, as they supposed, had come to give some information about Peter.

17 *To James;* either James the son of Alphæus, (ch. 1:13), called "James the less," or James the Lord's brother. Whether one or the other of these, he is spoken of as a man of influence in ch. 15:13-20. *Went into another place;* to avoid arrest.

19 *Cæsarea;* ch. 8:40.

Tyrians and Sidonians; and they came with one accord to him; and, having made Blastus, the king's chamberlain, their friend, they asked for peace, because their country was being maintained by *that of* the king. 21 And, on a set day, Herod, having put on royal apparel, and seating himself on the judgment seat, made a speech to them. 22 And the people were shouting, "*It is* the voice of a god, and not of a man!" 23 And immediately an angel of the Lord smote him, because he did not give God the glory; and, having been eaten by worms, he expired. 24 But the word of God was growing, and multiplyng. 25 And Barnabes and Saul returned from* Jerusalem, having fulfilled their ministry, taking with them John who was surnamed Mark.

20 *Tyrians . . . Sidonians;* inhabitants of Tyre and Sidon; two cities of Phœnicia, north of Cæsarea on the Mediterranean sea. *King's chamberlain;* the officer having charge of the king's bed-chamber. *Was being maintained;* supported with grain and other provisions.

22 *Were shouting;* with boisterous applause, as if he were a god, and not a man.

*Some Mss. read *to.*

23 *An angel smote him;* slew him, because he did not rebuke those who honored him as a god.

24 *The word of God was growing and multiplying;* the Gospel reached many people, and many were converted to Christ.

25 *Barnabas and Saul returned from Jerusalem;* to Antioch. *Having fulfilled their ministry;* ch. 11:30.

CHAPTER XIII.

BARNABAS AND SAUL, SENT AS MISSIONARIES BY THE ASSEMBLY AT ANTIOCH. THEY VISIT CYPRUS, PAMPHYLIA, PISIDIA, AND LYCAONIA. THEY RETURN TO ANTIOCH BY ATTALIA.

1 Now there were in Antioch, in the assembly which was *there*, prophets and teachers; both Barnabas and Symeon who is called Niger, and Lucius the Cyrenean, and Manaën, the foster-brother of Herod the tetrarch, and Saul. 2 And, while they were ministering to the Lord, and fasting, the Holy Spirit said, "Separate now to Me Barnabas and Saul for the work to which I have called them." 3 Then, having fasted and prayed, and having laid hands on them, they sent *them* away.

4 They, indeed, therefore, having been sent forth by the Holy spirit, went down into Seleucia; and thence they sailed away to Cyprus. 5 And, having arrived in Salamis, they declared the word of God in the synagogues of the Jews; and they had John also as an attendant. 6 And, having gone through the whole island as far as Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name *was* Bar-Jesus, 7 who was with the proconsul, Sergius Paulus, an intelligent man; the same having called for Barnabas and Saul, desired to hear the word of God; 8 but Elymas, the sorcerer (for so his name is interpreted) withstood them, seeking to turn aside the proconsul from the faith. 9 But Saul, who is also *called* Paul, filled with the Holy Spirit, looking intently upon him, 10 said, "O full of all guile, and all villainy, son of the Devil, enemy of all righteousness, will you not cease perverting the right ways of the Lord? 11 And now, behold, *the* hand of the Lord is upon you; and you shall be blind, not seeing the sun for a season." And immediately there fell on him a mist and a dark-

NOTES ON CHAPTER XIII.

1 *Cyrene;* ch. 11:20. *Herod;* Herod Antipas, (Luke 3; 1, 19).

2 *The Holy Spirit said, separate to Me;* the Holy Spirit, as Executive of God-head, calls men into the ministry; and, in the absence of His call, no one should ever enter the Gospel ministry. Here the assembly, or congregation of Christians, responds to the Spirit's call, and sends out two missionaries, Barnabas and Saul. If the Holy Spirit had the right of way in the local assemblies now, He might send out tens of thousands of Spirit-called, Spirit-filled missionaries. It seems an infinite pity that the religious thought of our day is such as to have left the assemblies void of power to send out missionaries.

3 *Fasted and prayed;* how helpful this might be at the present day, both to the assemblies themselves and to the missionaries sent out! *Laid hands on them;* thus publicly setting them apart to their work.

4 *Sent forth by the Holy Spirit;* the assembly simply ratifying the Spirit's call, and bidding his called ones God-speed in their work; *Seleucia;* a seaport at the mouth of the river Orontes, about fifteen miles from Antioch.

5 *Salamis;* a city in the south-east part of Cyprus. *John;* John Mark, (ch. 12:25).

6 *Paphos;* a city on the west side of Cyprus. *Sorcerer;* a fortune-teller, hypnotest, or wizzard; answering, in some respects, to modern spiritists, etc.

7 *Proconsul;* a governor of a Roman province who received his appointment from the Roman senate.

8 *Elymas;* probably an Arabic word; signifying wise or learned in the art of sorcery.

9 *Paul;* his Hebrew name was Saul; but here he drops the name Saul, and is always called Paul after this.

10 *Son of the Devil;* Paul does not hesitate to tell this wicked man who he is. He, like his father, is a perverter of the word of God, and an enemy to the religion of Christ.

11 *Hand of the Lord;* the power of God will smite you.

ness; and, going about, he was seeking some to lead him by the hand. 12 Then the proconsul, seeing what had taken place, believed, being astonished at the teaching of the Lord.

13 Now setting sail from Paphos, Paul's company came to Perga in Pamphylia; and John, withdrawing from them, returned to Jerusalem. 14 But they, passing through from Perga, came to Antioch in Pisidia; and, entering into the synagogue on the sabbath day, they sat down. 15 And, after the reading of the law and the prophets, the rulers of the synagogue sent to them, saying, "Brethren, if there is among you any word of exhortation for the people, speak."

16 And Paul, standing up, and beckoning with his hand, said, "Men of Israel, and ye who fear God, hearken! 17 The God of this people Israel chose our fathers; and He exalted the people in *their* sojourn in *the* land of Egypt; and, with a high arm, He led them forth out of it. 18 And for about the time of forty years He bore them* as a nursing father in the wilderness. 19 And, having destroyed seven nations in the land of Canaan, He distributed by lot their land to them for about four hundred and fifty years. 20 And after these things He gave *them* judges, until Samuel *the* prophet. 21 And afterward they asked for a king; and God gave them Saul, a son of Kish, a man of *the* tribe of Benjamin, for forty years; 22 and, having removed him, He raised up for them David to be their king; to whom bearing testimony, He said, 'I found David the son of Jesse, a man after My own heart, who will do all My will.' 23 From the seed of this one, God, according to promise, brought to Israel a Savior, Jesus; 24 John having first preached, before His coming, *the* immersion of repentance to all the people of Israel. 25 And, as John was fulfilling *his* course, he said, 'What do ye suppose me to be? I am not *He*. But, behold, there cometh One after me, the sandals of Whose feet I am not worthy to unloose.' 26 Brethren, sons of Abraham's race, and those among you who fear God, to us the word of this salvation was sent forth. 27 For those dwelling in Jerusalem, and their rulers, not knowing Him, nor the voices of the prophets which are being read every sabbath, fulfilled *them, in* having condemned *Him;* 28 and, though finding not one cause of death, they asked of Pilate that He should be slain. 29 And, when they fulfilled all things that were written concerning Him, having taken *Him* down from the tree, they laid Him in a tomb. 30 But God raised Him from the dead; 31 Who was seen, during many days, by those who came up with Him from Galilee to Jerusalem; who, indeed, are now His witnesses to the people. 32 And we declare to you good tidings of the promise made to the fathers, 33 that God hath fulfilled this for our children, having raised up Jesus; as it has been written in the second Psalm, 'Thou art My Son! To-day have I begotten Thee!' 34 And that He raised Him up from the dead no more to return to corruption, He hath thus spoken, 'I will give to you the holy *and* faithful *promises* of David.' 35 Wherefore, in another place, He saith, 'Thou wilt not give Thy Holy One to see corruption.' 36 For David, indeed, having served his own generation according to the will of God, fell asleep, and was added to his fathers, and saw corruption; 37 but

*Some Mss. read, *He suffered their manners*, etc.

13 *Perga in Pamphylia;* Pamphylia was a province in the south part of Asia Minor, and Perga was its capital. *John withdrawing from them;* an act which Paul disapproved, (ch. 15:38).

14 *Antioch in Pisidia;* so called to distinguish it from Antioch in Syria. Pisidia was a province north of Pamphylia, on the border of which was Antioch.

15 *Law and the prophets;* portions of both were read in the synagogues on the sabbath.

17 *With a high arm;* with the display of mighty power.

18 *Bore them as a nursing father;* dealt patiently with their sins and follies.

19 *Seven nations;* Josh. 3:10; 11:8.

22 *Testimony;* I Sam. 13:14; 16:1-12; Ps. 89:20.

25 *His course;* his ministry. *Not He;* not the Messiah, (John 1 20; Matt. 3:11.)

26 *Word of this salvation;* the offer of salvation in Christ.

27 *Because they knew Him not;* did not know Him as the Messiah, or Savior. *The voices of the prophets;* their predictions respecting the Messiah. *Fulfilled;* by crucifying Jesus they fulfilled what the prophets had foretold.

28 *Not one cause of death;* not one crime meriting death.

32 *The promise made to the fathers;* promise respecting the Messiah.

33 *This day I have begotten Thee;* begotten Thee from the dead. The resurrection of Jesus was the crowning proof of His true Messiahship. Had Jesus not been raised, the proof that He was the world's Redeemer would have been wanting, (Rom. 1:4; 4:25).

34 *The holy and faithful promises of David;* promises made to David, (Isa. 55:3). These mercies, promised to David, (II Sam. 7:12-17), were fulfilled in Christ.

35 *In another place;* Ps. 16:10.

He Whom God raised up did not see corruption. 38 Be it known to you, brethren, that through This One is proclaimed to you forgiveness of sins; 39 and in Him every one who believes is justified from all things, from which ye could not be justified by[1] the law of Moses. 40 Beware, therefore, lest that come upon *you*, which is spoken in the prophets, 41 'Behold, ye despisers, and wonder, and perish;[2] because I do a work in your days—a work which ye will by no means believe, though one should fully declare it to you.'"

42 And, as they *were* going out, they kept beseeching him that these words might be spoken to them on the next sabbath. 43 And, the synagogue having been dismissed, many of the Jews and of the devout proselytes followed Paul and Barnabas; who, indeed, speaking to them, were persuading them to continue in the grace of God.

44 And, on the next sabbath, almost the whole city was gathered together to hear the word of God. 45 But the Jews, seeing the multitudes, were filled with jealousy, and contradicted the things spoken by Paul, blaspheming. 46 Speaking boldly, both Paul and Barnabas said, "It was necessary that the word of God should first be spoken to you. Inasmuch as ye thrust it away from you, and judge yourselves unworthy of eternal life, behold, we turn to the gentiles; 47 for so hath the Lord commanded us, 'I have set Thee for a Light of the gentiles, that Thou mayest be for salvation to the uttermost part of the earth.'"

48 And the gentiles, having heard *it*, were rejoicing, and glorifying the word of God; and as many as had been appointed to eternal life believed. 49 And the word of the Lord was being spread abroad through that whole country.

50 But the Jews urged on the devout and reputable women, and the principal men of the city, and stirred up persecution against Paul and Barnabas, and cast them out of their borders; 51 and they, having shaken off the dust of *their* feet against them, came to Iconium. 52 And the disciples were being filled with joy and the Holy Spirit

1 Gr. *In.* 2 Or. *vanish away.*

39 *Every one who believes is justified from all things;* Christ by His vicarious sufferings in behalf of our race put away sin (Heb. 9:26); and now whosoever believes on Him is free from the sins that were put away by His sufferings. *Could not be justified by the law of Moses;* Rom. 3:20; Heb. 9:8-28.

40 *In the prophets;* Hab. 1:5. Not a verbal, but an equivalent quotation.

41 *A work;* the overthrow of the Jewish people by their enemies. This work of desolation came upon them because of their rejection of Jesus Christ.

43 *Devout proselytes;* gentiles who had adopted the Jewish faith.

46 *It was necessary;* according to Luke 24:47. *Judge yourselves unworthy of eternal life;* prove yourselves to be unworthy by rejecting Christ.

47 *Saying;* Isa. 49:6. *Be for salvation;* to be a Savior.

48 *As many as had been appointed to eternal life;* Rom. 8:28-30; II Thess. 2:13; I Pet. 1:2. Yet we are not to understand that God's electing grace saves any one who does not repent and believe, or that it prevents any one from being saved, who does repent and believe. God's sovereignty and man's responsible moral agency must always be admitted, whether we can fully reconcile them to our methods of reasoning or not.

50 *Devout;* in the sense of being zealous for the law, as Paul was before his conversion. *Reputable women;* those having position and influence. The natural heart, regardless of sex, is opposed to Christ.

51 *Having shaken off the dust;* in solemn protest against their wickedness in rejecting Christ, (Mark 6:11). *Iconium;* a city of Lycaonia, a province north-east of Pisidia.

52 *Were being filled;* this may signify, either that new disciples were, generally, receiving the gift of the Holy Spirit, or that, more and more, the disciples were being filled

CHAPTER XIV.

1 Now it came to pass in Iconium that they entered together into the synagogue of the Jews, and so spake, that a great multitude both of Jews and of Greeks believed. 2 But the unbelieving Jews stirred up and embittered the souls of the gentiles against the brethren. 3 A long time, therefore, they tarried *there*, speaking boldly in the Lord, Who testified to the word of His grace, *by* granting signs and wonders to be done through their hands.

4 But the multitude of the city was divided; and some, indeed, held[1] with the Jews, and some with the apostles. 5 But, when a hostile movement was made, both of the gentiles and Jews with their rulers,

1 Gr. *Were.*

NOTES ON CHAPTER XIV.

1 *So spake, that many believed;* when the Holy Spirit is permitted to speak, unhindered, through God's people, the result is, "many believe."

to maltreat and stone them; 6 they, becoming aware of it, fled to the cities of Lycaonia, Lystra, and Derbe, and to the region round about; 7 and there they were proclaiming the Good News.

8 And at Lystra there was sitting a certain man, impotent in his feet; lame from his mother's womb, who never walked. 9 The same was hearing Paul speaking, who, looking intently on him, and perceiving that he had faith to be healed, 10 said with a loud voice, "Stand up on your feet, erect!" And he leaped up, and was walking about. 11 And the multitudes, seeing what Paul did, lifted up their voice in the language of Lycaonia, saying, "The gods, made like to men, came down to us!" 12 And they were calling Barnabas, Jupiter; and Paul, Mercury, since he was the chief speaker. 13 And the priest of Jupiter whose *temple* was before the city, having brought oxen and garlands to the gates, together with the multitudes, was wishing to offer sacrifice. 14 But the apostles, Barnabas and Paul, hearing of *it*, having rent their garments, leaped forth among the multitude, crying out, 15 and saying, "Men, why do ye these things? We also are men of like nature[2] with you, proclaiming to you glad tidings, that ye should turn from these vanities to the living God, Who made the heaven, and the earth, and the sea, and all things that are in them; 16 Who, in the past generations, suffered all the nations to walk in their own ways; 17 yet He left not Himself without witness, doing good, giving you rains from heaven, and fruitful seasons, filling your hearts with food and gladness." 18 And, saying these things, they with difficulty restrained the multitude from offering sacrifice to them.

19 But there came thither Jews from Antioch and Iconium; and, having persuaded the multitudes, and having stoned Paul, they drew *him* outside the city, supposing him to have died. 20 But, the disciples having surrounded him, rising up, he entered into the city; and, on the following day, he departed with Barnabas to Derbe. 21 And, having proclaimed the glad tidings to that city, and having made many disciples, they returned to Lystra, and Iconium, and Antioch; 22 confirming the souls of the disciples, exhorting them to abide in the faith, and that through many tribulations we must enter into the Kingdom of God. 23 And, having appointed elders for them in every assembly; and, having prayed with fastings, they commended them to the Lord on Whom they had believed.

24 And, having gone through Pisidia, they came to Pamphylia; 25 and, having spoken the word in Perga, they went

2 Or, *passions*.

6 *Lystra and Derbe;* cities of Lycaonia, a province in Asia Minor.

7 *And there they were proclaiming the good tidings;* these servants of the Lord were so imbued with the Spirit of Jesus, that they could not refrain from declaring His Gospel.

9 *Faith to be healed;* Paul, through the Spirit, perceived that the man had faith to be healed. This is a species of discernment much needed, on the part of God's true preachers now; and it is for want of this discernment that so many who are prayed for, are not healed.

10 *Stand up;* when the Spirit speaketh through God's servants, such orders are obeyed.

12 *Jupiter;* considered by the ancient Greeks and Romans as the greatest of their gods. The Greeks called him *Zeus;* and the Latins called him Jupiter. *Mercury;* or Mercurius, the supposed god of eloquence or oratory.

13 *Before their city;* in front of it. This temple was dedicated to the worship of Jupiter. *Garlands;* wreaths of flowers, with which the victims to be sacrificed were decorated.

14 *Having rent their garments;* in token of their deep abhorrence of making sacrifice to mere men!

15 *Men of like natures;* mere mortals, being wholly dependent upon God. *These vanities;* the worship of imaginary gods.

16 *Suffered all the nations;* meaning all the gentiles. *In their own ways;* according to their own superstitions, and wicked devices.

17 *Without witness;* without evidence of His existence, power, and benevolence.

18 *From offering sacrifice to them;* God's true servants never receive divine honors, nor wish to be considered otherwise than mere mortals saved by grace.

19 *Having persuaded the multitudes;* to believe that Paul and Barnabas were bad men. *Having stoned Paul;* having, as they supposed, killed him with stones.

20 *But the disciples having surrounded him;* having gathered around him. Their affection for him was strong enough to lead them to incur some personal risk, by showing their sympathy for him. *Rising up;* this was a miraculous raising of this dear servant by Him Who had redeemed him. This stoning did not prevent him from preaching the following day.

22 *Confirming the souls;* instructing them in the faith and practice of the Gospel, and urging them to be steadfast.

23 *Having appointed;* by vote, or raising the hand. *Elders;* persons to assume the pastoral care and instruction of the assemblies. The assemblies themselves have a work to do in appointing elders and deacons.

24 *Pamphylia;* they were now on their way back to Antioch in Syria. (ch. 13:1).

25 *Attalia;* a seaport in Pamphylia, from which they could sail to Antioch.

down to Attalia; 26 and thence they sailed to Antioch, whence they had been committed to the grace of God for the work which they accomplished. 27 And, having arrived, and having gathered together the assembly, they were rehearsing as many things as God did with them, and that He opened to the gentiles a door of faith. 28 And they abode *there* not a little time with the disciples.

26 *The work which they accomplished;* the missionary work for which they had been appointed, (ch. 13:2, 3).

27 *The assembly;* the disciples who met together in Antioch *Opened a door of faith to the gentiles;* prepared the way to preach the Gospel to them, and to bless those who received it.

N. B. Here we have an account of the first missionary tour of the first missionaries sent out by an assembly. Here the Holy Spirit issued His call through an assembly; and the assembly heeded the call; and the two missionaries went under the guidance of the Spirit; planted the Gospel in a number of towns and cities, established a number of assemblies, and appointed pastors, and reported to the assembly that sent them out.

CHAPTER XV.

1 And some, coming down from Judæa, were teaching the brethren, "Unless ye be circumcised after the custom of Moses, ye cannot be saved." 2 And, when Paul and Barnabas had no little dissension and discussion with them, they arranged that Paul and Barnabas and some others of them should go up to Jerusalem to the apostles and elders, concerning this question.

3 They, indeed, therefore, having been sent forward by the assembly, went through Phœnicia and Samaria, declaring the conversion of the gentiles; and they were causing great joy to all the brethren. 4 And, having come to Jerusalem, they were welcomed by the assembly and apostles and elders; and they rehearsed as many things as God wrought with them. 5 But there rose up some from the sect of the Pharisees, who believed, saying, "It is necessary to circumcise them, and to charge them to keep the law of Moses." 6 And the apostles and the elders were assembled together to see about this matter. 7 But, much discussion having arisen, Peter, standing up, said to them, "Brethren, ye well know that, from early days, God made choice among you, that through my mouth the gentiles should hear the word of the Gospel, and believe. 8 And the heart-knowing God bore witness to them, giving them the Holy Spirit, even as to us; 9 and He made no distinction between us and them, having purified their hearts by faith. 10 Now, therefore, why do ye tempt God, that ye should put a yoke upon the neck of the disciples, which neither our fathers nor we were strong enough to bear? 11 But we believe that we shall be saved through the grace of the Lord Jesus, in the same manner as also they."

12 And all the multitude kept silence; and they were listening to Barnabas and Paul, recounting what signs and wonders God wrought among the gentiles through them. 13 And, after they were silent, James answered, saying, "Brethren, hear me. 14 Simeon declared how God first visited the gentiles, to take out of them a people for His name. 15 And with this agree the words of the prophets; as it has been written, 16 'After these things I will return; and I will build again the tabernacle of David, which has fallen down; and the ruins thereof will I build again;

NOTES ON CHAPTER XV.

1 *Some;* some Jewish Christians. *The brethren;* the believers at Antioch. *After the custom of Moses;* as taught by him in the law.

2 *To the apostles and elders;* who, as inspired teachers, would be able to give them proper instruction.

5 *Some from the sect of the Pharisees;* the Pharisees who became Christians were, generally, very tenacious of the law.

7 *From early days;* early days in the Christian dispensation. *Through my mouth;* Peter was the first to preach the Gospel to the gentiles, (Acts 10:31-48).

8 *Bore witness to them;* giving them the Holy Spirit, which was conclusive proof that they had accepted Christ.

9 *Purifying their hearts by faith;* faith appropriating Christ, Whose blood cleanses from all sin, (I John 1:7).

10 *Tempt God;* by acting contrary to His will as manifested in His providence. *Yoke;* the burdensome rites and ceremonies of the law.

11 *In the same manner as they;* Jew and gentile alike are saved through faith in Christ.

13 *James;* ch. 12:17.

14 *Simeon;* the Hebrew mode of spelling Simon, referring to Simon Peter, (v. 7). *Take out of them a people for His name;* this is one of the objects had in view in the preaching of the Gospel; and the other is to preach it "for a witness to all nations," (Matt. 24:14). When these two purposes have been fully accomplished, this dispensation will speedily close, and the millennial reign of Christ will follow.

15 *The prophets;* Isa. 2:2-4; Amos 9:11, 12.

16 *Will build again the tabernacle of David;* this is probably the temple of which Ezekiel speaks, (chs. 40-44), which will, likely, be the place to which the nations will go to worship Christ during the millennial period, (Zech. 14:16; Isa. 6:6, 7, 9; 66:23).

and I will set it up; 17 that the residue of men may seek after the Lord, even all the gentiles upon whom My name has been called," 18 saith *the* Lord, Who maketh[1] these things known from of old. 19 Wherefore, I judge that we should not trouble those who from among the gentiles are turning to God; 20 but that we write to them to abstain from the pollutions of idols, and from fornication, and from *anything* strangled, and from blood; 21 for Moses, from ancient generations, has in every city those preaching him, being read in the synagogues every sabbath."

22 Then it seemed good to the apostles and elders, with the whole assembly, to send men, chosen from themselves, to Antioch with Paul and Barnabas; Judas who is surnamed Barsabas, and Silas—leading men among the brethren; 23 having written through their hand thus: "The apostles, and the elders, brethren, to the brethren from the gentiles throughout Antioch and Syria and Cilicia, greeting: 24 Forasmuch as we heard that some from among us troubled you with words, unsettling your souls—to whom we gave no directions; 25 it seemed good to us, having become of one mind, having chosen men, to send to you, with our beloved Barnabas and Paul, 26 men who have given up their souls in behalf of the name of our Lord Jesus Christ. 27 We have sent, therefore, Judas and Silas; themselves also reporting the same things to you by word of mouth. 28 For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: 29 that ye abstain from idol-sacrifices, and from blood, and from things strangled, and from fornication; from which keeping yourselves, ye shall do well. Fare ye well."

30 So they, indeed, being dismissed, came down to Antioch; and, having assembled the multitude, they delivered the letter. 31 And, having read *it*, they rejoiced at the consolation. 32 And Judas and Silas, themselves also being prophets, exhorted the brethren in many words, and confirmed them. 33 And, having spent a time *there*, they were sent away with peace from the brethren to those who had sent them. * 35 But Paul and Barnabas tarried in Antioch, teaching and proclaiming, with many others also, the good tidings of the word of the Lord.

PAUL AND BARNABAS SEPARATE ON ACCOUNT OF MARK.

36 And, after some days, Paul said to Barnabas, "Turning about, let us visit the brethren in every city, in which we proclaimed the word of the Lord, *and see* how they are doing."

37 And Barnabas was desiring to take with them John also, who was called Mark. 38 But Paul was not thinking *it* proper to take him with them, who withdrew from them from Pamphylia, and went not with them to the work. 39 And there arose a sharp contention, so that they parted one from the other; and Barnabas, taking with him Mark, sailed away to Cyprus. 40 And Paul, having chosen Silas, went forth, being commended by the brethren to the grace of the Lord. 41 And he went through Syria and Cilicia, confirming the assemblies.

1 Or, *doing these things, known from eternity.*

*34 Omitted from best Mss.

17 *That the residue of men;* the millennial reign, which is to succeed the present dispensation, will be a period of great blessing to man. The Lord hasten it!

18 *Who maketh these things known from of old;* the readings differ here. The Greek would justify this reading: Doing these things, known from eternity—that is, known *to Him* from eternity.

19 *Trouble;* by laying upon them Jewish ceremonies.

20 *Pollutions of idols;* from taking any part in idolatry. *Things strangled;* animals that were killed by strangling, without shedding their blood. The eating of blood was forbidden by the law, (Gen. 9:4-6; Lev. 17:10-14).

24 *Unsettling your souls;* by teaching error, and shaking their faith. (Gal. 2:2-4).

28 *Seemed good to the Holy Spirit;* acting through the apostles and brethren, and impressing them what it was right to do.

31 *Rejoiced;* at the consolation contained in the letter.

32 *Being prophets;* ch. 11:27.

37 *Barnabas was desiring to take John Mark with them;* John Mark was a nephew of Barnabas; and this fact may have had something to do with his persistence in wishing to take him in opposition to Paul's wishes.

38 *Who withdrew;* ch. 13:13.

39 *There arose a sharp contention;* neither being willing to yield. How few there are who get absolute victory over self, so as to have no self-preferences! *Barnabas sailed to Cyprus;* his native place. (ch. 4:36).

41 *Confirming the assemblies;* strengthening them and establishing them in the doctrines and practice of the Gospel. There is great need now of Spirit-filled men to go over the world, and do the same sort of work that Paul and Silas did; preach the Gospel of Christ, immerse believers, organize Gospel assemblies, aid in selecting elders to serve them, and to confirm them in the faith, once for all delivered to the saints.

CHAPTER XVI.

1 And he came down also to Derbe and to Lystra. And, behold, a certain disciple was there, Timothy by name, son of a believing Jewish woman, but of a Grecian father; 2 who was well reported of by the brethren in Lystra and Iconium; 3 this one Paul wished to go forth with him; and, taking him, he circumcised him because of the Jews who were in those places; for they all knew that his father was a Greek. 4 And, as they were journeying through the cities, they were delivering to them the decrees to keep, that had been ordained by the apostles and elders who were in Jerusalem. 5 So the assemblies, indeed, were being strengthened in the faith, and were increasing in number daily.

6 And they passed through the Phrygian and Galatian country, having been forbidden by the Holy Spirit to speak the word in Asia; 7 and, having come over against Mysia, they were trying to go on into Bithynia, and the Spirit of Jesus did not permit them; 8 and, passing by Mysia, they came down to Troas.

PAUL AND HIS COMPANIONS COME TO PHILIPPI. LYDIA, THE JAILER, AND OTHERS BELIEVE.

9 And a vision appeared to Paul by night: a certain man of Macedonia was standing, and beseeching him, saying, "Crossing over into Macedonia, help us!" 10 And, when he saw the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to proclaim the Good News to them. 11 Having set sail, therefore, from Troas, we ran in a straight course to Samothrace, and on the following day to Neapolis; 12 and thence to Philippi, which is the chief city of the district of Macedonia, a colony. And we were tarrying in this city certain days.

13 And, on the sabbath day, we went forth without the gate by a river, where we were supposing there was a place of prayer; and, sitting down, we were speaking to the women who had assembled together. 14 And a certain woman, Lydia by name, a seller of purple, of the city of Thyatira, who worshipped God, was listening, whose heart the Lord opened to attend to the things spoken by Paul. 15 And, when she was immersed, and her household, she besought *us*, saying, "If ye have judged me to be faithful to the Lord, having entered into my house, abide *there*." And she constrained us.

16 And it came to pass, as we were on our way to the place of prayer, that a certain damsel, having a spirit of divination,[1] met us; who, indeed, was bringing to her masters much gain *by* sooth-saying. 17 The same, following after Paul and us, kept crying, saying, "These men are servants of the Most High God; who, indeed, declare to you a way of salvation." 18 And this she was doing for many days. But Paul, having been troubled, and turning, said to the spirit, "I command you

1 Or, *Python.*

NOTES ON CHAPTER XVI.

1 *Derbe and Lystra;* ch. 14:6.

3 *Circumcised him;* Paul did this to remove all ground of prejudice, on the part of the Jews, against Timothy, as a preacher of the Gospel.

4 *The decrees;* the decrees of the apostles and elders at Jerusalem, (ch. 15:23-29).

6 *Phrygia;* the central and largest province in Asia Minor. *Galacia;* a province east of Phrygia. *Asia;* the word here signifies proconsular Asia, of which Ephesus was the capital.

7 *Mysia;* north-west of Phrygia. *The Spirit of Jesus;* the Holy Spirit. *Did not permit them;* the Spirit being their guide, they were restrained from going where He did not lead them.

8 *Troas;* a city near the site of ancient Troy, on the north side of the Ægean sea, which separates Asia Minor from Europe.

9 *Macedonia;* a country in the south-east of Europe.

10 *We;* this indicates that Luke, the writer of Acts, accompanied Paul and Silas on this journey. *Concluding;* from the providential indications.

11 *Samothrace;* an island in the northern part of the Ægean sea. *Neapolis;* a seaport city of Macedonia.

12 *Philippi . . . a colony;* inhabited by Roman citizens. This seems to have been the first introduction of the Gospel into Europe.

14 *Thyatira;* a city of Lydia, a province of Asia Minor. *Whose heart the Lord opened;* inclined her heart to understand and believe the word, which Paul preached.

15 *Abide there;* true Christianity leads to whole-hearted hospitality towards God's servants.

16 *Spirit of divination;* the spirit that professed to foretell events. *By sooth-saying;* by practicing the art of divination, or telling fortunes, and other things pertaining to the future. This is very much the same as the spirit-mediums of our times, who are the captives of evil spirits, and are used by them in the service of Satan.

18 *Having been troubled;* on account of her debased condition, and the vast evil she was accomplishing. *In the name of Jesus Christ;* all true servants of God accomplish their work for Him in the name, or by virtue of the power, of Jesus Christ. Fully equipped servants of God cast out demons now.

in the name of Jesus Christ to come out from her." And it came out that very hour.

19 But her masters, seeing that the hope of their gain was gone, laying hold on Paul and Silas, dragged *them* into the market-place before their rulers; 20 and, leading them forward to the magistrates,[2] they said, "These men, being Jews, are greatly disturbing our city; 21 and are declaring customs, which it is not lawful for us to receive, or to observe, being Romans.

22 And the multitude rose up together against them; and the magistrates, having torn off their garments, were giving orders to beat them with rods; 23 and, having laid upon them many stripes, they thrust them into prison, charging the jailer to keep them safely; 24 who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.[3] 25 And about midnight Paul and Silas, while engaged in prayer, were singing praise to God; and the prisoners were listening to them. 26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and the bonds of all were loosed. 27 And the jailer, being aroused from sleep, and seeing the doors of the prison open, drawing a sword, was about to kill himself, supposing that the prisoners had fled. 28 But Paul cried out with a loud voice, saying, "Do yourself no harm, for we are all here." 29 And, calling for a light, he sprang in, and, being in fear, he fell down before Paul and Silas; 30 and, having brought them out, he said, "Sirs, what must I do to be saved?" 31 And they said, "Believe on the Lord Jesus, and you shall be saved, and your house." 32 And they spake to him the word of the Lord with all that were in his house. 33 And, having taken them with him, at that hour of the night he washed their stripes; and was immersed, himself and all his, immediately; 34 and, bringing them up into his house, he placed a table[4] near *them;* and he rejoiced greatly with all his house, having believed in God.

35 And, when it was day, the magistrates sent forth the serjeants,[5] saying, "Release these men." 36 And the jailer reported these words to Paul, "The magistrates have sent that ye be released; now, therefore, going forth, go on your way in peace." 37 But Paul said to them, "Having beaten us in public, uncondemned—being Romans—they cast *us* into prison; and now are they casting us out privately? Nay, verily; but, coming themselves, let them lead us out."

38 And the serjeants[5] reported these words to the magistrates; and they were afraid, when they heard that they were Romans; 39 and, coming, they besought them; and, leading *them* forth, they kept asking *them* to go away from the city. 40 And, coming out from the prison, they entered into *the house* of Lidia; and, seeing the brethren, they comforted *them*, and departed.

2 Or, *provincial governors.* 3 Gr. *Wood.*

4 Or, *supplied food.* 5 Gr. *Rod-bearers,* or *lictors.*

19 *Hope of their gains:* of making money through this woman.

21 *Customs . . . not lawful;* a new religion, contrary to the Roman law.

24 *Stocks;* wooden frames in which their feet were fastened.

26 *The bands;* chains, chords, or fetters, with which they were confined.

27 *Was about to kill himself;* to avoid the death to which he supposed he would be exposed, because of the escape of the prisoners. (compare ch. 12:19).

3 *What must I do;* the jailer was deeply convicted of sin, and had a keen sense of his lost condition. He desired salvation from sin.

31 *Believe on the Lord Jesus, and you shall be saved;* a faith that unites the guilty sinner to the Lord Jesus, who put away sin by the sacrifice of Himself, is all that is needed to bring pardon and salvation to the real penitent.

32 *With all who were in his house;* all in the jailer's house, who were able to understand and believe the word. Infants, as such, are under the blood; and not till they commit sin do they need anything more than has been done for them in the death and resurrection of Christ.

35 *Serjeants;* the lictors who accompanied the magistrates, and executed their orders.

37 *Being Romans;* Paul here claims to be a Roman in the sense that he was a Roman citizen, whom it was unlawful thus to scourge and imprison. *Coming themselves, let them lead us out;* this would be a public confession of wrong.

39 *Besought them;* to forgive the injustice. *They kept asking;* Gr., they were asking; i. e., they continued asking as they were walking on together. The mighty earthquake, and the Spirit of God perhaps convicting them of sin, together with the possibility of having to account to Cæsar for the maltreatment of two of his subjects, had wrought a great change in these magistrates.

40 *They comforted them;* by telling them of God's wonderful protection, and unfolding His Gospel to them. It would seem that the brethren should have comforted Paul and Silas, in view of the great wrongs inflicted upon them; but God comforted these maltreated servants, and they were ready to comfort, encourage, and establish others.

CHAPTER XVII.

PAUL VISITS THESSALONICA.

1 And, having passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews; 2 and, according to Paul's custom, he went in to them; and for three sabbaths reasoned with them from the Scriptures, 3 opening and setting forth that it was necessary that the Christ should suffer, and rise again from the dead; and that "This Jesus Whom I am proclaiming to you, is the Christ." 4 And some of them were persuaded, and cast in their lot with Paul and Silas; also, of the devout Greeks, a great number; and, of the principal women, not a few. 5 But the Jews, moved with jealousy, and taking to themselves certain evil men of the rabble,[1] and gathering a multitude, were setting the city in an uproar; and, assaulting the house of Jason, they were seeking them to lead *them* forth to the populace. 6 But, not finding them, they dragged Jason and certain brethren before the rulers of the city, shouting, "These who turned the inhabited *earth* upside down are present here also; 7 whom Jason has received; and these all are acting contrary to the decrees of Cæsar, saying that "There is Another King—Jesus!" 8 And they troubled the multitude and the city-rulers, hearing these things; 9 and, having taken security from Jason and the rest, they released them.

1 Or, *idlers in the market-place.*

THE BRETHREN SEND PAUL TO BERÆA.

10 But the brethren straightway sent away both Paul and Silas by night to Berœa; who, indeed, having arrived, went into the synagogue of the Jews. 11 And these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the Scriptures daily, whether these things were so. 12 Many, of them, therefore, believed; also, of the reputable Grecian women, and of men, not a few. 13 But, when the Jews from Thessalonica knew that also in Berœa the word of God was proclaimed by Paul, they came there also, stirring up and troubling the multitudes. 14 And then straightway the brethren sent away Paul to journey as far as to the sea; but Silas and Timothy remained there still.

PAUL AT ATHENS.

15 But those conducting Paul brought him as far as Athens; and, having received a command to Silas and Timothy, that they should come to him as soon as possible, they departed.

16 And, while Paul was waiting for them in Athens, his spirit was being provoked within him, observing that the city was full of idols. 17 So, indeed, he was reasoning in the synagogue with the Jews and the devout persons, and in the marketplace every day with those who met him. 18 And some also of the Epicurean and Stoic philosophers were encountering him. And some said, "What would this babbler[2] wish to say?" And others *said*,

2 Gr. *Seed-picker.*

NOTES ON CHAPTER XVII.

1 *Amphipolis;* the chief city of the eastern division of Macedonia. *Thessalonica;* the capital of the western division of Macedonia.

2 *The Scriptures;* the Old Testament.

3 *It was necessary that the Christ should suffer;* the Old Testament Scriptures foretold this. His death was necessary to their fulfillment, and to the salvation of men. There could be no salvation, unless He would lay down His life as a sin-offering.

4 *Devout Greeks;* Greeks who had become proselytes to the Jewish faith. *Of principal women;* these also probably were Greeks.

5 *Moved with jealousy;* at the great success of Paul and Silas. *Jason;* a kinsman of Paul, (Rom. 16:21).

7 *Contrary to the decrees of Cæsar;* this was the charge of treason, and the only proof to sustain it was the fact that they spoke of Jesus as King.

9 *Having taken security from Jason;* a bond that made Jason responsible for entertaining Paul and Silas again.

10 *Berœa;* a city of Macedonia, south-west of Thessalonica.

11 *More noble;* more sincere and honest-hearted seekers after truth. *Whether these things were so;* whether the teachings of Paul and Silas were according to the Scriptures.

15 *Athens;* the most noted city in Greece—distinguished for its literature, philosophy, fine arts, idolatry, and corruption.

16 *Waiting for them;* for Silas and Timothy. *His spirit was being provoked;* or deeply stirred at the wretched condition of the city.

17 *He was reasoning in the synagogue with the Jews;* seeking to prove the Messiahship of Jesus Christ. Christ had become so mighty a power in him, that he found no satisfaction except in explaining and enforcing His wonderful Gospel, (Gal. 1:16).

18 *Epicurians;* a school, or sect, established by Epicurus, who taught that pleasure is the chief good. *Stoics;* from the Greek word *stoa*, a porch; because Zeno, the founder of this school, taught his doctrines in such a structure.

"He seems to be a proclaimer of foreign gods;" because he proclaimed the good tidings of Jesus and the resurrection. 19 And, laying hold of him, they led him upon Mars' Hill, saying, "May we know what this new teaching is, that is being spoken by you? 20 for you bring to our ears certain strange things; we wish, therefore, to know what these things mean."[3] 21 Now all Athenians and the sojourning foreigners were wont to spend their leisure in nothing else, than either to tell or to hear something new.[4] 22 And, Paul, having taken his stand in the midst of Mars' Hill, said, "Men of Athens, in all respects I observe that ye are more than unusually regardful of the deities; 23 for, passing through, and considering your objects of worship, I found also an altar on which had been inscribed, 'TO AN UNKNOWN GOD.' What, therefore, in ignorance ye worship, this I declare to you. 24 The God Who made the world and all things therein, The Same being Lord of Heaven and earth, dwelleth not in temples made with hands, 25 nor is ministered to by human hands, *as if* needing anything; Himself giving to all life, and breath, and all things; 26 and He made of one blood every nation of men to dwell upon all the face of the earth, having marked out *their* appointed seasons, and the bounds of their habitation; 27 that they should seek God, if, perhaps, they might feel after Him, and find *Him*, although, in truth, He is not far from each one of us; 28 for in Him we live, and move, and are;[5] as also some of your own poets have said, 'For we also are His offspring.'

29 "Being, therefore, God's offspring, we ought not to suppose that the Godhead[6] is like gold, or silver, or stone, graven by man's art and device! 30 God, therefore, having overlooked the time of ignorance, now commands all men everywhere to repent; 31 inasmuch as He appointed a day in which He intendeth to judge the inhabited *earth* in righteousness, by[7] a Man Whom He appointed, having given assurance to all *by* raising Him from the dead."

32 And, hearing of the resurrection of the dead, some, indeed, were mocking; but others said, "We will hear you concerning this yet again."

33 Thus Paul went forth out of their midst. 34 But certain men, joining themselves to him, believed; among whom also were Dionysius—the Areopagite—and a woman, Damaris by name, and others with them.

3 Gr. *Wish to be.* 4 Gr. *Newer.*

5 Or, *exist*; or, *have our being.* 6 Or, *divinity.* 7 Gr. *In.*

19 *Mars' Hill;* a rocky hight in Athens, opposite the western end of the Acropolis, where the highest court in Athens was held.

22 *More than usually regardful of the deities;* this language was rather complimentary than otherwise; and it seems to have been so understood.

23 *To an unknown god;* this inscription on an altar furnished Paul an excellent opportunity for preaching the true God to them, as the one they did not know.

24 *Dwelleth not in temples;* is not confined within narrow limits.

26 *He made of one blood;* one family. All men of all races and colors trace back to Adam and Eve. *Their seasons . . . bounds;* the countries they should occupy, and the periods of their occupying them.

27 *Seek the Lord;* the object of God in creation and providence is, that men might know and worship Him. And this becomes practicable, as He is present to sustain, uphold, and bless.

28 *Your own poets;* Aratus, of Cilicia, a Greek poet, used the very words, "We also are His offspring." Cleanthes, another Greek poet, expressed the same sentiment.

29 *We ought not to think;* that God—the true God—is like gold, or any material object.

30 *Having overlooked;* not taking strict account of; for He gave the gentiles no law, except the law of nature. But now, since the Messiah has come, and made the sin-offering, He commands all men everywhere to repent.

31 *By a Man;* Jesus Christ. *Having given assurance;* conclusive evidence. *Raising Him from the dead;* the resurrection of Jesus Christ was the crowning proof of His Messiahship, and that His mediatorial work in behalf of man was accepted by the Father.

32 *Some were mocking;* assuming that the resurrection was impossible and absurd.

34 *The Areopagite;* a judge of the Athenean court. This sermon, though brief (if it was all reported) won an Athenian judge, and Damaris and others.

CHAPTER XVIII.

PAUL IN CORINTH.

1 After these things, departing from Athens, he came to Corinth. 2 And, finding a certain Jew, Aquila by name, a native of Pontus, having recently come from Italy, and Priscilla his wife (because

NOTES ON CHAPTER XVIII.

1 *Corinth;* the capital of Achaia, a province of Greece.

2 *A native of Pontus;* the north-eastern province of Asia Minor. *Claudius;* Claudius Cæsar, the Roman emperor, who reigned from A. D. 41 to 54.

Claudius had commanded all the Jews to depart out of Rome), he came to them; 3 and, because he was of the same trade, he abode with them, and they labored; for by occupation they were tent-makers. 4 And he was reasoning in the synagogue every sabbath, and was persuading Jews and Greeks.

5 And, when both Silas and Timothy came down from Macedonia, Paul was being constrained by the word, fully testifying to the Jews that Jesus is the Christ. 6 But, when they resisted, and blasphemed, he, shaking out *his* garments, said *to* them, "Your blood *be* upon your own head! I *am* pure! Henceforth I will go to the gentiles."

7 And, departing thence, he entered into the house of a certain *man*, Titus Justus by name, a worshipper of God, whose house was adjoining the synagogue. 8 And Crispus, the ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians, having heard, were believing, and being immersed.

9 And the Lord said to Paul, through a vision by night, "Fear not, but speak, and be not silent; 10 because I am with you, and no one shall set on you to harm you; because I have much people in this city. 11 And he dwelt there a year and six months, teaching the word of God among them.

12 But, when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul, and brought him to the judgment-seat, 13 saying, "This man is persuading men to worship God contrary to the law." 14 And, when Paul was about to open his mouth, Gallio said to the Jews, "If, indeed, it were some wrong or wicked villainy, O Jews, with reason had I borne with you; 15 but, if they are questions about a word, and names, and your own law, ye yourselves shall see *to it*. I am not disposed to be a judge of such matters." 16 And he drove them from the judgment-seat. 17 But they all, having laid hold upon Sosthenes, the ruler of the synagogue, were beating him before the judgment-seat. And Gallio was caring for none of these things.

PAUL VISITS EPHESUS.

18 And Paul, abiding after this yet many days with the brethren, having taken leave of *them*, was sailing away to Syria, and with him Priscilla and Aquila; having shaven his head in Cenchrea; for he had a vow. 19 And they came down to Ephesus, and he left them there; but he himself, entering into the synagogue, reasoned with the Jews. 20 And, though they asked him to remain a longer time with them, he consented not; 21 but, taking leave of *them*, and saying, "I will return to you again, God willing," he sailed from Ephesus; 22 and, landing at Cæsarea, going up and saluting the assembly, he went down to Antioch. 23 And, having spent some time there, he departed, going through the region of Galatia and Phrygia, in order, establishing all the disciples.

3 *Trade;* occupation. It was common with the Jews to give their sons a trade, that they might be independent.

4 *Was persuading the Jews;* that Jesus was the Messiah.

5 *Was being constrained by the word;* meaning, probably, that he was greatly interested in bringing out the word—especially that portion of the Scriptures that proved Jesus to be the Christ.

6 *Shaking out his garments;* in token of his great abhorrence of their sin in rejecting and opposing the Messiah. *Your blood be upon your own head;* the guilt of your own destruction rests upon your own heads. *I am pure;* free from all blame in the matter of your destruction.

7 *A worshipper of God;* a proselyte to the Jewish faith.

10 *Much people in this city;* many who would accept the Gospel, and become children of God by faith in Jesus Christ, (Gal. 3:26).

12 *Gallio;* the Roman governor of the province of Achaia, and brother of Seneca—who wrote many beautiful moral sentiments, and is said to have violated them all. *Rose up against Paul;* assaulted and arrested him.

13 *Contrary to the law;* the law of Moses.

16 *He drove them from the judgment-seat;* that is, he drove the Jews, who had brought Paul before him, from the judgment-seat. This decision was, practically, in Paul's favor.

17 *But they all;* all the Greeks present, who sympathized with the decision of Gallio. *Sosthenes;* probably the main leader against Paul. *Was caring for none of these things;* Gallio did not concern himself about the treatment Sosthenes received, quite willing that he should be punished for his bigotry.

18 *Having shaven his head;* in fulfillment of a vow or promise to the Lord. *Cenchrea;* the sea-port of Corinth, about eight miles east of the city.

19 *Ephesus;* a city of Ionia in Asia Minor, about forty miles south of Smyrna.

22 *Cæsarea;* a sea-port on the western coast of Palestine. *Antioch;* Antioch in Syria, the place from which he went out on his late tour.

23 *Galatia and Phrygia;*, provinces already visited by the apostle. *Establishing all the disciples;* in the doctrines of the Gospel, and encouraging them to live holy lives.

24 Now a certain Jew, Apollos by name, an Alexandrian by birth, a learned man, came down to Ephesus; and he *was* mighty in the Scriptures. 25 The same had been instructed in the way of the Lord; and, being fervent in spirit, he was speaking and teaching accurately the things concerning Jesus, knowing only the immersion of John. 26 The same also began to speak boldly in the synagogue. But Priscilla and Aquila, having heard him, took him to *themselves*, and expounded to him the way of God more accurately. 27 And, when he was disposed to pass over into Achaia, the brethren, encouraging *him*, wrote to the disciples to receive him; who, having come, helped much those who had believed through grace;[1] 28 for powerfully was he refuting the Jews publicly, showing by the Scriptures that Jesus is the Christ.

1 Or, *through his gift.*

24 *An Alexandrian by birth;* born in Alexandria, a city in the north part of Egypt, founded by Alexander the Great about three hundred years B. C.

25 *The same had been instructed in the way of the Lord:* so far as it was revealed in the Old Testament Scriptures, and in the preaching of John the Immerser.

26 *Expounded to him the way of God more accurately;* Priscilla and Aquila taught him about the coming of the Messiah, His vicarious death on the cross, and His resurrection, and ascension to Heaven; thus simplifying the plan and way of salvation through Him. It is a blessed thing to have men and women who are able to discern the defects in others, and to lead them into more light.

27 *Achaia;* a part of Greece, whose capital was Corinth. *The brethren wrote;* the Christians at Ephesus wrote letters recommending Apollos to Christians in Achaia. *Helped them much;* by his teachings, etc.

28 *Powerfully was he refuting the Jews;* the tense form here indicates that he occupied more or less of his time, in showing from the Scriptures that Jesus was the Christ. How rapidly he took in the truth, when he was properly instructed!

CHAPTER XIX.

PAUL AT EPHESUS.

1. And it came to pass, while Apollos was in Corinth, that Paul, having passed through the upper districts, came to Ephesus, and found certain disciples; 2 and he said to them, "Did you receive the Holy Spirit, *after* having believed?" And they *said* to him, "Nay, we did not even hear whether there is a Holy Spirit." 3 And he said to them, "Into what, then, were ye immersed?" And they said, "Into John's immersion." 4 And Paul said, "John immersed with an immersion of repentance, saying to the people that they should believe on Him coming after him; that is, on Jesus." 5 And, having heard *this*, they were immersed into the name of the Lord Jesus; 6 and, Paul having laid hands on them, the Holy Spirit came upon them, and they were speaking with tongues, and prophesying. 7 And all the men were about twelve.

8 And, entering into the synagogue, he was speaking boldly for three months, reasoning and persuading as to the things concerning the Kingdom of God. 9 But, when some were hardening themselves and were disbelieving, speaking evil of the Way before the multitude, he, withdrawing from them, separated the disciples; reasoning daily in the school of Tyrannus. 10 And this continued for two years; so that all those dwelling in Asia heard the word of the Lord, both Jews and Greeks. 11 And God kept performing special[1] miracles through the hands of Paul; 12 so that there were even carried from his body[2] to the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out. 13 But some also of the wandering Jews,

1 Gr. *Not ordinary.* 2 Gr. *Skin.*

NOTES ON CHAPTER XIX.

1 *The upper districts;* referring to Phrygia and Galatia, which, more remote from the sea, were on higher ground than Ephesus.

2 *Having believed;* having believed in Christ. *Did ye receive the Holy Spirit;* the reception of the Holy Spirit cannot take place till after one has accepted Christ as his Savior. But many never receive the Spirit, so as to be *filled* with His Holy Presence. Spirit-filling presupposes full consecration. *Whether there is a Holy Spirit;* to be so received. Millions of Christians are now equally ignorant of this unspeakable privilege! It is a great pity that Christianity should ever have fallen below the standard of the Spirit-filled life.

5 When one's immersion is essentially defective, it may become one's duty to be re-immersed, on getting the proper light.

9 *The school of Tyrannus;* the room where Tyrannus taught.

10 *In Asia;* in Ionia, or proconsular Asia, of which Ephesus was the capital.

11, 12 *Special miracles;* healing the sick in connection with the sending of handkerchiefs or aprons from him to them. *And the evil spirits went out;* in connection with the healing; suggestive of the agency of demons in sickness.

13 *Exorcists;* those who claimed to drive out evil spirits from others by uttering certain ceremonies over them. *adjure you by the name of Jesus;* charge you with an oath in the name of Jesus.

exorcists, attempted to name over those having evil spirits the name of the Lord Jesus, saying, "I adjure you by the Jesus Whom Paul preaches." 14 Now there were seven sons of one Sceva, a Jewish high priest, who did this. 15 And the evil spirit, answering, said to them, "Jesus I know, and Paul I understand; but who are ye?" 16 And the man in whom was the evil spirit, leaping upon them, and, overcoming them both, prevailed against them, so that they fled out of that house naked and wounded. 17 And this became known to all, both Jews and Greeks, who were dwelling at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was being magnified. 18 Many also of those who had believed were coming, confessing, and declaring their practices. 19 A considerable number, moreover, of those who had practiced the curious arts, having brought together the books, were burning *them* in the presence of all; and they counted the prices of them, and found *them* fifty thousand pieces of silver. 20 So mightily grew the word of God, and prevailed.

21 Now, when these things were ended, Paul purposed in *his* spirit, after passing through Macedonia and Achaia, to go to Jerusalem; saying, "After I have been there, I must see Rome also." 22 And, having sent into Macedonia two of those ministering to him, Timothy and Erastus, he himself remained for a time in Asia.

23 And about that time there arose no small stir concerning the Way. 24 For a certain one, Demetrius by name, a silversmith, making silver shrines[3] of Diana, was bringing to the artisans no small business; 25 gathering whom together, and the workmen of like occupation, he said, "Men, ye know that out of this business we have our wealth. 26 And ye perceive and hear that, not only at Ephesus, but almost in all Asia, this Paul, having persuaded, turned away a great multitude, saying, that they are not gods that are made with hands. 27 And not only is there danger to us that this branch of our business will come into disrepute, but also that the temple of the great goddess Diana be reckoned of no account, and also her magnificence will be destroyed, whom all Asia and the inhabited *earth* worship."

28 And, hearing this, and becoming full of wrath, they were crying aloud, saying, "Great *is* Diana of *the* Ephesians!" 29 And the city was filled with the confusion; and they rushed with one accord into the theater, having seized Gaius and Aristarchus—Macedonians—fellow-travelers of Paul. 30 And, Paul purposing to enter in unto the people, the disciples were not permitting him. 31 And some also of the chief men of Asia,[4] being his friends, sending to him, were beseeching *him* not to venture himself into the theater.

32 Some, therefore, were crying one thing, and some another; for the assembly had become confused, and the greater part knew not for what cause they had come together. 33 And they brought Alexander out of the crowd, the Jews thrusting him forward. And Alexander, waving *his* hand, wished to make defense to the people. 34 But, when they perceived that he was a Jew, one voice arose from

3 Or, *temples.*

4 Gr. *Asiarchs.*

15 *Jesus I know, and Paul;* the demons recognized the authority of Jesus and Paul to cast them out of human beings.

16 Demons have great power, as was manifested in overcoming these exorcists. This looked as if the Devil had turned against himself; but, doubtless, it was the mighty power of God, that caused the demon to attack these men.

17 Such power as that displayed through Paul would bring a great revenue of glory to God now, not only in heathen lands, but in all Christian communities.

19 *The curious arts;* arts of jugglery, witchcraft, hypnotism, etc. Modern Spiritism is much the same as that brought to view in this Scripture. *Books;* that taught how to practice these arts.

21 *Macedonia and Achaia;* provinces in Greece, already visited by Paul. (ch. 16:10; 17:15; 18:12).

22 *Erastus;* once treasurer of Corinth. (Rom. 16:23). *Asia; Ionia,* (v. 10).

23 *The Way;* the way of salvation through Christ.

24 *Silver shrines for Diana;* Diana was a celebrated imaginary heathen goddess, for whom a fine temple had been built in Ephesus. The shrines were small silver temples made in imitation of that of Diana. These were made by the artisans, or workmen, and were sold in great numbers to the people, who prized them as precious memorials.

25-27 Paul's successful ministry in turning many from idolatry to the living Christ, was greatly damaging the sale of silver shrines, and thereby was damaging this branch of business.

31 *Theater;* a place for the public assembling of the citizens—like a large city hall.

33 *Thrusting him forward;* for the purpose of giving him an opportunity to explain.

34 *One voice arose from all;* the object being to prevent Alexander from being heard. The one voice was the cry, "Great is Diana of the Ephesians."

all, crying aloud for about two hours, "Great *is* Diana of *the* Ephesians!" 35 But the town-clerk, having quieted the multitude, says, "Men of Ephesus, who, indeed, of men is there that does not know that the city of the Ephesians is temple-keeper of the great Diana, and of the *image* that fell down from Jupiter? 36 These things, therefore, being incontrovertible, it is needful that ye be quiet, and do nothing rash. 37 For ye brought *hither* these men, *who are* neither temple-robbers nor blasphemers of our goddess. 38 If, indeed, therefore, Demetrius and the artisans with him have a matter against any one, court-days are held, and there are proconsuls; let them accuse one another. 39 But, if ye seek anything about other matters, it shall be determined in the lawful assembly. 40 For, indeed, we are in danger of being accused of riot respecting this day, there existing no cause *for it*, and regarding which we will be unable to give an account of this concourse." 41 And, having thus spoken, he dismissed the assembly.

35 *Town-clerk;* a city officer who recorded the laws, who presided over certain public meetings, and read what was to be communicated to the public. *Having quieted the people;* so that he could be heard. *The image;* the image of Diana which was superstitiously believed to have been given by Jupiter, the imaginary chief of the gods.

37 *These men;* Gaius and Aristarchus (v. 29). *Neither temple-robbers nor blasphemers of our goddess;* the town-clerk, on his own authority, acquits these men of any grave charge, and releases them.

38 *Have a matter against any one;* any real cause of complaint. *Proconsuls;* who presided in the administration of justice. *Let them accuse one another;* or argue their cases in court.

39 *Other matters;* things that concern, not individuals, but the public. *Lawful assembly;* an assembly regularly called, and not a *mob*, as the present gathering was.

40 *Accused of riot;* revolt against the Roman government was forbidden by law, and the instigator of it was subject to death. Demetrius and his partisans, seeing their peril, gave up their case.

CHAPTER XX.

PAUL LEAVES EPHESUS—AND JOURNEYS THROUGH MACEDONIA AND GREECE BACK TO PHILIPPI, THENCE TO TROAS AND MILETUS.

1 And, after the tumult ceased, Paul, having sent for the disciples, and exhorted *them*, taking leave *of them*, departed to go into Macedonia. 2 And, having gone through those parts and exhorted them with many words, he came into Greece; 3 and, having spent three months *there*, a plot being laid for him by the Jews, as he was about to sail into Syria, he determined to return through Macedonia. 4 And there accompanied him Sopater, *son* of Pyrrhus, a Beræan; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and, Timothy; and, of Asia, Tychicus and Trophimus. 5 And these, having gone before, were waiting for us at Troas; 6 and we sailed away from Philippi, after the days of unleavened bread, and came to Troas in five days; where we tarried seven days.

7 And on the first day of the week, we having come together to break bread, Paul was discoursing to them (being about to depart on the morrow), and continued the discourse until midnight. 8 And there were many lamps in the upper room, where we were assembled. 9 And a certain young man, Eutychus by name, seated in a window, being borne down with deep sleep, as Paul was long discoursing, overpowered by the sleep, fell from the third story, and was taken up dead. 10 And Paul, going down, fell upon him; and, embracing *him*, said, "Make no tumult! for his soul is in him." 11 And, having gone up, and broken bread, and eaten,[1] and for a long time having conversed *with them*, even till break of day, so he departed. 12 And they brought the boy alive, and were comforted in no ordinary measure. 13 And we, going before to the ship, set sail for Assos, there intending to take up Paul; for so he had arranged, intending himself to go on foot. 14 And, when he met us at Assos, taking him up, we came to Mytilene. 15 And sailing thence, we came the

1 Gr. *Tasted.*

NOTES ON CHAPTER XX.

4 *Asia;* Asia Minor, or proconsular Asia. (ch. 19:10).

5 *Were waiting for us;* this proves the presence of Luke, and indicates that he accompanied Paul in his detour through Macedonia.

6 *Unleavened bread;* meaning here the Passover.

7 *First day of the week;* the Lord's day, or day of public religious worship. *To break bread;* to celebrate the Lord's Supper.

13 *Assos;* a maritime city near Troas, on the Ægean sea.

14 *Mitylene;* the capital of the island of Lesbos.

following day over against Chios; and the next day we touched at Samos; and, on the following *day*, we came to Miletus. 16 For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be in Jerusalem on the day of Pentecost.

PAUL'S FAREWELL ADDRESS TO THE ELDERS OF EPHESUS.

17 And, having sent from Miletus to Ephesus, he called for the elders of the assembly. 18 And, when they came to him, he said to them, "Ye yourselves know from the first day on which I came into Asia, after what manner I was with you all the time; 19 serving the Lord with all humility, and with tears, and with trials which befell me in the plottings of the Jews; 20 how I shrank not from declaring to you anything that was profitable, and from teaching you publicly, and from house to house, 21 fully testifying, both to Jews and Greeks, repentance toward God, and faith toward our Lord Jesus. 22 And, now, behold, I, bound by[2] the Spirit, am going to Jerusalem, not knowing the things that shall befall me there; 23 except that the Holy Spirit testifieth to me in every city, saying that bonds and tribulations await me. 24 But I make not my soul[3] of any value as dear to myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to fully testify the Gospel of the grace of God. 25 And now, behold, I know that ye all, among whom I went about preaching the Kingdom, will see my face no more. 26 Wherefore, I testify to you this day, that I am clean from the blood of all *men;* 27 for I shrank not from declaring to you the whole counsel of God. 28 Take heed to yourselves, and to all the flock in which the Holy Spirit appointed you overseers,[4] to shepherd the assembly of God, which He purchased with His own blood. 29 I know that, after my departure, grievous wolves will enter in among you, not sparing the flock; 30 and from among yourselves will men arise, speaking perverse things, to draw away the disciples after them. 31 Wherefore, watch, remembering that for three years, night and day, I ceased not to admonish every one with tears.

32 "And now I commend you to God, and to the word of His grace, which is able to build *you* up, and to give *you* the inheritance among all the sanctified. 33 I coveted no one's silver, or gold, or apparel. 34 Ye yourselves know that these hands ministered to my necessities, and to those who were with me. 35 In all things I showed you that, thus laboring, ye ought to help the weak, and to remember the words of the Lord Jesus, that He Himself said, 'It is more blessed to give than to receive.'"

36 And, having said these things, bowing his knees, he prayed with them all. 37 And great weeping arose from all; and, falling upon Paul's neck, they kept kissing him; 38 being distressed especially on account of the word which he had spoken, that they were to see his face no more. And they were escorting him to the ship.

2 Or, *in.* 3 Or, *life.*

4 Or, *bishops;* or, *pastors.*

15 *Chios;* an island in the Ægean sea, now called Scio. *Samos;* an island near the province of Lydia. *Miletus;* a maritime town south of Ephesus.

16 *Sailed past Ephesus;* without stopping at Ephesus.

17 *The elders of the assembly;* pastors and teachers.

20 *Anything that was profitable;* he preached the whole truth to them.

22 *Bound by the Spirit;* controlled by the Spirit, and made subject to His guidance.

26 *Clean from the blood of all men;* he had so preached the Gospel, that the responsibility of the salvation of these people was no longer his, but theirs.

28 *Overseers;* bishops, who were called in v. 17, elders, (see I Peter 5:2, 3). These were servants of a single flock—the assembly at Ephesus. *Purchased with His own blood;* the blood of Jesus Christ, or His life, was the price paid in human redemption. The Father gave His Son, and the Son gave His life, to save sinners. Many ancient Mss. read "*the Lord;*" as, *to feed the assembly of the Lord,* (meaning Jesus), Who purchased, etc.

29 *Grievous wolves;* false teachers. *The flock;* the assembly, or members composing it.

33 *I coveted no one's silver, or gold, or apparel;* every true minister of the Gospel ought to be able to say the same.

34 *These hands;* Paul worked with his own hands to support himself, and those with him; and yet there are people, claiming to be sanctified, who do not work at all!

35 *Help the weak;* supply the needs of the feeble and destitute. *More blessed to give than to receive;* these exact words do not appear in any one of the Gospels, though the truth they express is abundantly taught in His teachings.

CHAPTER XXI.

1 And, when it came to pass that we, having been torn away from them, had set sail, we came with a straight course to Cos, and the next day to Rhodes, and thence to Patara; 2 and, having found a ship crossing over to Phœnicia, going aboard, we set sail. 3 And, having come in sight of Cyprus, leaving it on the left hand, we sailed to Syria, and landed at Tyre; for there the ship was to unload her cargo. 4 And, having found the disciples, we tarried there seven days; who, indeed, said to Paul through the Spirit, that he should not go up to Jerusalem. 5 And, when it came to pass that we completed the days, going forth, we were resuming our journey; they all, with wives and children, accompanying us out of the city; and, kneeling down on the beach, having prayed, we bade one another farewell; 6 and we embarked upon the ship, but they returned to their homes.

7 And, having finished the voyage from Tyre, we arrived at Ptolemais; and, having saluted the brethren, we abode with them one day. 8 And, on the morrow, going forth, we came to Cæsarea; and, entering into the house of Philip the evangelist, who was of the seven, we abode with him. 9 And this man had four daughters, virgins, who prophesied. 10 And, as we tarried there several[1] days, there came down from Judæa a certain prophet, Agabus by name. 11 And, coming to us, and taking Paul's girdle, binding his own feet and hands, he said, "Thus saith the Holy Spirit, so shall the Jews in Jerusalem bind the man who owns this girdle, and shall deliver him up into *the hands of the* gentiles. 12 And, when we heard these things, both we and those of that place were beseeching him not to go up to Jerusalem. 13 Then Paul answered, "What are ye doing, weeping and crushing my heart? For I am ready, not only to be bound, but to die at Jerusalem, for the name of the Lord Jesus." 14 And, when he would not be persuaded, we were silent, saying, "The will of the Lord be done."

15 And, after these days, having gotten ready, we went up to Jerusalem. 16 And there went with us also *some* of the disciples from Cæsarea, bringing one Mnason of Cyprus, an aged[2] disciple, with whom we should lodge. 17 And, when we came to Jerusalem, the brethren gladly received us. 18 And, on the following day, Paul went in with us to James; and all the elders were present. 19 And, having saluted them, he narrated, one by one, each of the things God wrought among the gentiles through his ministry. 20 And they, hearing *it*, were glorifying God, and said to him, "You observe, brother, how many thousands[3] there are among the Jews, of those who have believed; and they are all zealous for the law. 21 And they were informed by report concerning you, that you teach all the Jews *who are* among the gentiles to forsake[4] Moses, telling them not to cir-

1 Gr. *More.*

2 Or, *early.* 3 Gr. *Myriads;* or, *tens of thousands.*

4 Gr. *An apostasy from Moses.*

NOTES ON CHAPTER XXI.

1 *Them;* the Ephesian elders at Miletus. *Cos;* a small island near the south-west corner of Asia Minor. *Rhodes;* an island not far from Cos. *Patara;* a seaport in the province of Lycia.

2 *Phœnicia;* a country on the north border of Canaan, of which Tyre and Sidon were the principal cities. (ch. 11:19).

3 *Cyprus;* an island in the north-east part of the Mediterranean sea. (ch. 13:4).

4 *Who said to Paul through the Spirit;* the Spirit revealed to them Paul's great peril in going to Jerusalem, and they tried to dissuade him from going there; though Paul had no command from the Spirit to desist from his purpose of going.

7 *Ptolemais;* a city south of Tyre, and near mount Carmel.

8 *Cæsarea;* a city further south, and about sixty miles from Jerusalem. *Philip the evangelist;* one of the seven deacons. (ch. 6:5, 6). An evangelist is a preacher of the Gospel who goes from place to place, preaching and establishing assemblies.

9 *Prophesying;* Philip's four daughters had the gift of prophecy—at least they had it in this one case.

10 *Agabus;* ch. 11:28.

11 *Gentiles;* meaning here the Romans.

12 *We;* Paul's traveling companions; *they;* the disciples at Cæsarea.

13 *I am ready;* Paul was ready for bonds or for death, if he might but glorify Christ. It was no part of his desire to escape any lot that God might appoint for him.

16 *Mnason of Cyprus;* a native of Cyprus, but now residing at Jerusalem; with whom Paul and his companions lodged.

18 *James;* see note on ch. 12:17; 15:13.

20 *Zealous for the law;* the Jews who were Christians were, as a general rule, scrupulous in the observance of the ceremonial law.

21 *To forsake Moses;* meaning that they should cease to observe the ceremonial law, which God enjoined through Moses.

cumcise their children, nor to walk after the customs. 22 What is it, therefore? They will certainly hear that you have come. 23 Do this, therefore, which we say to you: we have four men who have a vow on them; 24 taking these to *yourself*, be purified with them, and incur expense for them, that they may shave their heads; and all will know that there is nothing in those things of which they have been instructed concerning you; but that you yourself also are walking orderly, keeping the law. 25 But concerning the gentiles who have believed, we sent *to them*, having given judgment, that they should keep themselves from idol-sacrifices, and from blood, and from *anything* strangled, and from fornication."

26 Then Paul, taking the men, on the next day, having been purified with them, was entering into the temple, announcing the fulfillment of the days of purification, until the offering should be offered for each one of them.

27 And, when the seven days were about to be completed, the Jews from Asia, having beheld him in the temple, were stirring up all the multitude, and they laid *their* hands upon him, 28 crying out, "Men of Israel, help! This is the man who teaches all men everywhere against the people, and the law, and this place! and, further, he brought Greeks also into the temple, and has defiled this holy place!" (29 For they had previously seen with him in the city Trophimus, the Ephesian, whom they were supposing that Paul brought into the temple). 30 And all the city was moved, and there was a running together of the people; and, laying hold of Paul, they were dragging him out of the temple; and straightway the doors were shut.

31 And, as they were seeking to kill him, a report came up to the chief captain[5] of the band, that all Jerusalem was in confusion; 32 who, at once, taking with *him* soldiers and centurions, ran down upon them; and they, seeing the chief captain and the soldiers, ceased beating Paul. 33 Then the chief captain, coming near, laid hold of him, and ordered that he be bound with two chains; and he was inquiring who he was, and what he had done. 34 And some shouted one thing, some another, among the crowd; and, when he could not ascertain the certainty because of the tumult, he ordered that he be brought into the castle. 35 And, when he came upon the stairway, it happened that he was borne along by the soldiers on account of the violence of the multitude; 36 for the throng of the people was following after, crying out, "Away with him!"

37 And, when about to be led into the castle, Paul says to the chief captain, "May I say something to you?" And he said, "Do you know Greek? 38 Are you not, then, the Egyptian who, before these days, caused a revolt, and led out into the wilderness the four thousand men of the Assassins?" 39 But Paul said, "I am a Jew, of Tarsus in Cilicia, a citizen of no mean city; and I beseech you, permit me to speak to the people." 40 And, when he gave him permission, Paul, standing on the stairs, beckoned with his hand to the people; and, when there was great silence, he spake to them in the Hebrew language, saying:

24 *Be purified with them;* Num. 6:1-20. *Incur expense for them;* by furnishing the money for the offerings necessary in such cases. *Shave their heads;* which, during the continuance of their vow, had been suffered to grow; but, when it was cut, it showed that they were released from their vow, (ch. 18:18).

27 *Seven days;* the time the vow was to last.

28 *Greeks;* gentiles, who were forbidden to enter that part of the temple, lest they should defile it.

29 *Trophimus;* who had come with Paul from Ephesus, (ch. 20:4). *Were supposing;* inferring, from the fact that they had seen Trophimus with Paul in Jerusalem.

32 *Chief captain;* the Roman officer in command of the military forces in Jerusalem.

5 Gr. *Chiliarch.*

33 *Bound with two chains;* thus fulfilling the prophecy in v. 11.

34 *The castle;* the fortress of Antonia, where the Roman soldiers were stationed.

35 *The stairway;* leading into the castle.

38 *That Egyptian;* this Egyptian is referred to by Josephus, (Antiq., Book XX, ch. 8, sec. 6).

39 *Tarsus;* Paul's natal city, (ch. 9:11). *No obscure city;* Augustus Cæsar had made Tarsus a free city, releasing the people from tribute, and suffering them to be governed by their own laws.

40 *The Hebrew language;* as it was spoken among the Jews at that time.

CHAPTER XXII.

1 "Brethren and fathers, hear my defense which I now *make* to you." 2 And, hearing that he was speaking to them in the Hebrew language, they kept more quiet; 3 and he says, "I am a Jew, born

in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel, having been trained according to *the* exactness of the ancestral law, being zealous for God, even as ye all are to-day; 4 and I persecuted this Way unto death, binding and delivering into prisons both men and women; 5 as also the high priest testifies for me, and all the eldership; from whom, having received letters, I was journeying to Damascus, intending to bring those also who were there bound to Jerusalem, that they might be punished. 6 And it came to pass, that, as I was journeying, and was drawing nigh to the city, about midday, there suddenly flashed around me a great light out of the heaven; 7 and I fell to the ground, and heard a voice saying to me, 'Saul, Saul, why do you persecute Me?' 8 And I answered, 'Who art Thou, Lord?' And He said to me, 'I am Jesus, the Nazarene, Whom you are persecuting.' 9 And those who were with me beheld, indeed, the light, but they did not understand[1] the voice of Him Who spake to me. 10 And I said, 'What shall I do, Lord?' And the Lord said to me, 'Arising, go into Damascus, and there it shall be told you concerning all things which have been arranged for you to do.' 11 And, as I could not see for the glory of that light, being led by the hand by those accompanying me, I came into Damascus. 12 And one Ananias, a devout man according to the law, well spoken of by all the resident Jews, 13 coming to me, and standing by, said to me, 'Brother Saul, look up.'[2] And I, in that very hour, looked up on him. 14 And he said, 'The God of our fathers appointed you to know His will, and to see the Righteous One, and to hear a voice out of His mouth; 15 because you shall be a witness for Him, to all men, of what you have seen, and heard. 16 And now why do you delay? Arising, be immersed, and wash away your sins, calling on His name.' 17 And it came to pass when I returned to Jerusalem, and while I was praying in the temple, that I came to be in a trance; 18 and saw Him, saying to me, 'Make haste, and go forth quickly out of Jerusalem; because they will not receive your testimony concerning Me.' 19 And I said, 'Lord, they themselves understand that I was imprisoning and beating, throughout the synagogues, those believing on Thee; 20 and, when the blood of Stephen, Thy witness, was poured forth, I myself also was standing by, and approving, and guarding the garments of those who slew him. 21 And He said to me, Depart, because I will send you far hence to the gentiles.'"

22 Now they were listening to him up to this word, and they lifted up their voice, saying, "Away with such a one from the earth; for it is not fit that he should live!" 23 And, as they were crying out, and throwing off *their* garments, and casting dust into the air, 24 the chief captain gave orders that he should be brought into the castle,[3] saying that he should be examined by scourges, that he might fully know for what cause they were thus clamoring against him. 25 And, as they stretched him out for the thongs, Paul said to the centurion stand-

1 Gr. *Hear.* 2 Or, *receive sight.*

3 Or. *barracks.*

NOTES ON CHAPTER XXII.

3 *Tarsus;* ch. 21:39. *This city;* Jerusalem. *Gamaliel;* a distinguished Jewish teacher.

4 *This Way;* the Way of salvation through the Gospel.

5 *Sanhedrin;* the national council of the Jews.

6-13 *Paul's conversion;* see ch. 9:3-18.

9 *Did not understand;* by comparing ch. 9:7, we gather that Paul's companions saw the light, and heard the voice, but did not understand what was said.

10 *Arranged for you to do;* God had a program for Paul's life, and Ananias was appointed by God to induct him into his work.

13 *Look up;* about equivalent here to commanding him *to see,* or to receive his vision.

16 *Wash away your sins;* symbolically. Paul's sins were really cancelled when he believed on Christ, and began to follow Him; now let that be done in outward symbol, which has already taken place in fact.

18 *Him;* Christ.

19 *They knew that I was imprisoning;* Paul thought that their knowledge of his former bitterness towards believers would dispose them to listen to him now in his advocacy of the claims of Christ; but in this he was mistaken.

20 *Stephen;* ch. 7:58; 8:1.

22 *Up to this word;* that God would send him to the gentiles. The Jews were indignant at the thought that the gentiles should be admitted to equal privileges with themselves.

23 *Casting dust into the air;* to indicate their great abhorrence and indignation.

24 *He should be examined by scourges;* a Roman method of torturing men to make them confess their crimes. *That he might know;* had the chief captain understood the Hebrew language, he could have caught some idea of the Jewish hatred to Paul, and the cause of it.

25 *Stretched him out for the thongs;* getting him into a suitable position to be scourged with the thongs. *A Roman;* a Roman citizen. Paul did not claim to be a Roman, but a citizen of the Roman government.

ing by, "Is it lawful for you to scourge a man, *who is* a Roman, and uncondemned?" 26 And the centurion, hearing *it*, going to the chief captain, reported *it*, saying, "What are you about to do? For this man is a Roman!" 27 And the chief captain, going forward, said to him, "Tell me, are you a Roman?" And he said, "Yes." 28 And the chief captain answered, "I, for a great sum, acquired this citizenship." And Paul said, "But I have been born *a citizen*."

29 Straightway, therefore, those who were about to examine him departed from him; and the chief captain also was struck with fear, having ascertained that he was a Roman, and because he had bound him.

30 And, on the morrow, wishing to know the certainty, wherefore he was accused by the Jews, he released him, and gave orders that the chief priests and all the Sanhedrin should assemble together; and, bringing Paul down, he set him among them.

28 *For a great sum;* Roman citizenship was purchasable with money, or was bestowed for distinguished services to the government, or it might, in certain cases, be inherited.

29 *Was struck with fear;* because, in binding Paul, a Roman citizen uncondemned, he had violated the Roman law, and was liable to severe punishment. There was nothing to fear from Paul; for he never sought personal redress.

30 The chief captain's curiosity and perhaps also his fear led him to bring Paul before the Jewish Sanhedrin, that he might know the exact nature of the charges against the prisoner.

CHAPTER XXIII.

PAUL REBUKES THE HIGH PRIEST, DIVIDES THE COUNCIL, AND IS SENT BACK TO THE CASTLE.

1 And Paul, looking intently on the Sanhedrin, said, "Brethren, I have lived[1] in all good conscience before God until this day." 2 And the high priest, Ananias, commanded those who stood by, to smite him on the mouth. 3 Then Paul said to him, "God is about to smite you—you whited wall! And do you sit judging me according to the law, and, in violation of law, command me to be smitten?" 4 And those standing by said, "Do you revile God's high priest?" 5 And Paul said, "I knew not, brethren, that he was high priest; for it has been written, 'You shall not speak evil of a ruler of your people.'"

6 And Paul, perceiving that the one part was of the Sadducees, and the other of the Pharisees, was crying out in the Sanhedrin, "Brethren, I am a Pharisee, a son of Pharisees; concerning the hope and resurrection from *the* dead, I am being judged." 7 And, when he said this, there arose a dissension of the Pharisees and Sadducees; and the multitude was divided. 8 For the Sadducees say that there is no resurrection, nor angel, nor spirit; but the Pharisees acknowledge both. 9 And there arose a great clamor, and some of the scribes of the party of the Pharisees, rising up, were fiercely contending, saying, "We find no evil in this man; but, if a spirit spake to him, or an angel —."

10 And, when a great dissension was arising, the chief captain, fearing lest Paul might be torn in pieces by them, commanded the soldiers,[2] going down, to take *him* by force out of their midst, and lead him into the castle.

PAUL'S LIFE BEING IMPERILED, HE IS SENT TO CÆSAREA TO FELIX.

11 And, on the following night, the Lord, standing by *him*, said, "Be of good courage; for, as you fully testified as to the things concerning Me at Jerusalem, so you must testify at Rome also."

12 And, when it was day, *the Jews*, making a conspiracy, bound themselves under a curse, saying that they would neither eat nor drink, till they had killed Paul. 13 And there were more than forty, who made this conspiracy; 14 who, indeed, going to the high priests and elders, said, "We bound ourselves under a curse to taste of nothing until we kill Paul. 15 Now, there-

1 Gr. *Lived as a citizen.*

2 Gr. *Army.*

NOTES ON CHAPTER XXIII.

2 *Smite him on the mouth;* to indicate that Paul had spoken falsely.

3 *You whited wall;* you hypocrite.

5 *I knew not;* Paul was not aware that Ananias was at that time high priest. *It has been written;* Ex. 22:28.

6 *I am a Pharisee;* Paul agreed with the Pharisees in the belief that the soul lives after death, that there are spirits, and a resurrection; and thus far he was a Pharisee.

9 *If a spirit spake to him, or an angel;* here the thought is incomplete, requiring some such addition as appears in the common version, "Let us not fight against God."

12 *Curse;* a solemn oath imprecating the divine wrath upon them, if they should eat or drink before killing Paul.

fore, do ye with the Sanhedrin signify to the chief captain that he bring him down to you, as if ye would ascertain more exactly the things concerning him; and we, before he comes near, are ready to kill him.

16 And the son of Paul's sister, hearing of their lying in wait, going and entering into the castle, reported *it* to Paul. 17 And Paul, calling to *himself* one of the centurions, said, "Bring this young man to the chief captain; for he has something to tell him." 18 So he, taking him with *him*, conducted him to the chief captain, and said, "Paul, the prisoner, calling me to him, asked me to bring this young man to you, as he has something to say to you." 19 And the chief captain, taking hold of his hand, and going aside privately, was asking him, "What is it that you have to tell me?" 20 And he said, "The Jews agreed to ask you, that to-morrow you would bring Paul down into the Sanhedrin, as if they would inquire somewhat more exactly concerning him. 21 Be not, therefore, persuaded by them; for more than forty men of them are lying in wait for him; who, indeed, bound themselves under a curse, neither to eat nor drink, till they should kill him; and now they are ready, expecting the promise from you." 22 The chief captain, therefore, dismissed the young man, charging *him*, "Tell no one that you have shown these things to me," 23 And, calling to him two of the centurions, he said, "Make ready two hundred soldiers, that they may go as far as Cæsarea; and seventy horsemen, and two hundred spearmen, at the third hour of the night; 24 to provide beasts also, that, putting Paul thereon, they may bring him safely through to Felix the governor;" 25 writing a letter after this form: 26 "Claudias Lysias to the most excellent governor, Felix, Greeting: 27 This man having been arrested by the Jews, and being about to be killed by them, I, going down with the army,[3] rescued; having heard that he was a Roman. 28 And, wishing to know clearly the cause for which they were accusing him, I led him down into their Sanhedrin; 29 whom I found *to be* accused, concerning their law, but having no accusation worthy of death or of bonds. 30 And, a plot *that was* about to be against the man having been discovered to me, I immediately sent him to you, charging the accusers to speak against him before you."

31 The soldiers, therefore, according to what had been commanded them, taking up Paul, brought him by night to Antipatris; 32 but, on the morrow, they returned to the castle, leaving the horsemen to go with him; 33 who, indeed, coming to Cæsarea, and delivering the letter to the governor, presented Paul also before him. 34 And, having read it, he asked of what province he was. And, learning that he was from Cilicia, 35 "I will hear you fully," he said, "when your accusers also arrive;" giving orders, that he should be kept under guard in Herod's palace.[4]

23 *The third hour;* nine o'clock at night.

24 *Felix;* once a slave of Antonia, the mother of Claudius Cæsar, the Roman emperor, but was freed, and became governor of Judæa,

3 *A company of soldiers.* 4 Or, *prætorium.*

31 *Antipatris;* a town about forty miles from Jerusalem, on the way to Cæsarea.

35 *Herod's palace;* or Latin prætorium, the palace of a governor, or a general's tent.

CHAPTER XXIV.

FELIX HEARS PAUL'S CASE; TALKS WITH HIM FREQUENTLY, BUT DOES NOT RELEASE HIM.

1 And, after five days, the high priest Ananias came down with certain elders, and a certain orator, Tertullus; who, indeed, informed the governor against Paul. 2 And, he *having been* called, Tertullus began to accuse him, saying, "Seeing that, through you, we enjoy great peace, and reforms accrue to this nation through your forethought, in every way and everywhere; we welcome *it*, most excellent Felix, with all thankfulness.

4 "But, that I detain you no longer, I pray you to hear us briefly in your clemency. 5 For, finding this man a plague,

NOTES ON CHAPTER XXIV.

1 *Tertullus;* a lawyer employed to prosecute Paul.

5 The three main charges against Paul were—1. that he was a *plague*, or *pest;* 2. that he was a universal agitator among the Jews; and, 3. that he was the ring-leader among the Nazarenes. There was a fourth subordinate charge that he desecrated the Jewish temple. The first three charges were meant to bring upon Paul the condemnation of the Roman government; and the fourth was calculated to prejudice the Jews against him. But none of these charges were proved.

and stirring up insurrections among the Jews throughout the inhabited *earth*, and a ring-leader of the sect of the Nazarenes; 6 who also attempted to desecrate the temple; whom also we seized.—[7 But the chief captain Lysias came, and with great violence took him away out of our hands, commanding his accusers to come before you;]* 8 from whom you will be able, after having examined him yourself, to obtain full knowledge of all these things of which we accuse him." 9 And the Jews also assented, affirming that these things were so.

10 And Paul answered, the governor having beckoned to him to speak: "Knowing that you, for many years, have been a judge to this nation, cheerfully do I make defense as to the things concerning myself; 11 since you are able clearly to know that there are not more than twelve days since I went up to Jerusalem to worship; 12 and neither in the temple did they find me disputing with any one, or causing a stirring up of a multitude, nor in the synagogues, nor in the city; 13 nor are they able to prove to you the things of which they are now accusing me. 14 But I confess this to you, that, according to the Way which they call 'heresy,' so I worship the God of *our* fathers, believing all those things, *which are* according to the law, and which have been written in the prophets; 15 having hope toward God—which these themselves also are looking for—that there will be a resurrection, both of the righteous and unrighteous. 16 In this I myself also am striving always to have a conscience void of offense toward God and men. 17 Now, after many years, I came to bring alms to my nation, and offerings; 18 amidst which they found me purified in the temple, neither with a multitude, nor with a tumult; but there were certain Jews from Asia, 19 who ought to be present before you and accuse *me*, if they have anything against me. 20 Or let these themselves say what wrong they found in me when standing before the Sanhedrin, 21 except concerning this one voice with which I cried aloud, standing among them, 'Concerning a resurrection of *the* dead I am being judged before you this day.'"

22 But Felix put them off, knowing more accurately the things concerning the Way, saying, "When Lysias the chief captain comes down, I will determine your matters;" 23 giving orders to the centurion that he should be held, and should have indulgence, and to prevent none of his friends from ministering to him.

24 And, after some days, Felix, having come with his wife Drusilla, who was a Jewess, sent for Paul, and heard him concerning the faith in Christ Jesus. 25 And, as he was reasoning about righteousness, continence, and the judgment to come, Felix, becoming terrified, answered, "Go your way for the present; and, when I obtain a suitable opportunity, I will call for you;" 26 at the same time also hoping that money would be given to him by Paul; wherefore, also, sending for him more frequently, he conversed with him. 27 But, when two years were completed, Felix received a successor, Porcius Festus; and, wishing to gain favor with the Jews, Felix left Paul bound.

* The words in brackets are wanting in many Mss.

7 *Lysias;* ch. 21:31–40; 23:26–30.

14 *Heresy;* the word means rather a *sect*, or a *schismatic* party.

15 *Having hope;* that there will be a resurrection.

18 *Purified;* according to the Mosaic law, (ch. 21:26–28).

22 *Knowing more accurately;* gathering, from Paul's speech, a more accurate knowledge of what they were talking about; or, possibly, the thought is that, after having heard Lysias, he would know more about the matter in hand, and would then be better able to pass judgment in the case. In this event, the translation should run thus, "*After* having learned more accurately," etc.

24 *Drusilla;* daughter of the first Herod Agrippa. She was married to Azizus, king of Emesa; but she afterwards left him, and became the wife of Felix.

25 *Righteousness;* right-doing towards God and man. *Continence;* the proper regulation of the appetites and passions. *Judgment to come;* ch. 17:31; Rev. 20:11–15. *Becoming terrified;* at his sins in view of the coming judgment. *When I obtain opportunity;* an opportunity for further considering the point brought out in Paul's defense. But it does not appear that another opportunity was ever given him.

26 *Hoping that money would be given to him by Paul;* no marvel that such a man was deemed unworthy of another opportunity!

27 *Wishing to confer a favor upon the Jews;* and thereby to win popularity for himself. *Left Paul bound;* bound as a prisoner, though justice required that he should have been released. Failing to make money out of his prisoner, he overrode all considerations of justice, that he might conciliate the favor of the Jews.

CHAPTER XXV.

FESTUS WISHING PAUL TO GO TO JERUSALEM, HE APPEALS TO CÆSAR.

1 Festus, therefore, having come to the province, after three days went up to Jerusalem from Cæsarea; 2 and the high priests and chief *men* of the Jews informed him against Paul, and were beseeching him, 3 asking *it* as a favor against him, that he would send for him to Jerusalem, making an ambush, to kill him on the way. 4 Festus, therefore, answered, that Paul was held at Cæsarea, and that he himself was about shortly to go out *thither*. 5 "Let those, therefore, among you," said he, *who are* able, going down with *me*, accuse him, if there is anything amiss in him.

6 And, having spent among them not more than eight or ten days, he went down to Cæsarea; and, on the morrow, sitting on the judgment-seat, he ordered Paul to be brought. 7 And, when he presented *himself*, the Jews who came down from Jerusalem stood around *him*, bringing many and grievous charges, which they were not able to prove; 8 Paul saying in *his* defense, "Neither against the law of the Jews, nor against the temple, nor against Cæsar, did I commit any sin."

9 But Festus, wishing to gain favor with the Jews, said to Paul, "Are you willing, having gone up to Jerusalem, to be judged there concerning these things before me?" 10 And Paul said, "I am standing at Cæsar's judgment-seat, where I ought to be judged. To the Jews I have done no wrong, as you also very well know. 11 If, therefore, I am a wrong-doer, and have perpetrated anything worthy of death, I refuse not to die; but, if there is nothing in the things of which these accuse me, no one can deliver me as a favor to them. I appeal to Cæsar." 12 Then Festus, having consulted with the council, answered, "To Cæsar you have appealed; to Cæsar you shall go."

KING AGRIPPA HEARS PAUL.

13 And, some days having elapsed, Agrippa the king, and Bernice, came to Cæsarea to salute Festus. 14 And, as they were spending several[1] days there, Festus laid before the king the things relating to Paul, saying, "There is a certain man left a prisoner by Felix; concerning whom, when I was at Jerusalem, the high priests and elders of the Jews gave information, asking for sentence against him: 16 to whom I made answer, 'It is not a custom with Romans to grant as a favor any man, before the accused has the accuser face to face, and has opportunity to answer for himself concerning the charge laid against him. 17 When, therefore, they came together here, I, making no delay, the next day, sitting on the judgment-seat, ordered the man to be brought; 18 concerning whom, the accusers, standing up, were bringing no accusation of evils such as I was supposing; 19 but certain questions concerning their peculiar religion they had against him, and concerning a certain Jesus, who was dead, whom Paul affirmed to be alive. 20 And, being perplexed in regard to *the* inquiry concerning these things, I asked whether he was willing to go to Jerusalem, and there be judged concerning these things. 21 But, as Paul appealed to be held for the decision of Augustus, I ordered, that he be held, until I should send him up to Cæsar.'"

22 And Agrippa said to Festus, "I myself also was wishing to hear the man." "To-morrow," said he, "you shall hear him."

1 Gr. *More.*

NOTES ON CHAPTER XXV.

10 *Cæsar's judgment-seat;* the Roman tribunal, before which Paul then stood.

11 *I appeal to Cæsar;* I prefer to go to Rome, and be tried before the emperor. This was his right as a Roman citizen. *No one can deliver me as a favor to them*; not even Festus had a right to override Paul's choice as to the tribunal before which he would be tried. And to abandon Paul, as a favor to the wrath of the Jews, was something that the king dared not do.

12 *Festus, consulting with the council;* with his legal advisers.

13 *Agrippa;* Herod Agrippa, son of the Herod mentioned in ch. 12:1, and a great grand-son of Herod the Great in whose reign Christ was born. *Bernice;* Agrippa's sister. She first married her uncle, the king of Chalcis, and then Polemon, king of Cilicia, whom she deserted to live with her brother, Felix Agrippa. *To salute Festus;* to congratulate him on his promotion to the throne.

20 *Being perplexed;* as to how such questions should be disposed of, or what he should do in the premises.

21 *Augustus;* the Greek *Sebastos*, meaning revered, is equivalent to the Latin Augustus. Augustus and Cæsar were used as terms of office; each meaning the Roman emperor. At this time Nero was emperor of Rome.

PAUL BEFORE AGRIPPA.

23 On the morrow, therefore, Agrippa and Bernice having come with great display; and, having entered into the audience-chamber, with both the chief captains and the principal men of the city, Festus having ordered *it*, Paul was brought. 24 And Festus says, "King Agrippa, and all men who are here present with us, ye behold this man, concerning whom all the multitude of the Jews interceded with me, both in Jerusalem and here, crying out that it was not proper that he should live any longer. 25 But I found that he committed nothing worthy of death; and, as he himself appealed to Augustus, I decided to send him: 26 concerning whom I have nothing certain to write to my lord. Wherefore, I brought him forth before you, and especially before you, King Agrippa, in order that, when the examination has taken place, I may have something to write; 27 for it seems to me unreasonable, in sending a prisoner, not to signify also the charges against him."

CHAPTER XXVI.

PAUL MAKES HIS DEFENSE.

1 And Agrippa said to Paul, "You are permitted to speak in your own behalf."

Then Paul, stretching forth his hand, was making his defense: 2 "I deem myself happy, King Agrippa, that I am about this day to make my desense before you, concerning all things of which I am being accused by Jews; 3 especially since you are an expert in all matters relating to Jews, both in customs and questions. Wherefore, I beseech you to hear me patiently. 4 My manner of life, therefore, from my youth, which from the first was among my own nation and at Jerusalem, know all the Jews; 5 having known me from the beginning, if they were willing to testify, that according to the strictest sect of our religion I lived a Pharisee. 6 And now, for *the* hope of the promise made by God to our fathers, I have taken my stand to be judged; 7 unto which *promise* our twelve-tribed *nation*, earnestly serving day and night, is hoping to attain; concerning which hope, O King, I am being accused by Jews. 8 Why is it judged incredible with you, if God doth raise *the* dead? 9 I, indeed, therefore, imagined to myself that it was proper that I should do many things contrary to the name of Jesus, the Nazarene; 10 which also I did in Jerusalem; and many of the saints also did I shut up in prison, having received authority from the high priests; and, when they were being put to death, I have given a vote against *them;* 11 and, punishing them often throughout all the synagogues, I was compelling them to blaspheme; and, being exceedingly enraged against them, I was persecuting *them* even unto foreign cities. 12 Meanwhile as I was journeying to Damascus, with authority and a commission from the high priests, 13 at midday, O King, I saw, in the way, a light from Heaven above the brightness of the sun, shining round about me and those journeying with me. 14 And, we all having fallen to the earth, I heard a voice saying to me in the Hebrew language, 'Saul! Saul! why are you persecuting Me? *It is* hard for you to kick against the goads.' 15 And I said, 'Who art Thou, Lord?' And the Lord said, 'I am Jesus, Whom you are persecuting. 16 But arise, and stand upon your feet; for I appeared to you for this end, to appoint you a minister and a witness both of the things in which you saw Me, and of the things in which I will appear to you; 17 delivering you from the people and the gentiles,

NOTES ON CHAPTER XXVI.

2 *By Jews;* here, as in v. 21, the article is omitted with good effect, as otherwise it would indicate that the Jews generally were against him.

3 *An expert in all matters relating to the Jews;* Agrippa was of Idumæan descent, and his family had adopted the Jewish faith. Hence Paul's confidence in addressing him, as one who knew Jewish customs, etc.

4 *At Jerusalem;* though Paul was born in Tarsus, he was, when quite young, carried to Jerusalem, where he was brought up, (ch. 22:3).

6 *Hope of the promise;* the promise of the Messiah.

7 *Hope to attain;* hope to realize the promise relating to the Messiah.

9 *I imagined to myself;* Paul was sincere in his persecution of Christians, but this did not make him guiltless. His wrong was in his heart. Had he been humble, candid, and teachable, the evidence which Christ gave of His Messiahship would have certainly convinced him. *Contrary to the name;* in opposition to the teachings and to the followers of Christ.

11 *I was compelling;* did all he could to compel them. *To blaspheme;* to deny Christ.

12 *Among which things;* while engaged in these persecutions, (ch. 9:1-6).

17 *From the people;* meaning the Jews. *I send you;* ch. 22:21.

to whom I send you, 18 to open their eyes, that they may turn from darkness to light, and from the dominion of Satan to God, that they may receive remission of sins, and an inheritance among those who have been sanctified by faith in Me.' 19 Wherefore, O King Agrippa, I was not disobedient to the heavenly vision; 20 but I declared both to those in Damascus first, and in Jerusalem, and through all the region of Judæa, and to the gentiles, that they should repent and turn to God, doing works worthy of repentance. 21 On account of these things, Jews, seizing me in the temple, were attempting to kill me. 22 Having, therefore, obtained help from God, I have stood to this day, testifying both to small and great, saying nothing, except those things which both the prophets and Moses said would come to pass; 23 that the Christ *was* destined to suffer; that He, first out of a resurrection of the dead, is destined to declare light both to the people and to the gentiles."

24 And, as he was saying these things in defense, Festus says with a loud voice, "Paul, you are mad! *your* much learning is turning you mad!" 25 But Paul says, "I am not mad, most noble Festus; but I utter words of truth and soberness. 26 For the king knows well concerning these things, to whom also I speak boldly;[2] for I am persuaded that no one of these things is hidden from him; for this has not been done in a corner. 27 King Agrippa, do you believe the prophets? I know that you believe." 28 And Agrippa said to Paul, "In a small *degree* you are persuading me to make a Christian!" 29 And Paul said, "I could pray God, that, both in a small *degree* and in a great *degree*, not only you, but also all who hear me this day, may become such as I am, except these chains!"

30 And the king rose up, and the governor, and Bernice, and those who sat with them; 31 and, having withdrawn, they were talking one to another, saying, "This man does nothing worthy of death or of bonds." 32 And Agrippa said to Festus, "This man could have been set at liberty, had he not appealed to Cæsar."

2 Gr. *Using freedom of utterance.*

18 *To open their eyes;* enlighten their minds. *From darkness to light;* from the darkness of heathenism to the light of the Gospel. *From the dominion of Satan;* all men are under the dominion of Satan, except those who have turned to God by accepting His Son as the Savior.

20 *Damascus first;* Paul began his ministry in Damascus, (ch. 9:19-23). *Worthy of repentance;* such as true repentance produces.

22 *Small and great;* all classes of people. *Saying nothing;* except what the prophets had taught, (Isa. 53:3-9; Ps. 16:10; Isa. 9:1, 2, etc.).

26 *In a corner;* Christ's mission, death, and resurrection, were public events.

27 *Do you believe the prophets;* Paul appeals to Agrippa as a Jew, who avowedly received the Old Testament Scriptures as God's word.

28, 29 *In a small degree;* somewhat. It is difficult to see how the Greek can be made to mean "almost." If we consider it as meaning "with little effort," we then have Agrippa confessing, without reserve, that Paul has persuaded him to make a Christian of himself—which the facts do not sustain. It seems unnatural to interpret the phrase as referring to the nature of the effort that Paul made on this occasion; but it appears to refer to the effect the speech had upon Agrippa. It did not wholly influence him to make a Christian of himself; but Agrippa confessed to an influence in this direction. Then Paul's answer in v. 29 comes in naturally, "I could pray God, that, both in a small degree and a great degree"—that is, altogether, you and all present, might be as I am—wholehearted Christians—less these chains.

CHAPTER XXVII.

PAUL'S VOYAGE AND SHIPWRECK.

1 And, when it was decided that we should sail to Italy, they delivered Paul and some other prisoners to a centurion, Julius by name, of *the* Augustan band. 2 And, embarking upon a ship of Adramyttium, about to sail along the coasts of Asia, we put to sea, Aristarchus, a Macedonian of Thessalonica, being with us. 3 And the next day we landed at Sidon. And Julius, treating Paul humanely, gave him permission to go to his friends to receive *their* attention. 4 And, thence putting out to sea, we sailed under[1] Cyprus, because the winds were contrary. 5 And, sailing over the sea which is off Cilicia and Pamphylia,

1 Or, *under the lee of,* or *on the south side.*

NOTES ON CHAPTER XXVII.

1 *We;* Paul, Luke, and others. *Italy;* a country in the south of Europe, between the Adriatic and Mediterranean seas; of which country Rome was the capital.

2 *Adramyttium,* or *Adramyttinum;* a seaport of Mysia in the northern part of Asia Minor. *Aristarchus;* chs. 19:29; 20:4.

3 *Sidon;* a city north of Cæsarea, from which Paul sailed.

4 *Under Cyprus;* along its northern coast, between the island and the mainland, to avoid the force of the winds, which were contrary.

5 *Cilicia and Pamphylia;* Roman provinces in Asia Minor; the former lying opposite Cyprus; and Pamphylia was the next province west.

we came to Myra, *a city* of Cilicia. 6 And there the centurion, finding an Alexandrian ship sailing to Italy, put us on board of it.

7 And, sailing slowly many days, and with difficulty having come over against Cnidus, the wind not permitting us to approach, we sailed under[2] Crete, over against Salmone; 8 and, coasting along it with difficulty, we came to a certain place called Fair Havens, near which was a city—Lasea. 9 And much time having been spent, and sailing being already dangerous, because also the fast had already gone by, Paul was admonishing *them*, 10 saying, "Men! I perceive that the voyage is likely to be with violence and much loss, not only of the cargo and the ship, but also of our lives. 11 But the centurion believed the pilot and the owner of the ship, more than the things spoken by Paul. 12 And, because the harbor was incommodious to winter in, the greater part advised to depart thence, if by any means, having reached Phœnix, a harbor of Crete—looking toward the south-west[3] and north-west—we might be able to winter *there*.

13 And, when the south wind was blowing gently, supposing that they had obtained their purpose, lifting *anchor*, they were coasting nearer to Crete. 14 But, not long after, there beat down upon it a tempestuous wind, which is called Euroclydon. 15 And, the ship being caught, and unable to face the wind, yielding to it, we were borne along. 16 And, running under a certain small island, called Clauda, we were with difficulty able to secure the boat; 17 which having taken up, they were using helps, undergirding the ship; and, fearing lest they should fall into the quicksands, lowering the sail,[4] so they were borne along.

18 And, we being violently tempest-tossed, the next day they were making an overthrow *of the cargo;* 19 and, on the third day, with their own hands, they cast out the rigging of the ship. 20 And, when neither sun nor stars appeared *to us* for many days, and no small tempest was pressing upon *us*, henceforth all hope that we should be saved was being utterly taken away.

21 And, after long abstinence *from food*, then Paul, standing up in the midst of them, said, "Ye ought, indeed, O men, hearkening to me, not to have set sail from Crete, and to have incurred this violence and loss. 22 And, as to the present *things*, I exhort you to be of good cheer; for there will be no loss of soul[5] among you, but only of the ship. 23 For there stood by me this night an angel of the God Whose I am, and Whom I serve, 24 saying, 'Fear not, Paul; it is necessary that you should stand before Cæsar, and, behold, God has granted to you *as a favor* all those sailing with you.' 25 Wherefore, men, be of good cheer; for I believe God, that it will be even so as it has been told me.

2 Or, *under the lee of.* 3 Or, *north-east and south-west.* 4 Or, *tackling.* 5 Or, *life.*

6 *Alexandria;* a city of Egypt.

7 *Cnidus;* a town in the province of Caria; the province of Lycia lying between Pamphylia and Caria, going west. *Under Crete;* near the island of Crete. *Salmone;* the eastern extremity of Crete.

8 *Fair Havens;* on the southern side of Crete, about midway between the eastern and western extremities of the island.

9 *The fast;* connected with the great day of atonement, (Lev. 16:29, 30), which occurred about the 20th of September.

10 *I perceive;* he did not avow this as a prophecy from God, but had the conviction that the voyage would not be without loss—possibly of their *lives;* though he was sure that his life would be spared till he should see Rome, (ch. 23:11).

12 *Not commodious to winter in;* being exposed to the winds, and to the sea, on the south. *Phœnix;* a place in the southwest part of Crete.

13 *South wind blew gently;* this they supposed would favor their purpose of reaching *Phœnix*, where they hoped to winter; as the coast of Crete a few miles beyond Fair Havens turned to the north of west.

14 *Euroclydon;* these fierce winds blew from nearly east north-east. They are now called *Levanters.*

15 *Caught;* suddenly met and arrested, as it were, by the wind.

16 *Clauda;* a small island a little south of west from *Fair Havens*, forty or fifty miles distant. *To secure the boat;* the *life-boat* is here meant. They secured it temporarily by taking it up into the ship, (v. 17).

17 *Undergirding the ship;* putting chains or ropes around it to strengthen it and hold it together. *Quicksands;* called Syrtes—on the coast of Africa south-west of them.

18 *Making an overthrow;* to lighten the ship.

19 *The rigging of the ship;* all excessive, or unnecessary, adornments of the ship.

20 *Neither sun nor stars;* they had no mariner's compass; hence without the sun and stars they could not keep their course.

22 *No loss of soul;* no loss of life, as the soul includes the life.

24 *Granted as a favor;* the Lord spared the lives of all the crew and passengers to Paul's prayers and faithfulness.

26 But we must be cast out on a certain island."

27 And, when the fourteenth night came, as we were being driven along the Adria, about midnight the sailors were surmising that some country was approaching them; 28 and, sounding, they found twenty fathoms; and, going a little further, and again sounding, they found fifteen fathoms. 29 Then, fearing lest perhaps we might wreck against rocky places, having cast four anchors out of the stern, they were praying that day would come. 30 And, when the sailors were seeking to escape out of the ship, and had lowered the boat into the sea, by pretext, as though they were about to cast anchors out of the prow, 31 Paul said to the centurion and to the soldiers, "Except these abide in the ship, ye cannot be saved." 32 Then the soldiers cut off the ropes of the boat, and suffered it to fall off. 33 And, when the day was about to dawn, Paul was beseeching them all to take food, saying, "To-day, waiting and without eating, ye are completing the fourteenth day, having taken nothing; 34 wherefore, I beseech you to partake of food; for this makes *the* beginning of your deliverance; for a hair from the head of no one of you shall perish."

35 And, having said these things, and taken bread, he gave thanks to God in presence of them all; and, breaking *it*, he began to eat. 36 And, all having become of good cheer, they themselves also partook of food. 37 And we were in all in the ship two hundred and seventy-six souls. 38 And, having been satisfied with food, they were lightening the ship, throwing out the wheat into the sea.

39 And, when it was day, they were not recognizing the land; but they were observing a certain bay, having a beach, into which they purposed, if they might be able, to thrust the ship. 40 And, casting off the anchors, they let *them* go into the sea; at the same time loosing the bands of the rudders, and hoisting the fore-sail to the breeze, they were holding *their course* towards the beach. 41 But, falling into a place where two seas met, they ran the ship aground; and the prow, sticking fast, remained immovable, but the stern was being broken to pieces by the violence *of the waves*. 42 Now it was the plan of the soldiers to kill the prisoners, lest any one, swimming out, might escape. 43 But the centurion, wishing to save Paul, kept them from their purpose; and he commanded that those able to swim, throwing themselves first into the sea, should get out upon the land; 44 and the rest—some, indeed, on planks, and others on some of the *things* from the the ship. And so it came to pass that all escaped safe to land.

27 *Adria;* including also the Ionian sea south of the Adriatic gulf.

28 *Sounded;* let down a line with a heavy piece of lead fastened to one end, to find out the depth of the water. *Twenty fathoms;* one hundred and twenty feet; a fathom being six feet.

29 *Four anchors;* to hold the ship where it was.

31 *Except these abide in the ship;* Paul had already told them that there would be no loss of life; but now he tells them, unless they abide in the ship, they cannot be saved; here we see God's plan includes both means and end, the human side as well as the Divine.

32 *Cut off the ropes;* that the life-boat might fall into the sea, and thus prevent the mariners from escaping.

38 *Cast out the wheat;* to further lighten the ship, hoping thus to get to the shore.

41 *Two seas met;* forming a sand bank, extending out into the sea. The prow, or fore-part of the ship, stuck fast in the sand; and the stern, or hinder part, was broken to pieces by the violence of the waves.

42 *To kill the prisoners;* whom they were taking to Rome for trial; and they were prompted to do this for their own safety, their own lives being imperiled, if they should let them escape.

43 *The centurion;* Julius, (vs. 1, 3). *Wishing to save Paul;* he could ill afford to kill a man who began the voyage as a prisoner, and ended it as chief commander of all on the ship. Thus Paul again becomes the means, or occasion, of saving the prisoners from death. God had said that Paul was to go to Rome; and all the forces of earth and Hell were not able to thwart His purpose.

CHAPTER XXVIII.

PAUL IN MELITA. REACHES ROME.

1 And, having safely escaped, we then ascertained that the island was called Melita. 2 And the barbarians were extending to us no ordinary kindness; for, having kindled a fire, they took us all in, because of the present rain, and because of the cold.

NOTES ON CHAPTER XXVIII.

1 *Melita;* an island about sixty miles south of Sicily, now called Malta. It is a little north of west of Clauda, and nearly five hundred miles from Clauda.

2 *The barbarians;* a term applied to the inhabitants of the island, and applied to nations generally, who did not speak the Greek language, (Rom. 1:14). And yet they were very kind to this ship-wrecked party.

3 And Paul, having gathered a certain lot of fuel, and put it on the fire, a viper, coming out from the heat, fastened upon his hand. 4 And when the barbarians saw the beast hanging on his hand, they said among themselves, "Assuredly this man is a murderer, whom, though safely escaping from the sea, justice permitted not to live." 5 He, therefore, having shaken off the beast into the fire, suffered no harm; 6 but they were expecting that he would surely become swollen, or suddenly fall down dead; but, after looking a great while, and observing nothing unusual happening to him, changing their minds, they said that he was a god. 7 Now, in the districts round about that place, were lands belonging to the chief man of the island, by name Publius; who, receiving us, entertained us hospitably three days. 8 And it happened that the father of Publius was lying prostrate, afflicted with fever and dysentery; to whom Paul coming, and praying, laying *his* hands on him, healed him. 9 And, when this happened, the others also, who had diseases in the island, were coming to *him*, and being healed; 10 who also honored us with many honors; and, when we were setting sail, they placed on *board* the things suited to *our* needs.

11 And, after three months, we set sail in an Alexandrian ship, which had wintered in the island, marked CASTOR AND POLLUX. 12 And, landing at Syracuse, we remained three days; 13 whence, making a circuit, we came to Rhegium. And, after one day, a south wind springing up, we came on the second day to Puteoli; 14 where, finding brethren, we were entreated to remain with them seven days; and so we came towards Rome. 15 And from thence the brethren, having heard the *tidings* concerning us, came to meet us as far as Appii Forum and the Three Taverns; seeing whom, Paul, giving thanks to God, took courage.

PAUL AT ROME.

16 And, when we came to Rome, it was permitted Paul to dwell by himself with the soldier who guarded him.

17 And it came to pass, after three days, that he called together those who were chief men of the Jews; and, when they came together, he said to them, "Brethren, having done nothing contrary to the people, or to *our* ancestral customs, I was delivered a prisoner from Jerusalem into the hands of the Romans; 18 who, indeed, having examined me, were disposed to release me, because there was in me no cause of death. 19 But, when the Jews spake against it, I was compelled to appeal to Cæsar; not that I have anything of which to accuse my nation. 20 For this cause, therefore, I called for you, to see and to speak with you; for, on account of the hope of Israel, I am encompassed with this chain."

21 But they said to him, "We neither received letters from Judæa concerning you, nor did any one of the brethren, coming, report or speak any evil concerning you. 22 But we deem it proper to hear from you what you think; for, indeed, concerning this sect, it is known to us that everywhere it is spoken against."

23 And, having arranged for him a day, there came to him to his lodging a greater number, to whom he was expounding,

3 *Viper;* a poisonous serpent.

4 *Saw the beast;* meaning here the same as viper.

6 *He is a god;* this circumstance was permitted to give Paul a chance to get a portion of the Gospel before these people.

8 *Healed him;* this instance of healing was brought about without the aid of medicine, though "Luke, the beloved physician," was, most likely, present. If missionaries to the heathen, and preachers at home, were ministers of the Pauline type, the people would rally to them. This element of the Gospel, it is blessed to know, is being revived in our time, and many are being healed in this way—especially among heathen converts.

11 *Castor and Pollux;* this was the sign, name, or title, that was painted or carved on the ship. These were imaginary sons of the imaginary god, Jupiter, who were imagined to be favorable to mariners.

12 *Syracuse;* a city in the south-eastern part of Sicily, on the way between Malta (Melita) and Rome.

13 *Making a circuit;* sailing in a winding direction. *Rhegium;* a city near the south-west extremity of Italy. *The south wind springing up;* this made it favorable to them, because they were going north. *Puteoli;* north of Rhegium towards Rome, and about eight miles from the modern city of Naples.

14 *Finding brethren;* Christians.

15 *The brethren;* Christians from Rome. *Appii Forum;* a town about forty-three miles south of Rome. *The Three Taverns;* about thirty-three miles south of Rome.

16 *With a soldier;* to whom, likely, he was chained.

19 *Against it;* against Paul's release. *I was compelled;* forced by circumstances, because the Jews did not wish to give him a fair trial, but to kill him.

20 *The hope of Israel;* the Messiah.

22 *This sect;* meaning Christians.

23 *Was expounding;* the teachings of Moses and the prophets, and showing their fulfillment in Jesus Christ.

fully testifying as to the Kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening. 24 And some were believing the things spoken, and some were disbelieving. 25 And, disagreeing among themselves, they were departing, when Paul uttered one declaration, "Well did the Holy Spirit speak through Isaiah the prophet, 26 saying, 'Go your way to this people, and say, With hearing ye shall hear, but in no wise understand; and, looking, ye shall look, and in no wise see; 27 for the heart of this people was made gross; and with their ears they heard heavily; and their eyes they closed; lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and should turn, and I should heal them.' 28 Be it known, therefore, to you, that to the gentiles was this salvation of God sent: they also will hear."*

30 And he remained two whole years in his own hired dwelling, and was wont to welcome all who came to him; 31 preaching the Kingdom of God, and teaching the things concerning the Lord Jesus Christ, with all freedom of speech, without hindrance.

25 *Well spake the Holy Spirit;* because He spake the truth, (Isa. 6:9; Matt. 13:14; John 12:39, 40).

28 *This salvation of God;* the Gospel of Christ that brings salvation. God, foreseeing that the Jews would, as a nation, reject Christ, sent the Gospel to the gentiles.

* Some Mss. insert v. 29: And, when he said these words, the Jews departed, having much disputing among themselves.

30 *Two whole years;* though kept as a prisoner, he was busy preaching Christ, and expounding the Gospel to all he could reach; while he also wrote many of the epistles during his imprisonment at Rome. He was a deeply-taught, untiring, dauntless worker for Jesus!

— THE —

EPISTLE TO THE ROMANS.

The epistle to the Romans was written by Paul (about the year 58, or 60, A. D.), while on his way to Jerusalem, bearing with him the contributions of the assemblies in Macedonia and Achaia to the poor saints in Jerusalem. (Rom. 15:25, 26; Acts 24:17). It was probably written at Corinth, (see ch. 16:23; Gaius being a resident of Corinth); and it was borne to Rome by Phœbe, a resident of Cenchrea, the eastern port of Corinth. Paul had never visited Rome at the time this letter was written, (ch. 1:10-15); nor do we know who planted the assembly there. There is no Scripture proof, nor any reliable historical, that Peter ever saw Rome.

CONTENTS.

I. Introduction, (I:1-15). II. Doctrinal, (I:16—XI). 1. The main thesis, "Righteousness by faith," (I:16, 17). Proved, (a) by the universal corruption of both gentiles (I:18-32) and Jews (II:1-29), (b) Scripture (III:9-20). 2. Expansion of main thesis: Righteousness by faith made possible by the vicarious death of Christ, (III:21-26); this excludes boasting, (III:27-31). Abraham had this righteousness, (IV:1-25). Its blissful consequences, (V:1-11). The first and Second Adam, (V:12-21). 3. The believer's relation to, and standing in, Christ, (VI:1-11). His duty to live above sin, and to live a holy life, (VI:12:22); Dead to the law, (VII:1-6); Uses of the law, (VII:7-14); Conflict between "the old man" and "the new," (VII:15-24). 4. Life of victory with Christ enthroned in the heart, (VIII:1-17); Creation's groanings, and the Christian's hope, (VIII:18-39). 5. Israel's rejection, (IX:1—XI-36). The justice of their rejection, (IX:1-23); its cause, (X:1-21). Israel finally to be restored, (XI:1-36). III. Practical and hortatory, (XII:1—XV-15). 1. The Christian's duties, (XII:1-21). 2. The assembly and civil government, (XIII:1-7). 3. The law of love, (XIII:8-14). 4. Toleration, (XIV—XV-3). 5. Unity of believers, both Jews and gentiles, (XV:4-13). IV. Personal, (XV:14—XVI-16). Final warnings and doxology, (XVI:17-27).

ROMANS.

CHAPTER I.

1 Paul, a slave of Jesus Christ, a called apostle, separated unto the Gospel of God, 2 which He promised before through His prophets in the holy Scriptures, 3 concerning His Son, Who was born of the seed of David, according to *His* flesh, 4 Who was declared to be the Son of God with[1] power, according to the Spirit of holiness by the resurrection from the dead—*even* Jesus Christ our Lord, 5 through Whom we received grace and apostleship, for obedience of faith among all the nations for His name's sake; 6 among whom also are ye *the* called of Jesus Christ: 7 to all who are in Rome, beloved of God, called saints: Grace to you, and peace from God our Father, and the Lord Jesus Christ.

8 First, indeed, I thank my God through Jesus Christ for you all, because your faith is proclaimed in the whole world. 9 For God is my witness, Whom I serve in my spirit in the Gospel of His Son, how unceasingly I make mention of you always in my prayers, 10 making request, if by any means now at length, I may be prospered by[2] the will of God to come to you. 11 For I long to see you, that I may impart to you some spiritual gift, to the end that ye may be established; 12 that is, to be comforted together among you through our mutual faith, both yours and mine. 13 And I do not wish you to be ignorant, brethren, that oftentimes I purposed to come to you (and was hindered hitherto), that I might have some fruit in you also, even as in the rest of the gentiles. 14 I am debtor both to the Greeks and to the Barbarians, both to the wise and to the foolish; 15 so, as much as in me *is*, I am ready to proclaim the Gospel to you also who *are* in Rome. 16 For I am not ashamed of the Gospel; for it is the power of God unto salvation to every

1 Gr. *In.*

2 Gr. *In.*

NOTES ON CHAPTER I.

1 *A slave;* a bond-slave, whose personal liberty was forfeited. Paul, however, was not an involuntary slave; but he answered to the "ear-bored" slave. (Ex. 21:5, 6; Deut. 15:15-17). *A called apostle;* called by Christ.

2 *Promised before;* Paul wished the brethren at Rome to know that the Gospel had come in fulfillment of promises made in the Old Testament.

3 *The seed of David;* Christ was a descendant of David, according to His humanity.

4 *Declared to be;* the resurrection of Jesus Christ from the dead was the crowning proof of His divinity, which body could not be confined in the tomb.

5 *By Whom;* Jesus Christ. *Grace and apostleship;* the bestowment of the apostolic office, with grace to perform its high functions, was meant to lead people of all nationalities to obey Christ.

7 *Grace . . . peace; grace* is the favor of God bestowed upon unworthy men through Jesus Christ; and *peace* is the result to those who really accept Christ. The apostle here puts Christ on an equality with the Father.

11 *That I may impart some spiritual gift;* the apostle means that, through his teachings, they might be enriched through the Holy Spirit in the bestowment of His gifts, (I Cor. 12:8-11).

12 *To be comforted together;* he wished that they might be mutual helps. The apostle did not think himself above his brethren; but often requested their prayers.

14 *I am debtor;* he felt that he should preach to all classes and nationalities.

16 *The Gospel . . . the power of God;* or that through which God exerts His mighty power in the salvation of all who believe on His Son.

one that believes; to the Jew first, and also to the Greek; 17 for in it is revealed God's righteousness, from faith to faith; as it has been written, "But the righteous shall live by faith."

18 For God's wrath is revealed from Heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness; 19 because that which is known of God is manifested in them; for God manifested *it* to them. 20 For His invisible things, since the creation of the world, are clearly seen, being perceived by the things that are made, *even* His everlasting power and divinity; that they may be without excuse: 21 because, having known God, they did not glorify Him as God, nor did they give thanks; but they became vain in their reasonings, and their senseless heart was darkened. 22 Professing themselves to be wise, they became fools, 23 and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and quadrupeds, and reptiles. 24 Wherefore, God gave them up in the desires of their hearts unto *the* uncleanness of dishonoring their bodies among themselves; 25 who, indeed, change the truth of God into falsehood; and worshiped and served the creature rather than the Creator, Who is blessed forever. Amen.

26 For this cause, God gave them up to vile passions;[3] for both their women changed the natural use into that which is against nature; 27 and, in like manner, the men also, leaving the natural use of the women, burned in their desires one for another; men with men working unseemliness, and receiving in themselves the recompense of their error, which was due. 28 And, as they did not approve the holding of God in *their* knowledge, God delivered them up to a reprobate mind, to do those things which are not becoming; 29 having become filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, 30 backbiters, hateful to God, insolent, haughty, boastful, inventers of evil things, disobedient to parents, 31 without understanding, covenant-breakers, without natural affection, unmerciful; 32 who, indeed, knowing the ordinance of God, that those who practice such things are worthy of death, not only do the same, but even delight in those who practice *them*.

3 Gr. *Passions of dishonor.*

17 *In it is revealed God's righteousness;* the Gospel is a revelation of God's righteousness, which is stored up in the Son for all who truly accept Him as their Savior; and, as Christ is God's righteousness. (II Cor. 5:21), those who accept Christ are accounted righteous in Him.

18 *For the wrath of God is revealed;* there is great need of such a righteousness; for God's wrath will be visited upon those who do not have it. *Ungodliness;* sins against God. *Unrighteousness;* sins against men. *Hinder the truth;* prevent it from having its proper effect.

19 *That which is known;* God is known by His works, (Ps. 19:1).

20 *His everlasting power and divinity;* the visible creation tells of the mighty power and wisdom of God—which can exist in perfection in God only.

21 *Having known God, they did not,* etc.; the knowledge which the light of nature—or the light that may be received from the study of God's works—is enough to inspire reverence for the Creator; but the peoples of earth had not appreciated such light or knowledge, but had readily given up all knowledge of God, or sense of obligation to Him.

22 *Professing themselves to be wise;* as the Grecian, Roman, and other philosophers did. *Became fools;* manifested the greatest folly. A fool is not an idiot; but one who has intellect, and abuses it.

23 *Changed;* gave up the worship of God for the worship of senseless images.

24 *God also;* as they had given up God, He also gave them up to their vile passions.

25 *Changed the truth of God;* into mere idol-worship.

26-32 This is, indeed, a horrible picture; but it is not overwrought, nor is it an exhaustive statement of the facts. (see also Gal. 5:19-21; Ps. 51:5).

N. B. The natural condition of man is such as to make his salvation impossible, apart from the redemption that is in Christ Jesus.

CHAPTER II.

1 Wherefore, you are without excuse, O man, every one who judges; for wherein you judge another, you condemn yourself; for you who judge practice the same things. 2 Now we know that the judgment of God is according to truth against those practicing such things. 3 And do you reckon this, O man, who judge those who practice such things, and do the same *yourself*, that you will escape the judgment of God? 4 Or, do you despise the riches of His kind-

NOTES ON CHAPTER II.

1 *Who judges;* the person who judges another must himself be judged by the same law or rule.

4 *Do you despise;* because God does not, generally, visit the full penalty of sin upon the sinner, some disregard His authority, and throw contempt on His law. *Not knowing;* not heeding the fact that the goodness of God should lead them to repentance.

ness and forbearance and longsuffering, not knowing that the goodness of God is leading you to repentance? 5 but, after your hardness and impenitent heart, you are treasuring up for yourself wrath in the day of wrath and of the revelation of the righteous judgment of God, 6 Who will render to every man according to his works; 7 to those who, by patience in well-doing, are seeking for glory and honor and incorruption, eternal life; 8 but to those who are contentious, and obey not the truth, but obey unrighteousness, *there shall be* wrath and indignation, 9 tribulation and anguish, upon every soul of man that works evil, of the Jew first, and also of the Greek; 10 but glory and honor and peace to every one who works good, to the Jew first, and also to the Greek: 11 for there is no respect of persons with God; 12 for as many as sinned without law shall also perish without law; and as many as sinned under[1] law shall be judged by law; 13 for not the hearers of law *are* righteous before God, but the doers shall be justified; (14 for, when gentiles who have no law do by nature the things of *the* law, these, having no law, are a law to themselves; 15 who, indeed, show the work of the law written in their hearts, their conscience testifying with *it*, and between one another their thoughts accusing or even excusing *them;*) 16 in *the* day when God will judge the secrets of men, according to my Gospel, through Jesus Christ.

17 But, if you are called a Jew, and are resting upon *the* law, and are boasting in God, 18 and understand *His* will, and approve the things that are excellent, being instructed out of the law, 19 and have become confident that you are a guide of *the* blind, a light to those in darkness, 20 an instructor of *the* foolish, a teacher of babes, having in the law the form of knowledge and of the truth; 21 *you*, therefore, who teach another, do you not teach yourself? *You* who preach that *men* should not steal, do you steal? 22 *You* who say that *one* should not commit adultery, do you commit adultery? *You* who abhor idols, do you rob temples? 23 *You* who boast in law, do you dishonor God through *your* transgression of the law? 24 For the name of God is blasphemed among the gentiles, because of you, as it has been written. 25 For circumcision, indeed, profits, if you do *the* law; but, if you are transgressors of *the* law, your circumcision has become uncircumcision. 26 If, therefore, the uncircumcision keep the ordinances of the law, shall not his uncircumcision be reckoned for circumcision? 27 And shall not the uncircumcision *that is* by nature, if it fulfills the law, judge you, with the letter and circumcision, *to be* a transgressor of *the* law? 28 For he is not a Jew, *who is one* outwardly; nor is that circumcision, which is outward in flesh; 29 but he is a Jew, who is *one* inwardly; and circumcision is *that* of the heart, in spirit, not in letter, whose praise is not of men, but of God.

1 Gr. *In.*

6 *Who will render to every man;* God will judge every man according to his works. The believer is judged in Christ as to his salvation, but the judgment of rewards awaits him later. Sinners will have no right to complain, if their punishment is no greater than their guilt; but who can estimate the extent of the guilt of him who refuses to believe on Jesus Christ?

7 *Eternal life;* life in Christ, or the Christ-life. The sinner has endless being, but it corresponds to endless death!

9 *The Jew first;* because the Jew had greater light.

10 *The Jew first;* on account of his fidelity to God in all things, and wise use of his opportunities; referring to the ideal Jew, who accepts and obeys the whole truth, (Matt, 25:21).

11 *No respect of persons;* God does not treat men according to their wealth, intelligence, color, or position, but according to their characters and works.

12-16 *Sinned without law*; without a written law, *Perish without law;* this does not mean that those who die without law, or without having the law in their lifetime, will become extinct. Nor does the statement signify that they will be saved, or have a second probation. *Written in their hearts;* if those who have the written law do not so obey it as to be saved, what chance is there for the salvation of one who has nothing but the law of nature? God will not do the least injustice to any man, either in this life, or in the life to come; and yet, apart from Christ, there is no hope of salvation. If the heathen could live so as not to violate the law of nature, written in their hearts, that does not prove that they would be saved; for conscience, unless it is enlightened by the word of God, and quickened by the Holy Spirit, is no sufficient guide.

17-23 Knowledge without obedience amounts to nothing; except that, without obedience, it greatly enhances one's guilt. We should preach the truth, and practice what we preach.

28 Mere outward obedience amounts to little. To worship God acceptably, we must worship Him in spirit and in truth.

CHAPTER III.

1 What, then, *is* the advantage of the Jew? Or what *is* the profit of circumcision? 2 Much every way: first, indeed, that they were entrusted with the oracles of God. 3 For what, if some did disbelieve? Shall their disbelief make void the faithfulness of God? 4 May it not be![1] But let God be true, and every man a liar; as it has been written, "That Thou mayest be justified in Thy words; and mayest overcome, when Thou judgest." 5 But, if our unrighteousness commends *the* righteousness of God, what shall we say? Is God unrighteous, Who visits with wrath? (I speak after the manner of a man). 6 It could not be! for, then, how shall God judge the world? 7 But, if the truth of God, through my lie, abounded unto His glory, why am I also still judged as a sinner? 8 And why not (as we are slanderously reported, and as some affirm that we say), "Let us do evil that good may come?" whose condemnation is just.

9 What, then? Are we better *than they?* Not at all; for we before charged that both Jews and Greeks are all under sin; 10 as it has been written, "There is none righteous, no not one; 11 there is none that understands; there is none that seeks after God; 12 they have all turned aside, they together became unprofitable; there is none that does good, there is not so much as one; 13 their throat is an open sepulchre; with their tongues they used deceit; the poison of asps is under their lips; 14 whose mouth is full of cursing and bitterness; 15 their feet are swift to shed blood; 16 destruction and misery are in their ways; 17 and the ways of peace have they not known; 18 there is no fear of God before their eyes."

19 Now we know that whatsoever the law says, it speaks to those under the law; that every mouth may be stopped, and that the whole world may be under the sentence of God; 20 because, by the works of the law, no flesh will be justified in His sight; for through *the* law *is* the knowledge of sin. 21 But now, apart from *the* law, a righteousness of God has been manifested, being witnessed by the law and the prophets; 22 even a righteousness of God through faith in Jesus Christ, to all who believe; for there is no distinction; 23 for all sinned, and are coming short of the glory of God; 24 being justified freely by His grace, through the redemption which *is* in Christ Jesus; 25 Whom God set forth as a propitiation, through faith in His blood, for the manifestation[2] of His righteousness, because of

1 Or. *it could not be.*

2 Or, *exhibition.*

NOTES ON CHAPTER III.

1 *What advantage;* since the Jews as well as others cannot be accepted because of their works.

2 *Oracles of God;* the Scriptures that give a knowledge of salvation through the Messiah that was to come.

5 *If our unrighteousness commends the righteousness of God;* if our sins furnish an occasion for the display of His mercy, and are thus overruled for the display of His glory, is it not wrong in God to punish us?

6 *It could not be;* it is impossible, that the fact that God can, through His Son, make sin subservient to His glory, should diminish the guilt of sin in the least.

7 *Through my lie;* if men lie, and God shows His justice and truth in punishing them, and thus displays His own glory, why should they be blamed? They should be blamed and punished, because they lied; lying always being wrong. When civil government punishes a murderer with death, the majesty of law is declared; and the government is clothed with dignity and glory; not because she had murderers among her population, but because she visited punishment upon the guilty.

8 *And why not;* that is, if we are to adopt the false position of the objector, why should we not say, "Let us do evil, that good may come."

9 *Are we;* Jews. *Better than they;* the gentiles. No; because all are under sin, and there is but one way to get rid of it—viz., through faith in Christ.

10-18 These Scriptures, gathered from different parts of the Old Testament, prove the universal corruption of the human race, (see Ps. 14:1-3; 53:1-3; 140:3. etc.).

20 *By works of the law no flesh will be justified;* the observance of neither the ten commandments, nor ceremonial law, can justify a guilty soul before God: (1) because present obedience cannot atone for past sins; and (2) because the blood of bulls and of goats cannot wash away sin, (Heb. 9:13). Nothing but the blood of Jesus can cleanse from sin, (I John 1:9). *Through the law;* the moral law, or decalogue. Man is corrupt without the law, but the law serves to reveal his sins to him, (Rom. 7:7).

21 *A righteousness of God;* provided in His Son. "Christ is the end of the law for righteousness to every one who believes," (Rom. 10:4). Christ's righteousness is imputed to all true believers,

22 *No distinction;* between Jew and gentile; for all have sinned, and rest under condemnation, until they believe on Christ.

24 *Being justified freely by His grace;* Grace gave us a Savior; and, if we truly accept Him as our Sin-bearer, we are justified, or accounted just, on the ground of His righteousness; Christ having redeemed us, with His own precious blood, from the curse of the law, (I Peter 1:18 19; Gal. 3:13).

25 *As a propitiation;* a propitiatory sacrifice, whereby He put away sin (Heb. 9:26), averted the wrath of the Father, and gained His favor. The believer in Christ is sheltered, covered, and protected in Christ.

the passing over of the formerly-committed sins in the forbearance of God: 26 for the manifestation of His righteousness in the present time, to the end that He may be righteous, even *when* declaring righteous him *who has* faith in[3] Jesus.

Where, then, is the boasting? It was excluded. By what manner of law? Of works? Nay; but by a law of faith. 28 For we reckon that a man is justified[4] by faith, apart from works of law. 29 Or is He the God of Jews only? Is He not of gentiles also? Yes, of gentiles also; 30 if, indeed, God is One Who will justify the circumcision by faith, and the uncircumcision through faith. 31 Do we, then, make void the law through faith? It could not be! Yea, we establish *the* law.

3 Or, *of Jesus.*

4 Or, *declared righteous.*

26 *Righteous even when declaring righteous;* the Father is righteous even in the act of justifying the sinner who believes in Christ.

27 *Where is boasting;* by this method of salvation all boasting is excluded; salvation resting, not upon anything man has done, or can do, but altogether upon what Christ has done *for* man.

28, 29 *Justified by faith;* God, seeing the penitent taking refuge in His Son, accounts him righteous, or justifies him, wholly on the ground of Christ's merits, apart from works of every kind, (II Cor. 5:21). This salvation is for both Jew and gentile, alike.

30 *Circumcision;* meaning here the Jews. *Uncircumcision;* the gentiles. *By faith;* by a faith that takes hold upon Christ, apart from law. *Through faith;* or through *the* faith; faith here being considered as the *means* that appropriates salvation in Christ.

31 *We establish the law;* this course of reasoning serves to establish the supreme excellency of the law (meaning the moral law) as so many rules to control the believer's conduct; and, being justified now by faith in Christ, we are to keep the law in all its righteous requirements, not in our own strength, but in the power of the new life now made victorious in us through our proper relation to the law of the Spirit of life in Christ Jesus, (ch. 8:2-4).

CHAPTER IV.

1 What, then, shall we say that Abraham, our forefather, has found according to the flesh? 2 For, if Abraham was justified by works, he has ground of boasting, but not towards God. 3 For what does the Scripture say? "And Abraham believed God, and it was reckoned to him for righteousness." 4 Now to him that works the reward is not reckoned as of grace, but as of debt; 5 but to him that works not, but believes on Him Who justifieth the ungodly, his faith is reckoned for righteousness. 6 Even as David also speaks of the blessedness of the man to whom God reckoneth righteousness, apart from works, 7 "Happy *are those* whose iniquities were forgiven, and whose sins were covered. 8 Happy *is* the man to whom the Lord will not reckon sin."

9 Does this happiness, therefore, *come* upon the circumcision, or upon the uncircumcision also? For we say, "Faith was reckoned to Abraham for righteousness." 10 How, then, was it reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. 11 And he received *the* sign of circumcision, a seal of the righteousness of the faith which he had while in uncircumcision; that he might be father of all who believe while in uncircumcision, that the righteousness might be reckoned to them; 12 and father of circumcision to those who not only are of the circumcision, but who also walk in the steps of the faith of our father Abraham, which he had in uncircumcision. 13 For, not through law, *was* the promise to Abraham, or to his seed, that he should be heir of the world, but *it was* through *the* righteousness of faith. 14 For, if those *who are* of *the* law

NOTES ON CHAPTER IV.

1 *According to the flesh;* the apostle means to deny that Abraham had anything to boast of as a result of his own works.

2-8 *He has ground of boasting;* if he was justified by his own works, he might boast of them; but the Scripture declares that he was justified by faith, (Gen. 15:6). Not his *works*, but his faith was the ground (on the human side) of his justification. If one can be justified by his works, he can be saved by them; but this is contrary to the plain teachings of the word, which teaches that men can be justified by faith alone—the faith that identifies the penitent with Him Who died on the cross to put away sin.

9 *This happiness;* the happiness connected with justification—which happiness results from the consciousness of sins forgiven and acceptance with God.

10 *Not in circumcision;* not after, but before, he received circumcision.

11 *A seal of the righteousness of faith;* a visible sign that, because of his faith before he was circumcised, he was justified, and found acceptance with God.

12 *Father of circumcision;* father of the circumcised Jews who believed in Christ.

13 *Heir of the world;* Gen. 12:2, 3; 15:5, 6; Gal. 3. *Not through law;* not through obedience to law, or human works, but through faith in Christ.

14 *Those who are of the law;* those who seek justification by deeds of law. *Are heirs;* if those who rely upon their legal observances are entitled to the blessings promised to Abraham, then faith is void, and the promise of no effect.

are heirs, faith has been made void, and the promise has been brought to nought; 15 for the law works wrath; but where there is no law, there is no transgression. 16 For this cause *it is* of faith, that *it may be* according to grace; to the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is *the* father of us all (17 as it has been written, "A father of many nations have I made you"), before God Whom he believed, Who maketh alive the dead, and calleth the things that are not, as though they were; 18 who, past hope, believed against hope, to the end that he might become *the* father of many nations, according to that which had been spoken, "So shall your seed be." 19 And, being not weakened in faith, he attentively considered his own body already dead (he being about a hundred years old), and the deadness of Sarah's womb; 20 but, in view of the promise of God, he wavered not through unbelief, but was made strong in faith, giving glory to God, 21 and being fully assured that what He had promised, He was able also to perform. 22 Wherefore also it was reckoned to him for righteousness. 23 Now it was not written for his sake alone, that it was reckoned to him; 24 but for ours also, to whom it will be reckoned, if we believe on Him Who raised Jesus our Lord from the dead; 25 Who was delivered up for our offenses, and raised for our justification.

15 *The law works wrath;* that is, wrath is the heritage of those who seek God's favor through deeds of law.

16 *For this cause it is of faith;* God's promise to Abraham and to his seed was not meant to be realized on the ground of personal righteousness, but on the righteousness that comes to him who believes in Christ. Good works characterize him who truly believes in Christ, but it is Christ's righteousness alone that gives one standing before God.

18 *Past hope;* beyond all rational hope in the natural. *Believed against hope;* his faith had to struggle against a discouraged hope (viewed from a natural standpoint). All hope that he would have the promised heir, had long since expired; and now his God-given faith had to overcome his naturally-collapsed hope.

19 *Wavered not;* his faith did not falter, even when he closely considered his own condition and that of his wife. To him the promise of God was more than all opposing obstacles.

22 *It;* his unwavering faith.

23–25 All true believers should be intensely interested in the statement, "It was reckoned to him for righteousness," since it is by faith in the personal Christ, that they are to be accounted righteous. *He was delivered up for our offenses;* the assumption of human guilt, (Isa. 53:6; I Pet. 2:24; II Cor. 5:21), made it necessary that Christ should be delivered up to death. *Raised for our justification;* Christ was representing man's interests in His death; and, if He had not risen from the dead, we would have had no right to life; and, of course, our justification, with Christ in the grave, would have been impossible.

CHAPTER V.

1 Having been justified, therefore, by faith, we have peace with God through our Lord Jesus Christ, 2 through Whom also we have had access by faith into this grace in which we have been standing; and we rejoice[1] in hope of the glory of God. 3 And not only *so*, but we also rejoice[1] in *our* tribulations; knowing that tribulation works out patience;[2] 4 and patience, approval; and approval, hope; and hope makes not ashamed; because the love of God has been poured out in our hearts through the holy Spirit, Who was given to us. 6 For, while we were yet weak, Christ, in due season, died for the ungodly. 7 For scarcely for a righteous man will one die; for, peradventure, in behalf of a good man, some one even dares to die. 8 But God commendeth His own love toward us, in that, while we were yet sinners, Christ died for us. 9 Much more, therefore, being now

1 Or, *let us rejoice*, or *exult*. 2 Or, *endurance*.

NOTES ON CHAPTER V.

1 *Justified by faith;* the faith that identifies the penitent with the Christ who died to put away sin, brings His righteousness; and, when this takes place, the Father imputes the righteousness of Christ to the believer; and he is now accounted righteous, or is now justified; his past sins being put away, and "the life of Christ," being now imparted to him; while he has his standing in Christ, (ch. 10:4). Now the soul is at peace with God.

3, 4 *Rejoice in our tribulations;* because of their great utility. Tribulations, rightly endured, work out patience, endurance, or steadfastness; and patience, in turn, works out approval, or approved integrity, both in the view of good men and of God; and approval leads on to hope [that sure anchor of the soul]; and hope makes not ashamed, but causes one to rise above all trials; for already "the love of God has been poured out in one's heart by the Holy Spirit."

6 *Yet weak;* when we were unable to keep the law, and had no rational hope of salvation. *In due season;* at the proper time. *Christ died for the ungodly;* His vicarious sufferings and death opened the way of salvation through repentance and faith.

8 *God commendeth His love toward us;* by giving His Son to die for us while we were His enemies.

9 *Much more, then;* if, while we were yet sinners, God expiated our guilt by the death of His Son, so that we now have His righteousness to our account, much more, or most surely, will God's wrath be averted from us. This is an argument from the greater to the less.

justified by[3] His blood, shall we be saved from the wrath *of God* through Him. 10 For if, while we were enemies, we were reconciled to God through the death of His Son; much more, having been reconciled, shall we be saved by[3] His life; 11 and not only *so*, but *we are* rejoicing in God through our Lord Jesus Christ, through Whom we now received the reconciliation.

12 Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned; 13 for until the law sin was in *the* world, but sin is not reckoned,[4] when there is no law: 14 but *yet* death reigned from Adam until Moses even over those who sinned not after the likeness of Adam's transgression, who is a type of Him Who *was* to come. 15 But not as the trespass, so also *is* the free gift; for, if by the trespass of the one, the many died, much more did the grace of God, and the gift by the grace of the One Man, Christ Jesus, abound to the many. 16 And not as through one that sinned, *so* is the gift; for, indeed, the judgment *came* of one *trespass* unto condemnation; but the free gift *came* of many trespasses unto justification. 17 For, if, by the trespass of one, death reigned through the one; much more shall those who receive the abundance of the grace, and of the gift of righteousness, reign in life through the One, Jesus Christ. 18 So, then, as through one trespass, *the judgment* came to all men unto condemnation; so also, through one righteous act, *the free gift came* to all men unto justification of life. 19 For as, through the disobedience of the one man, the many were constituted sinners; so also through the obedience of the One, shall the many be constituted righteous. 20 And *the* law entered,[5] that the trespass might abound; but where sin abounded, grace did superabound; 21 that, as sin reigned in death, so also might grace reign through righteousness unto eternal life, through Jesus Christ our Lord.

3 Gr. *In.* 4 Or, *imputed.*

5 Or, *came in beside.*

10 *Saved by His life;* Christ put away our sins by His death; but our salvation could not be secured apart from His life; and now that He is alive, He imparts to the true believer His own life; and He keeps him alive by giving him His own life, and all else that he needs. It is, therefore, the Living Christ That saves and keeps His followers.

11 *The reconciliation;* the chief result of Christ's vicarious sufferings on the cross. By putting away sin, Christ removed the ground of our estrangement from God; and, when we truly accept Christ as our Savior, Redeemer, and Life, we become reconciled to God the Father; and, henceforth, we are *at one;* hence the doctrine of the atonement is the result, on the Divine side, of Christ's death in our behalf; and, on ours, of accepting Christ as our Savior and Life.

12 *As by one man;* Adam. Adam was the head of our race; and all his posterity was involved in his sin, and poisoned by it.

13 *Until the law;* before the law was given. *Sin was in the world;* men sinned, and paid the penalty, before the law was given. *Sin is not imputed;* not charged to people as definite offenses. *When there is no law;* and yet we know that, before the giving of the decalogue, there was great wickedness in the world. Salvation was not possible to our fallen race, either before or after the giving of the law; and hence the *necessity* of Christ's vicarious death, to put away sin.

14 *Death reigned;* death prevailed from Adam to Moses, even over those who did not, personally, violate God's statutes.

15 *Not as the trespass, so is the free gift;* in several respects there is a dissimilarity between the results of Adam's sin and the results that followed the death of Christ. *Abound to many;* giving them much more in Christ, than they lost in Adam.

16 One trespass brought judgment, condemnation, and death; one act of Christ, in dying for the race, brought righteousness and eternal life to those who had committed many sins.

21 Another dissimilarity is seen in the fact that the reasons why the believer should reign in life with Christ, are stronger than the reasons that hold the sinner in condemnation and death as a result of Adam's sin.

18 *Unto justification of life;* the work of Christ for man is ample for all who accept Him; and all who do truly believe on Him have eternal life, His own precious gift to them. (John 10:10).

20 *The law entered;* the written law, or ten commandments. *That the trespass might abound;* that man might see what a many-sided sinner he is.

21 Jesus Christ, having died for all, gives His own eternal life to all who truly accept Him; and His righteousness becomes the inheritance of every true believer.

CHAPTER VI.

1 What, then, shall we say? Shall we persist in sin, that grace may abound? 2 It could not be! How shall we, who died to sin, live any longer therein? 3 Or are ye ignorant, that all we who were im-

NOTES ON CHAPTER VI.

1 *What, then, shall we say;* if sin furnishes occasion for the display of God's mercy, shall we keep on sinning?

2 *It could not be;* impossible! Shall we keep doing the very things that made Christ die! And shall we, who are dead to sin, persevere in sinning!

mersed into Christ Jesus were immersed into His death? 4 We were buried, therefore, with Him through the immersion into death; that as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. 5 For, if we have become united with *Him* in the likeness of His death, we shall be also in *the likeness* of His resurrection; 6 knowing this, that our old man was crucified with *Him*, that the body of sin might be brought to nought, that we should no more be in bondage to sin; 7 for he that died has been justified[1] from sin. 8 But, if we died with Christ, we believe that we shall also live with Him; 9 knowing that Christ, having been raised from the dead, dieth no more; death no more has dominion over Him. 10 For the death that He died, He died to sin once for all; but the life that He liveth He liveth to God. 11 Even so reckon ye also yourselves dead, indeed, to sin, but alive to God in Christ Jesus. 12 Let not sin, therefore, reign in your mortal body, that ye should obey its desires; 13 neither present your members to sin as instruments[2] of unrighteousness; but present yourselves to God, as alive from the dead, and your members to God *as* instruments of righteousness. 14 For sin shall not have dominion over you; for ye are not under law, but under grace.

15 What, then? May[3] we sin, because we are not under law, but under grace? It could not be! 16 Know ye not that to whom ye present yourselves *as* slaves for[4] obedience, his slaves ye are whom ye obey, whether of sin unto death, or obedience unto righteousness? 17 But thanks be to God that, *though* ye were slaves of sin, ye did, however, obey from the heart that form of teaching unto which ye were delivered; 18 and, having been made free from sin, ye were made slaves of righteousness. 19 I speak after human fashion because of the weakness of your flesh; for, as ye presented your members subservient to uncleanness, and to iniquity unto iniquity; so now present your members subservient to righteousness unto holiness. 20 For, when ye were slaves of sin, ye were free as to righteousness. 21 What fruit, therefore, had ye then in the things of which ye are now ashamed? for the end of those things *is* death. 22 But now, having been made free from sin, and having been made slaves

1 Or, *released.* 2 Or, *weapons.*

3 Or, *shall.* 4 Or, *unto*

3, 4 *Immersed into His death;* immersion is at once a picture of the death, burial, and resurrection, of Christ, and of our identification with Him in all these particulars. Those who have been buried with Him in this symbolic ordinance, should never tolerate sin in themselves any more; for the old life is put behind them, and they are committed to live, henceforth, in newness of life—or the Christ-life.

5 Our real union with Christ in His death will insure our participation in His resurrection.

6-10 *Knowing this;* that our old man—or self-life that is dominated by sin—was, judicially, crucified in the Person of Christ, our Substitute, when He died on the cross *for* us. *That the body of sin;* another expression for "the old man," or "the flesh." (Gal. 5:24). *Might be brought to nought;* made null and void, so as no longer to control our real being—"the new man." This is brought about through Christ enthroned in the heart by the infilling Spirit, and kept on the throne, (ch. 8:2-4; II Cor. 4:10, 11; Gal. 2:20). *If we died with Christ;* there is a sense in which all died with Christ, (II Cor. 5:14); but this avails us little, unless we ourselves die to sin, *experimentally*, and become alive to God through faith in Christ. Our crucifixion becomes complete, when we become, subjectively, conformed to His death, (Phil. 3:10).

11 *Reckon yourselves dead to sin;* give it no place, utterly refuse to have anything to do with it. The position of the believer in Christ is one of death to sin; now he must see that his life corresponds to his position. If the facts do not always correspond with his position, he has access to the blood for cleansing, (I John 1:9), and the cross is still accessible, and should be used in the crucifixion of self.

12 *Let not sin, therefore, reign;* here sin is referred to as a principle or law; and the believer is utterly to deny it any right in his being. *Its desires;* the desires, appetites, and passions, of the body. Unless these are controlled, and the body kept under (I Cor. 9:27), sin will be re-instated in the life.

13 *Neither present your members as instruments;* we are not to permit any of our faculties or powers of spirit, soul, or body, to become subservient to sin in any way. *Alive from the dead;* having new life in Christ, we should devote all our powers to His service.

15, 16 *May we sin, because we are not under law;* surely not. The person who imagines that he is saved, and uses this assumption as an excuse to sin, is not dead to the love of sin; and, therefore, he has no part in the salvation of Christ. We cannot serve two masters.

17 *But thanks be to God;* that those who were once abject slaves of sin, have now become subservient to the truth.

18, 19 *Free from sin;* free from its guilt and dominion. *Slaves of righteousness;* living now in complete obedience to the God of righteousness, and living thus through the power of the new life received by faith in Christ.

20 *Free from righteousness;* destitute of all righteousness.

21 *What fruit had ye then;* in that sinful life?

22 *Fruit unto holiness;* works of righteousness, holy living, and showing the fruit of the Spirit, (Gal. 5:22, 23).

to God, ye have your fruit unto holiness, and the end eternal life; 23 for the wages of sin is death; but the gift of God is eternal life in Christ Jesus, our Lord.

23 *The wages of sin is death;* eternal separation from God, with all the horrors of a miserable existence in Hell.

CHAPTER VII.

1 Or, are ye ignorant, brethren, (for I am speaking to those who know law), that the law has dominion over the man as long as he lives? 2 For the married woman has been bound by law to the living husband; but, if the husband dies, she is loosed from the law of the husband. 3 So, then, if, while the husband is living, she is married to another man, she shall be called an adulteress; but, if the husband dies, she is free from the law, so that she is no adulteress, though she be joined to another man. 4 Wherefore, my brethren, ye also were made dead to the law through the body of Christ, that ye might be joined to another—to Him Who was raised from the dead—that we might bear fruit to God. 5 For, when we were in the flesh, the passions[1] of sins, which *were* through the law, were working in our members to bring forth fruit to death. 6 But now we have been fully discharged from the law, having died to that in which we were held; so that we serve in newness of spirit, and not in oldness of *the* letter.

7 What, then, shall we say? *Is* the law sin? It could not be! But I had not known sin, except through law; for I would not know even coveting, if the law did not say, "You shall not covet;" 8 but sin, taking occasion through the commandment, wrought in me all manner of coveting; for apart from law sin is dead. 9 And I was alive apart from *the* law once; but, when the commandment came, sin revived, and I died. 10 And the commandment which *was* unto life was itself found by me *to be* unto death; 11 for sin, taking occasion through the commandment, thoroughly deceived me, and through it slew me. 12 So that the law *is* holy, and the command *is* holy and righteous and good. 13 Did, then, that which *is* good become death to me? It could not be! But sin, that it might be shown to be sin, by working death to me through that *which is* good; that sin, through the commandment, might become exceedingly sinful. 14 For we know that the law is spiritual, but I am carnal, sold under sin. 15 For what I accomplish, I know not; for not what I wish, this do I practice; but what I hate, this I do. 16 But, if what I wish not, this I do, I consent to the law that it is good. 17 And now no longer do I accomplish it, but the sin which dwells in me. 18 For I know that there dwells not in me, that is, in my flesh, any good; for to wish is present with me; but to do that which is good *is* not. 19 For the good that I wish, I do not; but the evil which I wish not, this I

1 Or, *sinful passions.*

NOTES ON CHAPTER VII.

1 *The law;* the ten commandments.

2, 3 The wife is bound to her husband as long as they both live; but, if either dies, the other is free; and either may marry again without the charge of adultery.

4 *Ye also became dead to the law;* the truly penitent believer can point to the Christ Who died to put away his sins, and silence the accusations of Satan, when he brings up our past sins against us; and he may say, "The Law killed my Savior Who died for me; and it can have no further claim upon me." Having died in the person of our Substitute, the law cannot exact of us another death. The law is no more a condition of *life* to the believer, but the commandments are simple rules of conduct, which are to be kept in the power of the new life.

5 *In the flesh;* in the natural state, or under the dominion of the sinful nature.

6 *Having died to that in which we were held;* when we believed in Christ (Who died to put away our sins), and took our place in Him, we died to the law; Christ having fulfilled the law for us. *Serve in newness of life;* serve Him in the power of the new life given us in regeneration.

7 *Is the law sin;* nay, but it is the revealer of sin to him who disobeys it.

8 *But sin;* the sin-principle. *Sin was dead;* in the absence of the law sin was unrecognized.

9 *I was alive without the law;* felt secure and all right in the absence of the law. *When the commandment came;* came to be recognized in its true spiritual import. *Sin revived;* appeared in great power. *I died;* felt the death-sentence pronounced against me.

10 *Unto life;* had I fully obeyed it.

11 *Taking occasion;* as Satan took occasion to deceive Eve, and got her to violate the command, not to eat the fruit of a certain tree; so Sin, the controlling element in the natural man, used the commandments to deceive, and slay us.

12 *The law is holy;* as coming from a holy God, the law is perfectly holy, and demands holiness in man.

13 It was not the good law of God that caused my death, but sin that dwells in me, leading on to the violation of the law.

14 *The law is spiritual;* requiring perfect holiness in man. *I am carnal;* the natural man is carnal, or lives under the domination of depraved appetites and passions. *Sold under sin;* sold as a captive to sin.

15-24 These verses show the sharp conflict between the self-life, "the old man," or "the carnal mind," on the one

practice. But, if what I wish not, this I do, it *is* no more I *that* perform it, but the sin that is dwelling in me. 21 Consequently, I find the law, that, when I wish to do good, evil is present. 22 For I delight in the law of God after the inward man; 23 but I see a different law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which *is* in my members. 24 Wretched man that I am! who will deliver me out of the body of this death? 25 Thanks *be* to God, through Jesus Christ our Lord! Accordingly, therefore, I myself with the mind, indeed, serve the law of God; but, with the flesh, the law of sin.

hand; and "the new man," the Christ-life, or "the inward man," on the other. "The inward man" (v. 22) is seeking in his own power to appropriate his religious rights and privileges; but, unaided, he is not a match for "the old man" backed by Satan; and so the battle goes ill, resulting in nothing but defeat, until Christ comes into the battle, drives out Satan, comes into the heart of the believer as Ruler, and affixes "the old man" to the cross. Under the leadership of Christ, the body of sin is taken in hand, and one begins to live a life of victory over all his foes; entering at once into chapter 8.

We do not understand that these verses represented the state of Paul when he wrote them; for he had long been living a life of victory, (II Cor. 2:14; Phil. 4:6, 7, 11, 13, etc.); showing victory within. Of course, he had much opposition from the world; so did Jesus, and so do all, who live truly godly lives. Romans 5 shows us the regenerated man; Romans 6, the standing and possibilities of the true believer in the early stages of his new life; ch. 7:15-24, the sharp struggle between the new man and the old; v. 25, brings Christ into the conflict, and ch. 8 shows a victorious life.

Many suppose that it is impossible to live any better life than that described above, where defeat was the result of every conflict; but many are coming to *know* that it is possible to live a life of victory in Christ. Some erroneously suppose vs. 15-24, to be the struggles of an unconverted man, but v. 22 compared with Eph. 3:16, where the inward man can be none other than "the new man," refutes this hypothesis. This Scripture pictures the ineffectual efforts of a truly converted man to advance in spiritual victory, so long as he tries to fight his own battles in his own strength; but, when he yields all to Christ, the victory is won, and now he can triumph over all his foes, and serve God with a happy heart.

CHAPTER VIII.

1 Consequently, there is now no condemnation to those who *are* in Christ Jesus. 2 For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death. 3 For, what *was* impossible under law, wherein it was weak through the flesh, God, sending His Own Son in likeness of sinful flesh,[1] and, respecting sin, condemned sin in the flesh; 4 that the requirement of the law might be fulfilled in us, who walk not according to the flesh, but according to the Spirit. 5 For those who are according to *the* flesh do mind the things of the flesh; but those who are according to the Spirit, the things of the Spirit. 6 For the mind of the flesh is death; but the mind of the Spirit is life and peace; 7 because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither, indeed, can it be; 8 and those who are in the flesh cannot please God. 9 But ye are not in *the* flesh, but in *the* Spirit, if, indeed, the Spirit of God is dwelling in you. And, if any one has not the spirit of Christ, he is not His. 10 And, if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. 11 And, if the Spirit of Him Who raised Christ from the dead is dwelling in you, He Who raised Christ from the dead

1 Gr. *Flesh of sin.*

NOTES ON CHAPTER VIII.

1 *Consequently;* as a result of the foregoing discussion. *No condemnation;* those who are in Christ have their standing in Him; and, as He has put away sin, there can be no condemnation to those who have their standing in Him.

2 *The law of the Spirit of life;* Christ is our life; and the Spirit applies this life to the believer. Hence the law of the Spirit of life is the law that operates to free the believer from sin and death.

3 The law brings condemnation, but Christ bringeth deliverance and freedom.

4 Through the power of the Christ-life in him, the believer does just what the law requires; but it is the believer that lives in Romans 8, and not in Romans 7. *Who walk not;* the flesh must be crucified; and this begins when Christ is enthroned in the heart. (v. 10).

6 *The mind of the flesh;* the natural disposition, or depravity that controls the mind of the natural man. *Is death;* leads to eternal death hereafter, is, in a real sense, death now; because it is separation from God. *The mind of the Spirit;* the new mind, or new spirit given in regeneration. (Ezek. 36:26).

7, 8 *The mind of the flesh is enmity against God;* is directly opposed to God, fights God, and will not submit to His rule.

9 *Ye are not in the flesh;* not under the control of the carnal mind. *If any man have not the spirit of Christ;* the new spirit given in regeneration. (Ezek. 36:26; John 3:3, 5, 6, 8).

10 *If Christ be in you;* not His "new spirit" only, which all believers have, but Christ Himself, (Eph. 3:17; Col. 1:27). *The body is dead;* the body of sin (Rom. 6:6) is on the cross. (Gal. 2:20; 5:24; II Cor. 4:10, 11). Death is its place, and death is its doom; but the death is not all over in an instant; but one "dies daily," (I Cor. 15:31).

will make alive your mortal bodies through His Spirit dwelling in you.

12 Accordingly, then, brethren, we are debtors, not to the flesh, to live according to *the* flesh; 13 for, if ye live according to *the* flesh, ye are going to die; but, if by *the* Spirit ye put to death the deeds of the body, ye shall live. 14 For as many as are led by *the* Spirit of God, these are sons of God. 15 For ye did not receive a spirit of bondage again unto fear; but ye received a spirit of adoption, whereby we cry, "Abba, Father." 16 The Spirit Himself testifieth with our spirit, that we are children of God; 17 and, if children, heirs also; heirs, indeed, of God, and joint-heirs with Christ; if, indeed, we suffer with *Him*, that we may be also glorified with *Him*.

18 For I reckon that the sufferings of the present time are of no account in comparison with the glory about to be revealed for[2] us. 19 For the earnest longing[3] of the creation is waiting for the revelation of the sons of God. 20 For the creation was made subject to vanity, not of choice, but by reason of Him Who subjected it, in hope 21 that the creation itself also will be delivered from the bondage of corruption into the liberty of the glory of the children of God. 22 For we know that the whole creation is groaning and travailing in pain together until now; 23 and, not only *so*, but ourselves also, who have the first fruit of the Spirit, *even* we ourselves are groaning within ourselves, waiting for the adoption, the redemption of our body. 24 For by hope we were saved; but hope *that is* seen is not hope; for who hopes for that which he sees? 25 But, if we hope for that which we see not, we wait for it with patience.

26 And, in like manner, the Spirit also helpeth our weakness; for we know not what to pray for as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered. 27 And He Who searches the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to *the will of* God. 28 And we know that all things are working together for good to those who love God, to those who are called according to His purpose;

2 Gr. *Into.* 3 Or, *expectation.*

11 *Will make alive your mortal body;* the Holy Spirit, if admitted to the full control of our bodies (His temples—I Cor. 6:19), will make them alive with the life of Christ, and will heal, strengthen, and impart health—even the health and strength of Christ, (Ps. 103:3-5; Isa 40:31; 58:11; III John 2).

12, 13 *If ye put to death the deeds of the body;* if ye resist and overcome all the evil desires and capabilities of the flesh, the self-life, or the body of sin. *Shall live;* live a holy and victorious life here, and enjoy eternal life in the world to come.

14 *Led by the Spirit . . . sons of God;* the true sons of God are those who live the Spirit-filled life, and have Christ enthroned in their hearts. They have given the old man to death, and Jesus now controls their being. There is a great difference between these sons and the "babes" of I Cor. 3:1-3.

15 *Spirit of bondage again to fear;* a fearful, servile spirit, such as all unconsecrated believers have in a greater or less degree. *Abba;* a Chaldee word meaning Father.

16 *The Spirit Himself;* the Holy Spirit. *Testifieth with our spirit;* communicates to our spirit the knowledge that we are children of God; thus imparting assurance of salvation.

17 *Heirs also;* heirship follows the fact of membership in a family. *Joint-heirship with Christ;* co-ordinate heirship with Christ. *If, indeed, we suffer with Him;* suffer the crucifixion, (Gal. 2:20; II Cor. 4:10, 11; Gal. 5:24, etc.), and bear reproach for Him, (Heb. 11:26). All children of God will, as heirs, have eternal life; but only those who suffer with Him (as above), and overcome in His power, will be joint-heirs with Him, (Rev. 3:21; 21:7).

18 *Of no account;* not deserving to be thought of, as compared to, or contrasted with, the glory that is to come to the overcomers.

19-21 *The earnest longing of the creation;* the lower orders of beings, with the earth itself, seem to be longing for deliverance from the curse, (Gen. 3:16-19). *The revelation of the sons of God;* when the overcomers shall be manifested along with their Elder Brother, as the powers that are to rule the earth, (Matt. 5:5; Rom. 4:13; Ps. 37:11).

22 *The whole creation;* every part of creation, without its own choice, has been made to feel the curse of sin; relating, likely, to every part of our own planet.

23 *We ourselves;* true believers. *Are groaning in ourselves;* under the multiplied curses and woes that sin has brought into our world. *The redemption of our bodies;* their resurrection in Christ's likeness.

24 *Saved by hope;* hope of future good—the eternal bliss of Heaven—sustains us in our trials, and thus saves us from discouragement and defeat.

26 *The Spirit helps our weakness;* the Spirit, giving us what is ours in Christ, makes our weakness the occasion of imparting Christ's strength to us, (II Cor. 12:9, 10). *The Spirit Himself maketh intercession for us;* inbreathes prayers into the hearts of God's children, intense longings that can find no utterance in human words.

27 *He Who searches the hearts;* God the Father. *Knoweth what is the mind of the Spirit;* the Father understandeth the nature of the petitions inspired by the Spirit.

28 *All things are working together for good to those who love God;* yes, *everything* is working with all other things bearing upon our lives, for *our* good. To believe this, is to occupy the place of victory.

29 because whom He foreknew He also predestined to be conformed to the image of His Son, that He might be the first born among many brethren. 30 And whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.

31 What, then, shall we say to these things? If God *is* for us, who is against us? 32 He Who spared not His Own Son, but delivered Him up for us all, how will He not also with Him freely give us all things? 33 Who will bring an accusation against God's elect? *It is* God Who justifieth; 34 who is he that condemns? *It is* Christ Who died, yea, rather, That was raised from the dead, Who is at the right hand of God, Who also is making intercession for us. 35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it has been written, "For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter."

37 Nay, in all these things we are more than conquerors through Him Who loved us. 38 For I am persuaded that, neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, 39 nor height, nor depth, nor any other creature, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

29, 30 *Whom He foreknew;* as His people. *Predestined;* determined beforehand. *He called;* from among sinners, and from the world. *He also justified;* imputing Christ's righteousness to them. *Glorified;* made heirs of His glory. (John 17:22). This expresses God's order of procedure; but none of this is realized by man, except as he repents, believes, and obeys.

32 *Freely give us all things;* having given us His Son—His greatest Gift—He will withhold no smaller gift.

33, 34 Since God, the Supreme Judge, declares us righteous through faith in His Son, what other judge can reverse His decision?

35, 36 No amount of trials—however severe—can ever separate us from the love of Christ, who bought us with His own precious blood, (I Pet. 1:19); but our backslidings may bring us eternal losses, (I Cor. 3:15).

37 *More than conquerors;* we gain more through Christ, than we lost in Adam. The believer, who has Christ enthroned in his heart, should be the better, the stronger, for every battle; and the better equipped for future conflicts.

38, 39 Nothing can separate the true believer from the love of God. The Devil and all his hosts strive in vain to pluck the true believer from the Father's hands, (John 10:29). It is a fearful perversion of the doctrine here and elsewhere taught in this chapter of the believer's security in Christ, for one to live "after the flesh." Those who willingly live in sin have no Scripture right to class themselves among God's children.

CHAPTER IX.

1 I am speaking a truth in Christ—I am not lying, my conscience testifying with me in *the* Holy Spirit— 2 that I have great sorrow and unceasing pain in my heart (3 for I was wishing myself *to be* a curse from Christ) for my brethren, my kinsmen according to flesh; 4 who, indeed, are Israelites, whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service, and the promises; 5 whose are the fathers; and of whom, according to flesh, is the Christ, Who is over all, God blessed forever. Amen.

6 But *it is* not as though the word of God has failed: for they are not all Israel who are of Israel; 7 neither, because they are Abraham's seed, are they all children; but, "In Isaac shall your seed be called." 8 That is, the children of the flesh are not the children of God; but the children of the promise are reckoned for a seed. 9 For the word of the promise is this: "At this season I will come, and Sarah shall have a son." 10 And not only *so;* but Rebecca also having conceived by one, *even* by our father Isaac (11 for, *the children* being not yet born, nor having done any-

NOTES ON CHAPTER IX.

1 *A truth;* viz., that which he records in vs. 2 and 3.

3 *I was wishing;* this is the plain translation, whatever it may mean; and it is the work of a translator *to translate* faithfully and truly, whether he understands the real meaning, or not. May this not refer to some period in Paul's former life, when he had a dreadful struggle to part with his brethren, and the Jewish worship which had been his idol, and take up with a religion that his people so generally rejected? Or, possibly, it may refer to some former desire the apostle had, to be made an apostle to the Jews, rather than to the gentiles; and, if so, the word *anathema* should be translated, not "a curse," but a "votive offering."

6-8 God always makes His word good to those who love and obey Him; but the fleshly seed of Abraham, or his natural descendants, have never realized the promises made to true believers. God does not consider as real Israelites, those who would not accept His Son.

9 *The word of promise;* Gen. 18:10-14; 25:21-23.

10-13 *Not only so;* not only did God reject a portion of Abraham's natural descendants, but He chose between Esau and Jacob, who were sons of Isaac, and without any regard to their works.

thing good or evil, that the purpose of God according to election might stand, not of works, but of Him Who calleth), 12 it was said to her, "The elder shall serve the younger." 13 Even as it has been written, "Jacob I loved, but Esau I hated."

14 What, then, shall we say? *Is there* unrighteousness with God? It could not be! 15 For He saith to Moses, "I will have mercy on whomsoever I have mercy; and I will have compassion on whomsoever I have compassion. 16 So, then, it is not of him that wills, nor of him that runs, but of God Who hath mercy. 17 For the Scripture says to Pharaoh, "For this very purpose did I raise you up, that I might show forth My power in you, and that my name might be published abroad in all the earth." 18 So, then, He hath mercy on whom He willeth, and whom He willeth He hardeneth.

19 You will say to me, then, "Why doth He still find fault? for who has withstood His will?" 20 Nay but, O man, who are you that reply against God? Shall the thing formed say to Him Who formed it, "Why didst Thou make me thus?" 21 Or, has not the potter a right over the clay, out of the same lump to make one part a vessel unto honor, and another unto dishonor? 22 And *what* if God, willing to show forth His wrath, and to make known His power, endured with[1] much long-suffering vessels of wrath fitted for destruction; 23 and that He might make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory, *even* us, 24 whom He also called, not from Jews only, but also from gentiles? 25 As He saith in Hosea, "I will call that My people, which was not My people; and her, 'Beloved,' who was not beloved.

26 "And it shall be *that* in the place where it was said, 'Ye are not My people,' there shall they be called sons of the living God." 27 And Isaiah cries concerning Israel, "If the number of the sons of Israel be as the sand of the sea, *it is* the remnant *that* shall be saved;" 28 for the Lord will do a work on the earth, finishing it, and cutting it short.

29 And, as Isaiah has said before: "Unless the Lord of Sabaoth had left us a seed, we would have become as Sodom, and been made like to Gomorrah."

30 What, then, shall we say? that gentiles who were not following after righteous obtained righteousness, but a righteousness which *is* of faith; 31 but Israel, following after a law of righteousness, did not attain[2] to *such* a law. 32 Wherefore? because they *sought it* not by faith, but as *it were* by works. They stumbled at the Stone of stumbling; 33 as it has been written, "Behold, I lay in Zion a Stone of stumbling, and a Rock of offense; and he that believes on Him shall not be put to shame."

1 Gr. *In.*

2 Or. *arrive at.*

14 *Is there unrighteousness with God;* because He chooses one rather than another? Certainly not; for He always has the best possible reason for everything He does; though men may not see it.

15 *He saith to Moses;* Ex. 33:19.

16 *Of God Who hath mercy;* God bestows His blessing, not because of merit, but of His boundless grace.

17 *The Scripture says;* Ex. 9:16.

18 *Whom He will He hardeneth;* as He did Pharaoh, by leaving him to his natural tendencies, and to the unrestrained power of Satan.

19, 20 *Why doth He still find fault;* if He hath His Own way with everything and everybody, what ground is there for complaint? We should understand, once for all, that "The God of all the earth will do right," and that He is not subject to trial before a human tribunal.

21-23 If the potter has a right to make vessels to suit himself, surely the Infinite, Eternal God has the right to make individuals of different orders. The sovereignty of God, and the responsible moral agency of man, are both plainly taught in the Bible. To harmonize these doctrines is difficult, if not impossible, to a finite mind. It may help us practically, if we keep in mind that God will injure no human being wantonly, nor treat anyone worse than he deserves. Our side of the matter is very practical. We are required to repent, or give up sin, and accept Jesus Christ as our Savior; and, if we do this, we will prove thereby that we belong to God's "elect." And no one who fails to do these things has any right to class himself among the saved.

24 God has chosen, from both Jews and gentiles, persons whom He has made "vessels unto honor;" and He is still working along the same line.

25 *I will call that My people;* Hos. 2:23.

26 *It shall come to pass;* Hos. 1:10.

27 *Isaiah cries;* Isa. 10:22, 23.

28 *Finishing it, and cutting it short;* God will deal summarily with those who reject His Son, casting them into Hell, (Rev. 20:10, 15.)

29-32 The Jews, very generally, failed to get the righteousness of God, because they did not believe God's word, and sought righteousness by works; while many of the gentiles, dropping their idols, believed on Christ, and obtained righteousness in Him.

33 *Behold, I lay in Zion;* Isa. 8:14. *A stumbling Stone;* Jesus Christ was the stumbling Stone over which the Jews fell. But the Jews and the ten tribes will accept Jesus as their Messiah, when He comes to destroy His enemies, and establish His reign over the earth, (Zech. 12: 10; 14:9).

CHAPTER X.

1 Brethren, the desire, indeed, of my heart, and *my* supplication to God in their behalf, is that they may be saved.[1] 2 For I testify for them, that they have a zeal for God, but not according to knowledge; 3 for, being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God; 4 for Christ is the end of the law for[2] righteousness to every one who believes. 5 For Moses writes that the man who did the righteousness of the law shall live thereby;[3] 6 but the righteousness which *is* of faith speaks thus: "Say not in your heart, who shall ascend up into Heaven? (that is, to bring Christ down); 7 or, who shall descend into the abyss? (that is, to bring Christ up from the dead)." 8 But what does it say? The word is near you, in your mouth, and in your heart; that is, the word of faith, which we preach; 9 that if you shall confess with your mouth Jesus *as* Lord, and shall believe in your heart that God raised Him from the dead, you shall be saved; 10 for with the heart *man* believes unto righteousness; and with the mouth confession is made unto salvation. 11 For the Scripture says, "Whosoever believes on Him shall not be put to shame." 12 For there is no distinction between Jew and Greek; for the Same *One* is Lord of all, being rich toward all who call upon Him; 13 for, "Whosoever shall call upon the name of the Lord shall be saved." 14 How, then, shall they call on Him in Whom they believed not? and how shall they believe on Him of Whom they heard not? and how shall they hear without a preacher?[4] 15 and how shall they preach, unless they are sent forth? As it has been written, "How beautiful *are* the feet of those who bring glad tidings of good things!"

16 But they did not all obey the glad tidings. For Isaiah says, "Lord, who believed our report?" Consequently, faith *comes* of hearing; and hearing, through the word of Christ. 18 But I say, did they not hear? Yes, verily, "Their sound went out into all the earth, and their words to the ends of the inhabited *earth*."

19 But I say, did Israel not know? First Moses says, "I will provoke you to rivalry by *that which is* no nation; by a nation void of understanding will I provoke you to anger."

20 But Isaiah is very bold, and says, "I was found by those who sought Me not; I became manifest to those who sought not after Me." 21 But in respect to Israel He saith, "All the day long did I spread out My hand to a disobedient and gainsaying people."

1 Gr. *Is for their salvation,* 2 Or, *unto.* 3 Gr. *In it.* 4 Gr. *One preaching.*

NOTES ON CHAPTER X.

2 Zeal for God without knowledge is, in general, worthless.

3 *The righteousness of God;* Christ. In rejecting Christ, the Jews rejected the righteousness of God.

4 *Christ, the end of the law for righteousness;* as the law had all its requirements met in the person of Christ, those who believe on Christ have *His* righteousness—which is the righteousness of God.

5 *Moses writes;* Lev. 18:5.

6-9 *The righteousness which is of faith;* the righteousness which comes to him who truly believes on Christ. A present faith in the living Christ, who put away our sins by His own death on the cross, brings us His righteousness along with peace and joy. A real faith brings Christ to the heart, and makes Him a glorious present reality.

10 *With the heart one believes unto righteousness;* saving faith is a matter of the *heart*, rather than of the head. It is a "heart-grip" on the crucified and risen Christ, that brings conscious deliverance from the guilt and condemnation of sin. An intellectual belief, that does not involve the action of the heart, leaves one with his sins still on him. After one has savingly believed on Christ, he should confess Christ as his Savior; otherwise, his confession is false and ruinous.

11 *The Scripture says;* Isa. 28:16. *Shall not be put to shame;* shall not be disappointed, or confused, by any failure.

12 *No distinction;* between Jew and Greek, or Jew and gentile; for all alike have access to Christ through repentance and faith.

13 *Whosoever shall call;* Joel 2:32. This prophecy relates especially to the Gospel dispensation, (Acts 2:16-21).

14 *How can they call on Him;* the apostle magnifies, but not too highly, the office and work of the true Gospel preacher, who has been called, qualified, and sent forth by God, to preach. *Hundreds of millions* of people have never yet heard the Gospel!

15 *As it has been written;* Isa. 52:7.

17 *Faith comes of hearing;* of hearing the Gospel. One cannot believe the Gospel, until he knows something of it. In our times, one may read the word, and get the *facts* of the Gospel; but he still needs to be quickened by the Spirit, in order really to *hear* it.

18 *Did they not hear;* Many have heard, who have not obeyed. *Their sound went out into all the earth;* Ps. 19:1-4. This language of the Psalmist relative to the instruction given by the heavens, the apostle applies to the Gospel. During the first two or three centuries of Christianity it was disseminated very widely.

19 *I will provoke you to rivalry by that which is no nation;* Deut. 32:21. God has exalted the gentile nations that have accepted His Son; while the Jews, very generally, till recent years, were "a hissing and a by-word."

20 *Isaiah is very bold;* Isa. 65:1.

21 *Spread out my hands;* ready to bless and succor.

CHAPTER XI.

1 I say, then, did God cast off His people? It could not be! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. 2 God did not cast off His people whom He foreknew. Or know ye not what the Scripture says of[1] Elijah? how he pleads with God against Israel: 3 "Lord, they have killed Thy prophets, they have digged down Thy altars; and I am left alone, and they are seeking my soul."[2] 4 But what says the answer of God to him? "I left for Myself seven thousand men, who have not bowed the knee to Baal." 5 Even so, then, at this present time also, a remnant, according to an election of grace, has been reserved. 6 But, if by grace, *it is* no longer of works; otherwise the grace becomes no longer grace. [But, if of works, *it is* no longer grace; otherwise, the work is no longer work.]* 7 What, then? What Israel is seeking for, this he did not obtain; but the election obtained *it*, and the rest were hardened; 8 as it has been written, "God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto this day." 9 And David says, "Let their table be a snare, and a trap, and a stumbling-block, and a recompense to them: 10 let their eyes be darkened, that they may not see, and bow down their back always."

11 I say, then, did they stumble, that they might fall? It could not be! But by their trespass salvation *has come* to the gentiles to provoke them to rivalry. 12 Now, if their trespass *is the* riches of the world, and their loss the riches of the gentiles, how much more their fulness? 12 But I am speaking to you gentiles. Inasmuch, indeed, then, as I am an apostle of *the* gentiles, I glorify my ministry; 14 if by any means I may excite to rivalry my flesh, and save some of them. 15 For, if the casting away of them *is the* reconciling of the world, what *will* the receiving *of them be*, but life from the dead? 16 And, if the first-fruit *is* holy, *so* also *is* the lump; and, if the root *is* holy, *so* also *are* the branches. 17 And, if some of the branches were broken off, and you, being a wild olive, were grafted in among them, and became a joint-partaker of the root and of the fatness of the Olive tree; 18 boast not against the branches. But, if you boast, *it is* not you that bear the root; but the root, you. 19 You will say, then, "The branches were broken off, that I might be grafted in." 20 Well; by their unbelief they were broken off, but you have been standing by faith. Do not cherish lofty thoughts; but fear. 21 For, if God spared not the natural branches, neither will He spare you. 22 Behold, then, God's kindness and severity; toward

1 Or, *in*. 2 Or, *life*. *Omitted in best Mss.

NOTES ON CHAPTER XI.

1 *Cast off His people;* not His obedient people, but only the rebellious ones.

2-5 The apostle shows that God, all along, has had a remnant of obedient people. A true Israelite is of the Abrahamic type.

6 *No longer of works;* had Adam never sinned, he would have lived by his works; but, as all have fallen in Adam, it is impossible to heal this breach in the law by any sort of works.

7 *What, then;* what follows from this? The great mass of the Jews failed, because they would not have God's righteousness, or Christ. *The election;* referring to those whom the Father gave to the Son, (John 6:37; 10:26-29). *The rest were blinded;* left in their own willful disobedience.

8 *As it has been written;* Deut. 29:4; Isa. 6:9, 10; 63:17; Matt. 13:13-15, etc.

9 *David says;* Ps. 69:22, 23. David was a type of Christ; and the destruction of his enemies typified the destruction of Christ's enemies, or all unbelievers.

11 *Have they stumbled, that they might fall;* fall as an entire race, or so as never to rise any more? *It could not be;* impossible! The Jews will come into prominence again, (Ezek. 36, with references).

12 *Through their trespass;* in rejecting and crucifying Christ; but through His crucifixion salvation comes to all who accept it.

13 *I glorify my ministry;* he executed his apostolic office, under a sense of utter self-abasement, that he might glorify God, and bless his fellowmen.

14 *Provoke to rivalry;* that he might lead the Jews to see their great mistake, and become competitors, in the noblest sense, of their gentile neighbors who had been wiser than themselves.

15 *But life from the dead;* if casting away the Jews (for their rejection and crucifixion of Christ) brought reconciliation to the gentile world (through the death of Christ), what will the receiving back of the Jews be (when they accept Christ), but life from the dead!

16 *The first-fruit be holy;* the cake made from the first dough of the crop of grain was offered to the Lord, and hence was *holy*. *The lump;* the whole lump of dough. Christ is the *First-fruit* of the resurrection; and He is holy; and so the whole lump, or mass of believers, when assembled under His rule in Heaven, will be holy also.

17-24 The Jews, as a nation, forfeited their place with God, because they rejected His Son; and these are the *branches* that were broken off. The gentiles who accepted Christ came into the place of favor with God. Humility should characterize those who were of the wild olive tribe, but who have been grafted into Christ, the real Tree, or Vine. That supporteth all the true branches.

those who fell, severity; but toward you, God's kindness, if you continue in His kindness; otherwise, you also shall be cut off. 23 And they also, if they continue not in unbelief, shall be grafted in; for God is able to graft them in again. 24 For, if you were cut out of that *which is* by nature a wild olive tree, and were grafted, contrary to nature, into a good olive tree; how much more shall these, the natural branches, be grafted into their own olive tree?

25 For I do not wish you, brethren, to be ignorant of this mystery (lest ye be wise in your own conceits),[3] that a hardening, in part, has befallen Israel, until the fulness of the gentiles come in; 26 and so all Israel shall be saved; even as it has been written, "There will come out of Zion the Deliverer; He will turn away ungodliness from Jacob; 27 and this *is* the covenant from Me to them, when I shall take away their sins." 28 As touching the Gospel, they are enemies for your sake; but as touching the election, they are beloved for the Father's sake; 29 for the gifts and calling of God *are* not repented of. 30 For as ye in times past disobeyed God, but just now obtained mercy by their disobedience; 31 even so did these now disobey, that by the mercy shown to you they also may obtain mercy. 32 For God shut up all unto disobedience, that He might have mercy on all.

33 O the depth of the riches both of *the* wisdom and the knowledge of God! How unsearchable are His judgments, and His ways past tracing out! 34 For who knew the mind of the Lord? Or who became His counsellor? 35 Or who first gave to Him, and it shall be given back to him again? 36 Because, of Him, and through Him, and for[4] Him, are all things. To Him be the glory forever. Amen.

3 Or, *wise in yourselves.*

4 Or, *unto.*

25 *Of this mystery;* unfathomable by human reason; *that a hardening;* of the heart, amounting to willful blindness; *in part;* providing for some acceptions, or "the remnant," as Paul and others; *until the fulness of the gentiles;* or until the whole assembly is complete.

26 *All Israel shall be saved;* Israel as a nation, when they accept Christ, will be saved; as individuals, all of them are saved, who accept Christ. *As it has been written;* Isa. 59:20, 21; Jer. 33:31–34; Heb. 10:15–18.

28 *As touching the Gospel, they are enemies;* enemies to its teachings, and to its proclamation. *For your sake;* not designedly, but in effect. Jewish opposition to Christ led to His crucifixion; and this opened the Gospel to the gentiles, many of whom have accepted it. *The election;* God's choice of Abraham and all his spiritual seed.

29 *Not repented of;* not revoked. God will keep all His promises.

30 *Received mercy by their disobedience;* the unbelief of the Jews, culminating in their crucifying Christ, was made the occasion of giving the Gospel to the gentiles.

31 *By the mercy shown to you;* by the mercy shown to the gentiles, the Jews will, in God's time, come to accept Christ.

32 *God shut up all unto disobedience;* left them locked up, as it were, in the prison of despair, without any possibility of relief through works. *That He might have mercy on all;* all who accept His Son.

33, 34 The finite mind cannot grasp the depths of the riches of the Almighty, both as to His wisdom and His knowledge.

35 It is impossible to give God anything, in the absolute sense, because He already possesses all things worth having.

36 *Of Him;* God created all things. *Through Him;* He is the Protector and Sustainer of all things, (Col. 1:17). *For Him;* for His uses and glory.

CHAPTER XII.

1 I beseech you, therefore, brethren, through the mercies of God, to present your bodies a living sacrifice, holy, well pleasing to God, which *is* your rational service; 2 and be not conformed to this age, but be transformed by the renewing of your mind, that ye may prove[1] what *is* the good and well-pleasing and perfect will of God.

3 For I say, through the grace that was given to me, to every one among you, not to think *of himself* more highly than he ought to think, but *so* to think as to think

1 Or, *discern.*

NOTES ON CHAPTER XII.

1 *The mercies of God;* as revealed in the foregoing chapters. *Present your bodies;* our bodies should be recognized as temples of the Holy Spirit. (I Cor. 6:19); and, made *holy* by the indwelling Spirit, we should present them to our Father; not as a *dead*, but as a *living* sacrifice. This is a *rational* service, and brings with it great profit.

2 *Be not conformed to this age;* to its fashions, customs, maxims, and sinful practices. *Transformed;* changed or transfigured, in spirit, soul, body, life, etc. By the renewing, recasting, and utter changing, of the mind, through the power of the Holy Spirit. *Prove;* discern, know, realize. *Perfect will of God;* God has a *best thought* for His people, and the thorough renewing of our minds is indispensible to finding this.

3 After receiving exalted blessings from the Lord, there is still a tendency, very generally, to think of one's self too highly. This tendency should be closely watched.

soberly, according as God divided to each one a measure of faith. 4 For even as we have many members in one body, and all the members have not the same office; 5 so we, being many, are one body in Christ, and severally members one of another. 6 And, having gifts differing according to the grace that was given to us; whether prophecy, *let us prophesy* according to the proportion of *our* faith; 7 or ministry, *let us labor* in the ministry; or he that teaches, in teaching; 8 or he that exhorts, in *his* exhortation; he that imparts, *let him do it* with liberality;[2] he that presides,[3] with diligence; he that shows mercy, with cheerfulness.

9 *Let* love *be* without hypocrisy; abhorring that *which is* evil; cleaving to that *which is* good; 10 in brotherly love being tenderly affectionate one to another; in honor, preferring one another; 11 in business, not slothful; in spirit, fervent; serving the Lord; 12 rejoicing in hope; patient in tribulation; persevering in prayer; 13 communicating to the necessities of the saints; cultivating hospitality.

14 Bless those who persecute you; bless, and curse not. 15 *Be ready* to rejoice with those who rejoice; to weep with those who weep; 16 thinking the same thing one toward another; minding not lofty things, but being carried[4] away with *the* lowly. Be ye not wise in your own conceits;[5] 17 recompensing to no one evil for evil; providing things honorable in the sight of all men; 18 if it *be* possible, so far as *it depends on* you, being at peace with all men; 19 not avenging yourselves, beloved, but give place to the wrath *of God;* for it has been written, "Vengeance *is* Mine; I will recompense," saith the Lord. 20 But, if your enemy hungers, feed him; if he thirsts, give him drink; for, in doing this, you will heap coals of fire upon his head. 21 Be not overcome by evil, but overcome evil with good.

2 Or, *in simplicity.* 3 Or, *superintends.*

4 Or, *condescending to,* etc. 5 Or, *be not wise in yourselves.*

4, 5 As the human body is composed of many members; so "the body of Christ," in its largest sense, is composed of all Spirit-born people. Each should find, by letting God teach him, his proper place and office, and then fill that place faithfully, as unto the Lord.

6, 8 *Gifts differing;* each Christian has his own particular gift, and his own Heaven-appointed work; and it should be the solemn purpose of his life, to make the best possible use of both his gifts and his opportunities, to the praise and glory of God. *He that presides;* or superintends; having charge of some responsible work of the Lord; as, the pastorate, the deaconate, etc.

9 *Without hypocrisy;* there should be no deceit or pretense in our lives; but love should be the great controlling principle. (I Cor. 13:4-8).

10 *In honor preferring one another;* always yielding the best and most honorable place to others, and content with the worst and the lowest for ourselves. (Matt. 16:24, 25).

11 *In business, not slothful;* the true Christian does all his work as unto the Lord; and hence there is no place for laziness, indifference, or waste of time.

12 *Patient in tribulation;* never grumbling or becoming discouraged amid trials.

13 *Communicating to the necessities of the saints;* helping to supply their needs. *Cultivating hospitality;* by entertaining strangers and others.

15 *Rejoice . . . weep;* having a tender concern for those about us, entering into their joys and sorrows.

16 *Thinking the same thing;* being united in mind and heart. *Minding not lofty things;* not caring for the wealth, honors, and pleasures of the world; but content to mingle with the lowly.

17 *Recompense to no one evil for evil;* never do evil to any one, however badly he may have treated you.

18 *Being at peace with all men;* not only having no grudge against any, but being gentle, and loving to all—even to one's worst enemies.

19 *Not avenging yourselves;* never retaliating, or taking matters into your own hands to punish the wrong-doer.

20 *Feed him . . . give him drink;* supply all his present needs, regardless of his bad treatment. (Prov. 25:21, 22; Matt. 5:44). *Heap coals of fire on his head;* your kind treatment, under such conditions, will be likely to *melt* his hard heart, and lead him to Christ.

21 *Be not overcome by evil;* let no evil conquer you, but conquer it with kindness.

N. B.—The person who will obey the injunctions in the first three verses in this chapter, will not be slow to heed all the others following these. To have one's being all yielded to God, and have it all under His control, is the road to a victorious and blessed life.

CHAPTER XIII.

1 Let every soul be in subjection to the authorities that are over him; for there is no authority, except from God; and the *authorities* that are have been appointed by God. 2 So that he who resists the authority withstands[1] the ordinance of

1 Gr. *Withstood.*

NOTES ON CHAPTER XIII.

1 *To the authorities that are over him;* referring to civil government. An exception would arise (as often in the past), where government undertakes to control the conscience, by forbidding the worship of Jesus Christ, or seeking to impose worship contrary to one's conscience. (Acts 4:19, 20; 5:29).

2 *Withstands the ordinance of God;* here the apostle assumes that civil government, in general, is an ordinance of God; and whosoever resists the authority, or the executive of civil government, resists God's ordinance.

God; and those having resisted shall receive to themselves condemnation; 3 for rulers are not a terror to the good work, but to the evil. And do you wish not to fear the authority? Do that which is good, and you shall have praise from the same; 4 for he[2] is God's minister to you for good. But, if you do that which is evil, be afraid; for he bears not the sword in vain; for he is God's minister, an avenger for[3] wrath to him that does evil. 5 Wherefore, *there is* necessity that ye submit yourselves, not only because of the wrath, but also because of conscience. 6 For, on this account, ye pay tribute also; for they are God's ministers, attending continually to this very thing. 7 Render to all *their* dues; tribute to whom tribute *is due;* custom to whom custom;[4] fear to whom fear; honor to whom honor. 8 Owe no one anything, but to love one another; for he that loves another has fulfilled the law. 9 For this, "You shall not commit adultery," "You shall not kill," "You shall not steal," "You shall not covet;" and, if there is any other commandment, it is summed up in this word, namely, "You shall love your neighbor as yourself." 10 Love works no ill to one's neighbor: therefore, love is a fulfillment of *the* law. 11 And this, knowing the season, that it is time already for you to be aroused out of sleep; for now is our salvation nearer than when ye believed. 12 The night was far spent, and the day has drawn near; let us, therefore, put off the works of darkness, and let us put on the armor of light. 13 As in *the* day, let us walk becomingly; not in revelings and drunkenness, not in lewdness and wantonness, not in strife and jealousy; 14 but put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfill* its desires.

2 Or, *it.* 3 Or, *unto.* 4 Or, *tax.*

4 The civil magistrate in the rightful exercise of his authority, is a minister of God. *Bears not the sword in vain;* the sword is an instrument of punishment, and a symbol of power; and it will be used upon those who provoke the wrath of the law, (Num. 35:16-21, 30, 31).

5 *Because of conscience also;* men ought to obey civil government, not merely to escape punishment, but to keep from violating their consciences.

6 *On this account;* because government is God's ordinance. *Pay tribute;* taxes to support government.

7 *Custom;* tax on merchandise. *Fear . . . honor;* pay to officers the respect due them.

8-10 *Owe no one anything;* pay as you go. This is the rule; there may be some exceptions, where there are no risks in the matter to either party. *But to love one another;* this we should pay promptly in kind words and loving acts; but it is a debt that we can never cancel. We must keep on paying it. *He that loves his neighbor has fulfilled the law;* Lev. 19:18; Matt. 22:36-40. He who truly loves his neighbor will protect all of his neighbor's rights.

11 *And this;* and do this that I have been urging. *Knowing the season;* knowing how far it has advanced. *Aroused out of sleep;* from the stupor and deadening influence of sin. *Our salvation nearer;* our salvation in Heaven, whither all true believers are hastening.

12 *The night;* the night of trial and tribulation. *Was far spent;* before we were aroused from our stupor. *The day;* the day of final delivery, when the saints will reach their blissful home.

13 *As in the day;* as in the light of God. *Becomingly;* in a manner becoming our high calling and ultimate destiny. *Revelings and drunkenness;* dancing (see Liddell & Scott's Greek Dictionary) and intemperance.

14 *Put ye on the Lord Jesus Christ;* clothe yourselves with His nature and holiness to such an extent that He will rule your whole being, and show Himself to the world through you. Such a life will be security against all provisions for the gratification of the flesh.

CHAPTER XIV.

1 But him that is weak in the faith receive ye, *yet* not for decisions of scruples.[1] 2 One believes that he may eat all things; but he that is weak eats herbs. 3 Let not him that eats despise him that eats not; and let not him that does not eat despise him that eats; for God received him. 4 Who are you that judge another's servant? To his own lord he stands or falls. But he shall be made to stand; for the Lord is able to make him stand.

1 Or, *disputes.*

NOTES ON CHAPTER XIV.

Mutual forbearance and self-abnegation in non-essentials are enjoined in this chapter.

1 *Weak in the faith;* not well established in the doctrines and principles of the Gospel. *Receive ye;* to your fellowship. *Not for decisions of scruples;* you are not to assume the task of settling his conscientious scruples for him; but let time, and extended knowledge, and the Holy Spirit, settle these.

2 *One believes that he may eat all things;* all wholesome food. *Who is weak;* uninformed, ignorant of the whole truth bearing on the subject. *Eats herbs;* lives on vegetable food, lest he should be defiled.

3 The person who can eat all sorts of wholesome food, should not despise a brother who has narrower views of this subject; and, *vice versa.*

4 *Who are you that judge;* narrow-minded and ignorant people condemn others for things altogether innocent in themselves. *To his own lord;* meaning, in its application, Christ. *He shall be made to stand;* God will support even his feeblest children, when their hearts are loyal to His Son.

5 One man, indeed, esteems one day above another; another esteems every day *alike*. Let each one be fully convinced in his own mind. 6 He that regards the day regards it to the Lord; and he that eats eats to the Lord, for he gives thanks to God; and he that eats not, to the Lord he eats not, and gives thanks to God. 7 For no one of us lives to himself, and no one dies to himself. 8 For, if we live, we live to the Lord; and, if we die, we die to the Lord: whether we live, therefore, or die, we are the Lord's. 9 For to this end Christ died, and lived, that He might be Lord of both dead and living. 10 But you—why do you judge your brother? or you also—why do you despise your brother? for we shall all stand before the judgment seat of God. 11 For it has been written, "As I live, saith the Lord, to Me every knee shall bow, and every tongue shall confess to God." 12 So, then, each one of us shall give account concerning himself to God.

13 Let us not, therefore, judge one another any more; but judge ye this rather, not to put a stumbling-block, or an occasion of falling, in a brother's way. 14 I know, and have been persuaded in *the* Lord Jesus, that nothing is unclean of itself: except that to him who accounts anything to be unclean, to him it is unclean. 15 For, if because of *your* food your brother is aggrieved, you are no longer walking in accordance with love. Destroy not with *your* food him for whom Christ died. 16 Let not, therefore, your good be evil spoken of; 17 for the Kingdom of God is not food and drink, but righteousness and peace and joy in the Holy Spirit. 18 For he that in these things[2] serves Christ, is well-pleasing to God, and approved by men. 19 So, then, let us follow after the things *productive* of peace, and the things *that tend to* mutual edification. 20 Do not, for the sake of food, overthrow the work of God. All things, indeed, are clean; but it is evil to him who eats with offense. 21 *It is* good, neither to eat flesh, nor to drink wine, nor *to do anything* whereby your brother stumbles. 22 The faith which you have, have to yourself before God. Happy is he that judges not himself in that which he approves. 23 And he who doubts is condemned, if he eat, because he *eats* not of faith; and all that is not of faith is sin.

2 Or, *in this*.

5 *One esteems one day above another;* because the ceremonial law made such distinctions; but the Gospel knows no such distinction, except as to the first day of the week. *Another* (the gentile believer) *esteems every day alike;* makes no such distinction. Hence, they should bear with one another. *Fully convinced in his own mind;* let every one get the best light he can on the subject, and then, in the spirit of true toleration, act upon his convictions.

6 These different views about food and days should not disturb the fellowship of those who are sincerely trying to serve the Lord.

7 *No one lives to himself;* every true Christian lives for Christ, and not for himself.

8 *We are the Lord's;* whether we live or die, we belong to God, and we should seek to glorify Him in all things.

9 *For to this end;* namely, that He might be Lord of both living and dead.

10 *Stand before the judgment seat of God;* as God is to be our final Judge, we should get ready to meet our own judgment, and not waste time in judging one another.

11 *Has been written;* Isa. 45:21-25.

14 *Nothing is unclean of itself;* the distinctions between different kinds of food and different days, in which no real distinction existed, were to be disregarded after they were fulfilled by the sacrifice of Christ. It is supposable, however, that the prohibition of certain animal food under the law, was not an arbitrary matter with the Lord, but was based on sufficient reasons.

15 *Grieved;* if your brother is grieved because you eat a certain kind of meat, you are to forbear eating—at least in his sight—the food that he judges to be wrong for you to eat. You are to respect his conscience, even if it is based on what you think is a mere whim.

16 *Your good;* your knowledge of liberty in Christ, or freedom from ceremonial forms. *Be evil spoken of;* by becoming an occasion of reproach, or of offense to others.

17 *The Kingdom of God;* meaning here His rule in the hearts and lives of His people. *But righteousness, and peace, and joy;* when God rules one's life, he is characterized by righteous conduct, peace, joy, etc.

20 *It is evil to him who eats with offense;* this is equally true, whether he eats in violation of his own conscience, or the conscience of his brother.

22 *The faith which you have;* the belief you have in regard to your liberty in the Gospel, or freedom from effete ceremonial requirements. *Have to yourself;* keep it to yourself, until the occasion comes, when you ought to express it boldly.

23 *He that doubts;* doubts the lawfulness of a certain course of action, and then pursues it, when nothing coerces him to do it.

CHAPTER XV.

1 Now we, the strong, ought to bear the infirmities of the weak, and not to please ourselves. 2 Let each one of us

NOTES ON CHAPTER XV.

1 *The strong;* those who are free from all bondage to the ceremonial law, and settled and established in Christ. *Bear the infirmities of the weak;* the strong should be patient, kind, and helpful in every way to the weak.

please his neighbor in that *which is* good for *his* edification; 3 for even Christ pleased not Himself; but, as it has been written, "The reproaches of those who reproached you fell on Me." 4 For whatsoever things were written in former times were written for our instruction, that we through patience and through consolation of the Scriptures may have hope. 5 Now the God of patience and of consolation grant you to be of the same mind one with another, according to Christ Jesus; 6 that with one accord ye may, with one mouth, glorify the God and Father of our Lord Jesus Christ. 7 Wherefore, receive one another, as Christ also received you, to the glory of God. 8 For I say that Christ hath become a minister of *the* circumcision, in behalf of God's truth, that He might confirm the promises made to the fathers; 9 and that the gentiles might glorify God for *His* mercy; as it has been written, "For this cause, I will confess to Thee among *the* gentiles; and to Thy name will I sing praise." 10 And again He saith, "Rejoice, ye gentiles with His people." 11 And again, "Praise the Lord, all ye gentiles, and let all the people extol Him." 12 And again Isaiah says, "There shall be the Root of Jesse, and He Who riseth up to rule over the gentiles, on Him will the gentiles hope."

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit.

14 And I myself also have become persuaded of you, my brethren, that ye yourselves also are full of goodness, filled with all knowledge, able also to admonish one another. 15 But I wrote to you the more boldly in part, as reminding you again, because of the grace which was given to me from God, 16 that I should be a minister of Jesus Christ to the gentiles, ministering the Gospel of God, that the offering up of the gentiles may become acceptable, being sanctified by the Holy Spirit. 17 I have, therefore, *my* glorying in Christ Jesus as to the things pertaining to God. 18 For I will venture to speak only of the things which God wrought through me for the obedience of the gentiles, by word and deed, 19 in *the* power of signs and wonders, in the power of the Holy Spirit; so that from Jerusalem and around as far as Illyricum, I have fully dispensed[1] the Gospel of Christ; 20 and, making it my aim so to proclaim the Gospel—not where Christ was *already* named—that I might not build upon another's foundation; 21 but, as it has been written, "Those shall

1 Or, *liberally supplied.*

2 *Please his neighbor;* by seeking, in the spirit of kindness, to promote his good.

3 Had Christ pleased himself, He would never have consented to lay aside His glory which He had with His Father from the first, and take on a human body. *The reproaches . . . fell on Me;* Ps. 69:9. Christ took upon Him all our ill condition, including our sins, sufferings, reproaches, etc.

4, 5 These Scriptures contain just such teachings as serve to make the true believer patient and full of consolation.

6 *With one accord and one mouth;* in perfect unity of feeling and expression. *Glorify God;* by manifesting the fruit of righteousness in their lives.

7 *Receive one another;* to loving fellowship in Christ.

8 *A minister of the circumcision;* Christ was a Jew, and came as the Messiah of the Jews; dying to make good the promises to them first.

9 *That the gentiles might glorify God;* because of His giving them the same Gospel, as that which was preached first to the Jews. *As . . . written;* Ps. 18:49.

10 *Again He saith;* Deut. 32:49. The fact that Moses, one of God's prophets, commands the gentiles to rejoice with God's people, proves that they were included in the plan of redemption.

11 *And again;* Ps. 117:1. This proves the same as above.

12 *Root of Jesse;* Christ. (Isa. 11:10).

13 *The God of hope;* the Author of the Gospel, which gives hope in Christ.

14 *Full of goodness;* full of love, kindness, patience, and sympathy. *Full of all knowledge;* knowledge of the Scriptures, and of Christ—the Essence of the Scriptures; and hence able *to admonish* one another.

15 *I wrote to you;* in the previous part of this essay, likely; as we have no proof that he had written a letter to them before this.

16 *The offering up of the gentiles;* Paul represents himself as offering up to God the souls of the gentiles, after the manner of a priest. *Being sanctified by the Holy Spirit;* the offering being sanctified by the Holy Spirit, through the application of the blood of Christ.

17 *I have my glorying;* occasion for rejoicing and giving praise to God, that his ministry had been so successful.

18 *I will venture to speak only;* others may have claimed the credit of the apostle's work, but he would lay no claim to theirs.

19 *In the power of signs and wonders;* these signs and wonders were wrought through the apostle by the Holy Spirit. *Illyricum;* a province of Rome bordering on Italy and Germany. The area, included within the limits of Jerusalem and Illyricum, comprised a large part of the then known world. *I have fully dispensed;* preached, lived, taught, enforced, illustrated, and practiced, the Gospel of Christ. The word which is here translated *dispensed,* means more than simply to preach it.

20 *Not where Christ was already named;* but in new fields, where the Gospel was new to the people.

21 *As . . . written;* Isa. 52:15. Many who had never heard of the Gospel at all, heard it from Paul's lips, and were saved.

see, to whom nothing was announced concerning Him; and those who have not heard shall understand."

22 Wherefore, also, I was being hindered many times from coming to you; 23 but now, having no longer any place in these regions; and, having a desire for many years to come to you, 24 whensoever I go to Spain (for I am hoping, in passing through, to see you, and to be sent on my way thither by you, if first I have been satisfied, in a measure, with your company); 25 but now I am going to Jerusalem, ministering to the saints. 26 For Macedonia and Achaia were well pleased to make a certain contribution to the poor of the saints who are in Jerusalem. 27 Indeed, they were well pleased, and their debtors they are; for, if the gentiles were partakers of their spiritual things, they ought also to minister to them in carnal things. 28 After having completed this, and having sealed to them this fruit, I will go on by you into Spain; 29 and I know that, when coming to you, I will come in the fulness of *the* blessing of Christ.

30 And I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, to strive together with me in your prayers to God for me; 31 that I may be delivered from the unbelieving in Judæa, and that my ministry to Jerusalem may be acceptable to the saints; 32 that, coming to you in joy through the will of God, I may with you be refreshed. 33 And the God of peace be with you all. Amen.

22 *Wherefore;* because of his numerous missionary tours, he had been prevented from visiting Rome.

23 *Having no longer any place in these regions;* having no new field of labor; or having occupied, in a general way, all the territory in his part of the country.

24 *Spain;* a country west of Italy, in the southern part of Europe.

25 *Ministering to the saints;* carrying the contributions of his gentile converts to the poor saints in Jerusalem.

27 *Macedonia* and *Achaia;* countries of Greece. *Their debtors they were;* the gentile Christians were indebted to the Jews for the Gospel. Those who receive spiritual blessings should not hesitate to bestow temporal blessings upon those who brought them the Gospel—the sum of all spiritual good in this life.

29 *In the fullness of the blessing of Christ;* in the power of the Holy Spirit, Who enthrones Christ in the heart by His mighty power. (John 14:17-20; Eph. 3:16, 17).

30 *By our Lord Jesus Christ;* by your interest in Him and in His cause here on earth. *To strive together with me in your prayers;* to *agonize with me*, etc. This is a species of prayer that few know much about.

31 *That I may be delivered from the unbelieving Jews;* the apostle seems to have had a premonition of what was to befall him on his visit to Jerusalem, and the prayer was answered so far as delivering him out of the hands of the Jews was concerned. (Acts XXI—XXVI).

32 *Refreshed;* be encouraged and strengthened for future labors and sacrifices for Christ. Next to the fellowship of the Holy Trinity is that of the true saints of God.

CHAPTER XVI.

1 I commend to you Phœbe our sister, who is a servant[1] of the assembly which *is* in Cenchrea; 2 that ye receive her in the Lord, worthily of the saints, and assist her in whatever matter she may have need of you; for she herself became a helper of many, and of myself.

3 Salute Prisca and Aquila, my fellow-workers in Christ Jesus; 4 who, for my soul,[2] laid down their own necks; to whom not only I give thanks, but also all the assemblies of the gentiles; 5 and *salute* the assembly that is in her house. Salute Epænetus my beloved, who is the first-fruit of Asia unto Christ. 6 Salute Mary, who bestowed much labor on you. 7 Salute Andronicus and Junias, my kinsmen, and my fellow-prisoners, who, indeed, are of note among the apostles, who have been in Christ longer than I. 8 Salute Ampliatus, my beloved in the Lord. 9 Salute Urbanus, our fellow-worker in Christ, and Stachys my beloved. 10 Salute Apelles, the approved in Christ. Salute those who are of the *household* of Aristobulus. 11 Salute Herodion my kinsman. Salute

1 Or, *deaconess.* 2 Or, *life.*

NOTES ON CHAPTER XVI.

The apostle, in the first sixteen verses of this chapter, shows his knowledge of many of the members of the assembly in Rome, and his deep interest in them.

1 *I commend to you Phœbe;* a member and a servant—a *deaconess*, it appears from the word used. She was a member of the assembly at Cenchrea, and was well acquainted with Paul. Cenchrea was only about eight miles from Corinth.

2 *Receive her;* give her a cordial welcome, and assist her in whatever she may need your help.

3 *Prisca and Aquila, my fellow-workers;* Acts 18:2, 3, 18, 26.

4 *Who laid down their own necks;* exposed themselves to great peril to save him. Noble tribute!

5 *The assembly in their house;* a true Gospel assembly may hold its meetings in a private house; thus showing the great simplicity of primitive Christianity.

7 *My kinsmen;* blood relations. *Fellow-prisoners;* imprisoned because of their faith in Christ.

those of the household of Narcissus who are in the Lord. 12 Salute Triphæna and Triphosa, who labor in the Lord. Salute Persis the beloved, who labored much in the Lord. 13 Salute Rufus, the elect in the Lord, and his mother and mine. 14 Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren who are with them. 15 Salute Philologus and Julia, Nereus, and his sister, and Olympas, and all the saints who are with them. 16 Salute one another with a holy kiss. All the assemblies of Christ salute you.

17 Now I beseech you, brethren, to mark those who are causing the divisions and occasions of stumbling, contrary to the teaching which ye learned; and turn away from them. 18 For those *who are* such are not serving our Lord Christ, but their own belly; and, through *their* kind words and flattering speeches, they beguile the hearts of the simple. 19 For your obedience reached unto all. I rejoice, therefore, over you; but I wish you to be wise as to *that which is* good, but simple as to evil. 20 And the God of peace shall bruise Satan under your feet speedily. The grace of our Lord Jesus Christ be with you.

21 Timothy my fellow-worker salutes you; and Lucius, and Jason, and Sosipater, my kinsmen, *salute you.* 22 I, Tertius, who write the epistle, salute you in the Lord. 23 Gaius my host, and of the whole assembly, salutes you. Erastus, the treasurer of the city, salutes you, and Quartus the brother.*

25 Now to Him Who is able to establish you, according to my Gospel and the proclamation of Jesus Christ, according to the revelation of the mystery kept in silence during eternal ages, 26 but now made manifest, and through the prophetic Scriptures, according to the commandment of the eternal God, made known to all nations for obedience to the faith: 27 to the only wise God, through Jesus Christ, be the glory forever. Amen.

*Some Mss. insert v. 24: "The grace of our Lord Jesus Christ be with you. Amen," and omit the same words from v. 20.

13 *His mother;* literally; *and mine;* figuratively. She had, probably, been as kind to the apostle as his own mother could have been.

16 *With a holy kiss;* a token of love and Christian fellowship.

17 *Mark;* take note of. *Causing the divisions, and occasions of stumbling;* party factions with wrangling and strife. *Turn away from them;* avoid, have no fellowship with them.

19 *Your obedience reached unto all;* the report of their obedience was very generally known.

20 *Bruise Satan under your feet;* give you complete victory over him in all things.

22 *Tertius;* Paul's amanuensis on this occasion.

25 *Able to establish you;* make you stand firm in the truth, and give you victory over Satan.

26 *For obedience to the faith;* that all might believe and be saved.

— THE FIRST —

EPISTLE TO THE CORINTHIANS.

Corinth, the capital of Achaia, a province of Rome, was situated on the Isthmus that connects the southern Peninsula of Greece with the northern portion. It had two ports; Lechæum on the west, and Cenchrea on the east. The city was noted for its wealth and progress in the arts and sciences, and equally so for its luxury and dissoluteness.

Paul labored here a year and six months (Acts 18:11), and had gathered a considerable assembly of Jewish and gentile converts. The gentile portion of the membership did not, for a time at least, escape their former heathenish vices. Party strifes were prevalent among them. Boastful teachers sprang up among them, and sought to lead the members from the simplicity of the truth; denying the authority of Paul, and seeking to supplant him in the confidence and affection of the people.

Meanwhile, certain disorders and abuses had crept into their public meetings, especially in regard to the Lord's Supper, the exercise of spiritual gifts, and some of them denied the doctrine of the resurrection. The Corinthians had written to Paul for some light on the marriage relation, which he supplies at length.

The apostle corrects all their errors—which were not *fundamental*, as were the errors of the Galatians. The epistle abounds in reproof, gentle admonition, and affectionate encouragement. The epistle seems to have been written from Ephesus (see ch. 16:8), and about the year, A. D. 57,

CONTENTS.

I. Salutation and introduction, (I:1-9). II. Complaints against them, (I:10—VI-20). 1. Factions, (I:10—IV:1-20), the false wisdom of the world contrasted with the real wisdom of the Gospel, (I:18—II:1-16). 2. Their carnality, (III:1-15), which is an outrage of the Spirit's rights, (III:16, 17). 3. Paul's vindication of himself against the charges of some of them, (IV:1-21). 4. The case of incest, (V:1-13—VI:9-20). 5. Their lawsuits, (VI:1-9). III. Paul's answers to the letters of the Corinthian assembly. 1. Marriage, (VII:1-40). 2. Heathen feasts, and things offered to idols, (VIII—XI:1). 3. Worship and assemblies, (XI:2—XIV:1-40). (a) Female head-dress, (XI:2-15). (b) Disorders in their love feasts and in the Lord's Supper, (XI:16-34). (c) Gifts of the Spirit, (XII). (d) Love personified, love more than all gifts, (XIII—XIV). IV. The resurrection, (XV). (a) Resurrection of Christ, (XV:1-19). (b) Resurrection of the dead, (XV:20-34). (c) Mode of resurrection, (XV:35-38). V. Conclusion, (XVI:1-24).

I. CORINTHIANS.

CHAPTER I.

1 Paul, a called apostle of Jesus Christ through the will of God, and Sosthenes the brother, 2 to the assembly of God which is at Corinth, sanctified in Christ Jesus, and called saints, with all, in every place, who call upon the name of our Lord Jesus Christ—their *Lord* and ours: 3 Grace *be* to you, and peace from God our Father and the Lord Jesus Christ.

4 I thank my God always concerning you, for the grace of God which was given you in Christ Jesus; 5 that in everything ye were enriched in Him, in all speech and all knowledge; 6 even as the testimony of Christ was confirmed in you; 7 so that ye fall short in no gift, waiting for the revelation of our Lord Jesus Christ; 8 Who will also confirm you unto the end, unaccusable in the day of our Lord Jesus Christ. 9 God is faithful, through Whom ye were called into the fellowship of His Son, Jesus Christ our Lord.

10 Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected in the same mind, and in the same judgment. 11 For it was signified to me concerning you, my brethren, by those of the *house* of Chloe, that there are contentions among you. 12 Now I mean this: that each one of you is saying, "I, indeed, am of Paul;" and "I of Apollos;" and "I of Cephas;" and "I of Christ!" 13 Hath Christ

NOTES ON CHAPTER I.

1 *A called apostle;* called by Christ. Most translators insert "*to be,*" called to be an apostle; but Christ called Paul to the office of an apostle, and he was an apostle in virtue of that call with its accompaniments. *Sosthenes;* Acts 18:17.

2 *Sanctified in Christ;* denoting their judicial standing before the law. The word sanctified in this connection has no direct reference to *the state*, or *character* of these believers, but to their *standing* in Christ, (see also ch. 6:11; Heb. 10:10). All true believers are sanctified in this sense. For the use of the word that relates to spiritual character, or Christlikeness, see Heb. 12:10, 14; II Cor. 7:1; I Thess. 3:13; 5:23; Eph. 1:4; 4:24; I Pet. 1:16; etc.). One does not begin to live successfully along the line of these Scriptures, until He has, through the infilling Spirit, enthroned Christ in his heart, and has put the government of his being all on His shoulder.

4-7 Paul first names their good qualities, and thanks God for them, and brings in their bad points later. He refers to the testimony of Christ being confirmed in them; that is, they had enjoyed an experience that had confirmed the apostle's testimony of Christ. And they fell short in no gift; in no gift of the Spirit.

8 *Unaccusable in the day of Jesus Christ;* without blame at His coming.

9 *God is faithful;* faithful to all His promises, as we obey and trust Him.

10 *All speak the same thing;* being united in faith and utterance.

11 *Household of Chloe;* some member or members of her family.

12 *I am of Paul;* they were divided into several factions, each having a different leader. All such parties are wrong. *I am of Christ;* people may be very orthodox, and yet manifest pride.

been divided? Was Paul crucified for you? Or were ye immersed into the name of Paul? 14 I am thankful that I immersed no one of you, except Crispus and Gaius; 15 lest some one should say that ye were immersed into my name. 16 And I immersed also the household of Stephanas; besides, I know not whether I immersed any other. 17 For Christ sent me not to immerse, but to proclaim the Gospel; not in wisdom of speech, lest the cross of Christ should be made void. 18 For the word of the cross is to those who are perishing, foolishness; but to those who are being saved, it is the power of God. 19 For it has been written, "I will destroy the wisdom of the wise, and the discernment of the discerning will I set aside."

20 Where is the wise? Where is the scribe? Where is the disputer of this age? Hath not God made foolish the wisdom of the world? 21 For, since in the wisdom of God, the world through *its* wisdom knew not God, God was pleased through the foolishness of preaching to save those who believe; 22 since, indeed, both Jews ask for signs, and Greeks seek after wisdom, 23 but we preach Christ crucified; to the Jews, indeed, a stumbling-block, and to the gentiles foolishness; 24 but to those who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. 25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye behold your calling, brethren, that not many wise according to flesh, not many mighty, not many noble, *are chosen;* 27 but God chose the foolish things of the world, that He might put to shame the wise; and God chose the weak things of the world, that He might put to shame the things that are strong; 28 and the base things of the world, and things despised, did God choose, and the things that are not, that He might bring to nought the things that are; 29 that no flesh should glory before God. 30 But of Him are ye in Christ Jesus, Who was made to us wisdom from God, also righteousness, and holiness, and redemption; 31 that, even as it has been written, "He that glorieth, let him glory in the Lord."

14 *Crispus and Gaius;* Acts 18:8; Rom. 16:23.

17 *Not to immerse, but to preach the Gospel;* Paul did not ignore immersion, but he did not preach it as a saving ordinance. It was his special work to unfold doctrines and laws of spiritual life. *Not with wisdom of speech;* not in profound lectures and elegance of diction. *The cross of Christ;* the doctrine of salvation through the vicarious sufferings of Christ. *Void;* human learning and eloquenc hinder, rather than help, the Gospel.

18 *The word of the cross . . . is foolishness;* utter nonsense to unbelievers. *The power of God;* those who believe realize the power of God.

19 *Written;* Isa. 29:14; 38:18; Jer. 8:9. *I will destroy the wisdom of the wise;* by showing that all human wisdom could never save a soul.

20 *The scribe;* a man learned in the law. *Disputer;* a cunning reasoner or debater.

21 *Through its wisdom;* with all its assumed wisdom, the world never knew the true God; and such wisdom is a hindrance to saving faith in Christ.

23 *We preach Christ crucified;* the doctrine of the vicarious sufferings of Christ, is that upon which the Gospel rests; and, without this foundation, there is no Gospel.

25 *The foolishness of God;* God's way of salvation through the sufferings of Christ, which the world regards as foolishness. *Wiser than men;* men could never have devised a way for saving sinners.

26 *Ye see your calling;* ye see to what ye are called, and what sort of lives ye ought to live. *Not many wise . . . mighty . . . noble;* God does not call many into His service, who are accounted great in the world.

27, 28 God often chooses the feeblest and most unpromising instruments, to confound and overthrow the proud and mighty.

29 *That no flesh should glory before God;* no human greatness or learning can have any share in the Gospel.

30 *Of Him;* of the Father's grace. *Ye are in Christ Jesus;* the true believer is in Christ, and has his standing in Him; the Father looking upon Christ, and not at the believer. *Who was made to us wisdom from God;* Christ, in a judicial sense, is made wisdom to the believer; also righteousness, holiness, and redemption—He is all this *for* the believer; but, if we let Him live and rule in us, He imparts His wisdom, etc., to us; giving us, as He does, His own nature.

CHAPTER II.

1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God; 2 for I determined not to know anything among you, except Jesus Christ,

NOTES ON CHAPTER II.

1 *Not with excellency of speech;* ornate diction, or rhetorical excellence. *The mystery of God;* as revealed in the Gospel of Christ. It was a great mystery, that, through the death and resurrection of One, pardon and eternal life should come to millions of others.

2 The crucified Christ was the central theme in the apostle's preaching.

and Him crucified. 3 And I was with you in weakness, and in fear, and in much trembling. 4 And my speech and my preaching *were* not in persuasive words of wisdom, but in demonstration of the Spirit and of power; 5 that your faith should not be in the wisdom of men, but in *the* power of God.

6 But we speak wisdom among the perfect; yet a wisdom not of this world, nor of the rulers of this world, who are coming to nought; 7 but we speak God's wisdom in a mystery—the hidden *wisdom*—which God predestined before the ages for our glory; 8 which no one of the rulers of this age[1] has known; for had they known *it*, they would not have crucified the Lord of glory; 9 but, as it has been written, "Things which eye saw not, and ear heard not, and *that* entered not into the heart of man—whatsoever things God prepared for those who love Him"; 10 but to us God revealed *them* through the Spirit; for the Spirit searcheth all things—even the deep things of God. 11 For who of men knows the things of a man, except the spirit of the man that *is* in him? even so the things of God no one has known, except the Spirit of God. 12 And we received, not the spirit of the world, but the Spirit Who is of God; that we may know the things freely given us by God. 13 Which things also we speak, not in words taught by human wisdom, but in those taught by the Spirit; combining[2] spiritual things with spiritual. 14 But a natural[3] man receives not the things of the Spirit of God; for they are foolishness to him; and he cannot know them, because they are spiritually judged.[4] 15 But he that is spiritual judges all things; but he himself is judged by no one. 16 For who knew *the* mind of the Lord, that he should instruct Him? But we have *the* mind of Christ.

1 Or, *world.*

2 Or, *comparing.* 3 Or, *soulish.* 4. Or, *examined.*

3 *In weakness, in fear, in much trembling;* he felt his own insufficiency for so great a task; he was in peril much of the time from enemies of the Gospel.

4 *Persuasive words of wisdom;* such as the Greek and Roman orators used. *In demonstration of the Spirit, and of power;* the power of God was displayed through his preaching, and many were saved and healed; the Holy Spirit being the Agent through Whom this power was dispensed, (Acts 1:8).

5 *Not be in men's wisdom;* but in Divine power.

6 *We speak wisdom;* Divine wisdom. *Among the perfect;* those of mature understanding, resulting from the Spirit's teachings—or those taught of God. *That come to nought;* all worldly wisdom must perish.

7 *God's wisdom in a mystery;* the Gospel is a glorious mystery, embodying the wonderful wisdom of God. *For our glory;* that we may share in the glory of Christ now and forever, (John 17:22).

8 *Would not have crucified the Lord of glory;* had the Jews understood that Christ was appointed by the Father to redeem men, they would not have crucified Him, (Acts 2:23).

9 *As . . . written;* Isa. 64:4.

10 *To us;* to all who are truly taught by the Spirit. *Searcheth all things;* carefully examineth, and thoroughly understandeth all things.

11 *The things of a man;* his secret thoughts, and hidden motives, principles, and desires. The spirit of a man knows something of these hidden actions and impulses, which are hidden from others.

12 The true believer drops the spirit of the world, and accepts the Spirit of God; and through This Spirit he learns many of the deep things of God.

13 *In the words which the Holy Spirit teacheth;* the Holy Spirit taught the apostles, not only what to communicate, but supplied the words to be used. So now those who are fully yielded to the Lord will have His teaching and guidance, so far as these are needed in God's service.

14 *The natural man;* the *soulish* man, that minds the things of the flesh, (Rom. 8:5). *Receives not the things of the Spirit;* does not understand or appreciate them. *Cannot know them;* because he is wanting the very nature (the spiritual) that is essential to knowing them. A blind man cannot see.

15 *He that is spiritual;* he that is born of the spirit, and taught by the Spirit. *Judges all things;* rightly discerns spiritual things, loves them, and judges wisely concerning them. *He himself is judged by no one;* the unconverted do not understand, and their judgment is worthless as against the truly spiritual. Only those who are taught by the same Spirit, and along the same lines, can understand one another.

CHAPTER III.

1 And I, brethren, could not speak to you, as to spiritual, but as to carnal—as to babes[1] in Christ. 2 I fed you with milk, and not solid food; for not yet were ye able to bear it; nay, nor even now are ye able; 3 for ye are yet carnal; for whereas there is among you jealousy and strife, are ye not carnal, and do ye not

1 Or, *a young believer.*

NOTES ON CHAPTER III.

1 *Spiritual;* developed in spiritual matters, able to understand the Gospel. *Carnal;* largely under the influence of the self-life, or undeveloped in spiritual things.

2 *Milk;* digested food, the primary truths of the Gospel. *Solid food;* "strong meat," or the more advanced truths of the Gospel. Because young converts, generally, are not properly taught, they remain only babes.

walk as men? 4 For, when one says, "I am of Paul;" and another, "I am of Apollos;" are ye not carnal?[2] 5 What, then, is Apollos? and what is Paul? Ministers through whom ye believed; and as the Lord gave to each. 6 I planted, Apollos watered; but God causeth it to grow. 7 So that neither is he that plants anything, nor he that waters; but God Who causeth it to grow. 8 And he that plants and he that waters are one; but each shall receive his own reward,[3] according to his own labor. 9 For we are God's fellow-workers; ye are God's husbandry,[4] God's building.

10 According to the grace of God which was given to me, as a wise master-builder, I laid a foundation; and another builds thereon. But let each one take heed how he builds thereon; 11 for other foundation can no man lay than that which *is* laid, which is Jesus Christ. 12 And, if any one builds on the foundation gold, silver, precious stones, wood, hay, stubble; 13 the work of each one shall be made manifest; for the day shall declare it, because it is revealed in fire; and the fire itself will prove each one's work, of what sort it is. 14 If any one's work which he built thereon shall remain,[5] he shall receive a reward. 15 If any one's work shall be burned up, he will suffer loss, but he himself shall be saved; yet so as through fire.

16 Know ye not that ye are a temple of God, and that the Spirit of God is dwelling in you? 17 If any one destroys the temple of God, him will God destroy; for the temple of God is holy, and such are ye.

18 Let no one deceive himself. If any one among you thinks that he is wise in this world, let him become a fool, that he may become wise. 19 For the wisdom of this world is foolishness with God; for it has been written, "He Who taketh the wise in their craftiness." 20 And again, "The Lord knoweth the reasonings of the wise, that they are vain."

21 Therefore, let no one glory in men; for all things are yours; 22 whether

2 Some read, *man.* 3 Or, *wages.* 4 Or, *field.*

5 Or, *abide.*

3 *Carnal . . . and walk as men;* selfish, and controlled by the natural man as other men. Yet these are the ones who were said (ch. 1:2; 6:11) to be "sanctified in Christ." *N. B.*—Babes in Christ have the foundation of the Christ-life laid in them (v. 11); and now they need to surrender themselves to the Lord, and learn to live the Spirit-filled life, with Christ enthroned in their hearts, (John 14:17-21; Eph. 3:16, 17); then they will no longer be mere babes, but *sons* of God, (Rom. 8:15), with the privilege of living in victory all the time, (Gal. 5:16, 22-24).

8 *He that plants, and he that waters are one;* engaged in one common work; and there should be no factions formed around any one of God's laborers; but all should be esteemed for their work's sake. *His own reward;* according to the *quantity* and *quality* of his work.

9 *God's fellow-laborers;* God as efficient cause, and we as His instruments. *God's husbandry;* or His field. What an honor to work with God and to work for Him! He will credit us with all we will let Him do through us! *God's building;* each member of His body being a living stone in this wonderful building, (I Pet. 2, 3).

10 *I laid a foundation;* Paul preached the Gospel, and gathered believers into different local assemblies; then Apollos and others followed him in his labors. *Take heed how he builds thereon;* let every one be careful to build with proper material, in the use of the doctrines and ordinances of the Gospel.

11 *Jesus Christ;* the only sure foundation. In regeneration the life of Christ is planted in the believer by the Holy Spirit, as the foundation upon which the Holy Trinity would, in co-operation with each believer, build a character to the praise and glory of God, (Eph. 4:13, 15, 24).

12 *Gold, silver, precious stones;* representing indestructible material—these are works done in the power of the Holy Spirit; or, if we keep up the figure of a *house,* it is adding to it real converts, whose lives are to the praise of God. *Wood, hay, stubble;* combustible elements, or error, evil works, etc.; or it may refer to the addition of unconverted people to the local assembly.

13 *Made manifest;* have its real character revealed. *The day;* the day of judgment. As fire shows the difference between gold and wood, silver and hay, precious stones and stubble; so the judgment will reveal the difference between the works of men.

14 *If any one's work shall remain;* after the fires of the judgment have tested them. *A reward;* suitable to his works.

15 *If one's work shall be burned up;* condemned, because it was out of harmony with God's word. *He shall suffer loss;* will lose his labor, and have no reward. *He himself;* as being a "babe in Christ," having the foundation of the Christ-life laid in him. *Shall be saved;* shall not be cast into Hell, but *saved so as by fire;* as one escaping from a burning house, empty-handed—barely saved.

16 *Ye are a temple of God;* an assembly of true believers is spoken of as a temple of God; and each believer's body is declared to be "a temple of the Holy Spirit," (ch. 6:19). In Eph. 2:20-22; I Peter 2:5; Heb. 12:22, 23, all the saved, referred to as a whole, are spoken of as a building, house, and habitation of God in the Spirit.

17 *If any one destroys the temple of God;* if any one corrupts with false doctrine, and thus destroys a local assembly of God, he will reap dire retribution.

18 *Deceive himself;* by thinking too highly of himself, (Rom. 12:3). *Become a fool;* in the world's esteem. *May become wise;* get the true wisdom of God.

19 *Written;* Job 5:12, 13.

20 *Again;* Ps. 94:11.

Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all *are* yours; 23 and ye *are* Christ's; and Christ *is* God's.

22 *All things are yours;* all preachers, and teachers, and all things related to us, are ours in some true sense, (Rom. 8:28). Though all things (in a sense) are ours, yet we actually have only so much as we really take.

CHAPTER IV.

1 Let a man so consider us, as servants of Christ, and stewards of the mysteries of God. 2 Here, moreover, it is required in stewards, that one be found faithful. 3 But, with me, it is a very small thing, that I should be judged by you, or by man's day;[1] yea, I do not even judge myself. 4 For I am conscious to myself of nothing; yet have I not thereby been justified; but He Who judges me is the Lord. 5 Wherefore, judge nothing before *the* time, until the Lord come, Who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then will each one have his praise from God.

6 Now these things, brethren, I have, in a figure, transferred to myself and Apollos for your sakes; that in us ye may learn not *to go* beyond the things which have been written; that no one be puffed up for the one against the other. 7 For who makes you to differ? And what do you have, that you did not receive? But, if you did receive *it*, why are you boasting, as if you did not receive *it?* 8 Have ye already become satisfied? Did ye already become rich? Did ye reign without us? I wish, at least, that ye did reign, that we also might reign with you. 9 For, I think, God did set forth us the apostles last, as doomed to death; because we became a spectacle to the world, both to angels and to men. 10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye *are* highly esteemed; but we are without honor. 11 Even until this present hour, we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; 12 and we toil, laboring with our own hands; being reviled, we bless; being persecuted, we endure; 13 being defamed, we entreat; we were made as the filth of the world, the offscouring of all things, until now.

14 Not *as* shaming you, do I write these things, but as my beloved children, admonishing *you*. 15 For, though ye have ten thousand tutors in Christ, yet *ye have* not many fathers; for in Christ Jesus I begat you through the Gospel. 16 I beseech you, therefore, become imitators of me. 17 For this cause, I sent to you Timothy, who is my child, beloved and faithful in the Lord, who will bring to your remembrance my ways which *are* in Christ, even

1 Or. *human judgment.*

NOTES ON CHAPTER IV.

1 *Ministers of Christ;* not of men; no partisan. *Stewards of the mysteries of God;* a steward is a manager of *another's* business. Ministers, under God, are dispensers of the mysteries of His grace, as revealed in Christ.

2 *Faithful;* in dealing out the provisions of the Gospel to believers; giving to each his portion of food in due season, (Luke 12:42); keeping back nothing that is profitable, (Acts 20:20).

3 *Judged by you;* as to my faithfulness as God's steward. *Or by a human day;* a day of human judgment, or human judgment.

4 *Conscious to myself of nothing;* nothing against me. *Thereby been justified;* not our judgment, but God's, will settle our real standing.

5 Christ, at His coming, will pass final judgment upon all our works, bringing out all the secrets of our hearts. If we stand His judgment, we will receive praise from Him.

6 *In a figure, transferred to myself and Apollos;* though what he had said would apply equally to others, he did not wish to give needless offense to the ambitious teachers in their midst. *Beyond what is written;* beyond the written word. They should judge of the merits of men by the standard of God's word.

7 God is the Author and Giver of all good gifts; and, if any glory is to be given to any one, it is due to God.

8 It seems better to translate these as questions. *Have ye already become satisfied;* with your spiritual gifts and attainments—are you satisfied with your riches? *Did you reign without us;* if they were real kings, in the spiritual sense, he was ready to come and enjoy a co-ordinate place with them, rather than to blush for their many failures and weaknesses.

9 *Last, as doomed to death;* lowest among those consigned to death.

10 *Fools;* regarded as such by the self-styled wise. *For Christ's sake;* because of their ardent attachment to Him. *Ye are wise;* in your own conceits.

11-13 In these verses the apostle summarizes the hardships and reproaches that had fallen to his lot, and of his patient spirit in them all.

14 *Not as shaming you;* not to shame you, but to correct your follies, as my children.

15 *I begat you;* Paul was God's instrument in their regeneration, in the use of the Gospel.

16 *Become imitators of me;* imitate my example as a follower of Jesus. "Follow me as I follow Christ."

17 *My ways;* my method of living and teaching.

as I teach everywhere in every assembly.
18 Now some are puffed up, as though I were not coming to you; 19 but I will come to you shortly, if the Lord will; and I will know, not the word of those who are puffed up, but the power; 20 for the Kingdom of God is not in word, but in power. 21 What do ye wish? Shall I come to you with a rod, or in love and a spirit of gentleness?

18 *Puffed up;* because of their supposed wisdom and knowledge.

19 *Will know;* test, prove. *Not the word, but the power;* words are cheap; I will see what power they have. If preachers are to be judged by their *power* rather than their *words*, how many will fall short!

20 *Not in word;* God's Kingdom, or His cause in the world, rests not upon words, but upon power—the power of God displayed through His true ministers.

21 *What do ye wish;* will ye heed my reproofs, and correct your excesses, follies, and sins, and thus open the way for a friendly visit; or will you disregard my warnings, and thus make it necessary for me to visit you with discipline?

CHAPTER V.

1 Actually there is reported among you fornication, and such fornication as *exists* not even among the gentiles, that one *of you* should have his father's wife! 2 And ye have become puffed up, and did not rather mourn, that he who did this deed might be taken away from you. 3 For I, indeed, being absent in the body, but present in the Spirit, have already, as if present, judged him who so wrought this; 4 in the name of our Lord Jesus, ye being gathered together, and my spirit, with the power of our Lord Jesus, to deliver such a one to Satan for the destruction of the flesh, that *his* spirit may be saved in the day of the Lord. 6 Your boasting is not good. Know ye not that a little leaven leavens the whole lump? 7 Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our passover was sacrificed, *even* Christ; 8 therefore, let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

9 I wrote to you, in my letter, not to keep company with fornicators; 10 not at all *meaning*, with the fornicators of this world, or with the covetous and extortioners, or idolaters; since ye ought, in that event, to go out of the world; 11 but, as it is, I wrote not to keep company, if anyone, called a brother, be a fornicator, or covetous, or an idolator, or a reviler, or a drunkard, or an extortioner—with such a one, not even to eat. 12 For what have I to do with judging those who are without? Do not ye judge those who are within? 13 But those who are without God judgeth. Put away that wicked man from among yourselves.

NOTES ON CHAPTER V.

1 *As exists not among the gentiles;* even the heathen would, as a rule, revolt at the idea, that a son might marry his own father's wife!

2 *Puffed up;* with their assumed superiority in knowledge and wisdom.

3 *Present in the Spirit;* it was in the power and illumination of the Holy Spirit, rather than in his own spirit, that the apostle could understand the situation so well at a distance, and act as with them.

4 *In the name;* in the power and authority of Christ Himself; for His name stands for Himself.

5 *To deliver such a one to Satan;* Satan has a mysterious part to perform in the punishment of Christians, (see I Tim. 1:20).

6 *Your boasting is not good;* not fitting; rather you should blush, and weep!

7 *Purge out the old leaven;* get rid of this corrupt person, and thus keep the whole body of saints from being defiled. As the Jews, before eating the passover, were to put all leaven out of their houses, (Ex. 12:15; 13:6, 7); so an assembly of Christ should put away all known and public scandals from their body.

8 *Keep the feast;* the spiritual feast set before them in Jesus Christ. To enjoy the feast fully, all the leaven should be put away from each individual heart, as well as any notorious sinner from the assembly.

9 *In an epistle;* one that, most likely, was lost.

10 In giving instruction not to associate with adulterous *members*, the apostle did not mean that the members should have no sort of association with adulterers that were *not members;* for, in that event, they could scarcely be able to atttend to any business at all.

11 This verse teaches that we are not to recognize, as real Christians, adulterers, covetous persons, idolaters, revilers, drunkards, or extortioners—any such, this verse would exclude from the Lord's Supper.

12 A true assembly should look after the moral standing of their members, and withdraw from the unworthy.

CHAPTER VI.

1 Dare any one of you, having a matter against another, go to law before the unrighteous, and not before the saints? 2 Or know ye not that the saints will judge the world? And, if the world is judged

NOTES ON CHAPTER VI.

1 *Before the unrighteous;* before heathen judges.

2 *Saints shall judge the world;* under Christ, and during the Millennium, (Rev. 3:21; 20:3, 4).

by you, are ye unworthy of the smallest tribunals?[1] 3 Know ye not that we shall judge angels? how much more, then, things pertaining to this life? 4 If, then, ye have tribunals pertaining to this life, do ye set those *to judge* who are set at nought in the assembly? 5 I speak to your shame! *Is it* so, that there is not among you even one wise man, who will be able to judge between his brethren! 6 But brother goes to law with brother, and that before unbelievers! 7 Already, indeed, therefore, it is wholly a defeat[2] for you, that ye have law-suits one with another! Why not rather suffer wrong? Why not rather be defrauded? 8 But ye yourselves do wrong, and defraud, and that your brethren! 9 Or know ye not that the unrighteous shall not inherit *the* Kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers[3] of themselves with men, 10 nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God. 11 And such[4] were some of you; but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus, and in the Spirit of our God.

12 All things are lawful for me; but all are not profitable. All things are lawful for me; but I will not be brought under the control of any. 13 Foods are for the stomach, and the stomach for foods; but God will bring to nought both this and these. But the body is not for fornication, but for the Lord; and the Lord for the body; 14 and God both raised the Lord, and will raise up us through His power. 15 Know ye not that your bodies are members of Christ? Shall I, then, taking away the members of Christ, make them members of a harlot? It could not be! 16 Or know ye not that he who is united to the harlot is one body? For, "the two", He saith, "shall be one flesh"; 17 but he who is united to the Lord is one spirit. 18 Flee fornication. Every sin which a man commits is without the body; but he that commits adultery sins against his own body. 19 Or know ye not that your body is a temple of the Holy Spirit, Who is in you, Whom ye have from God, and *that* ye are not your own? 20 For ye were bought with a price; glorify God, therefore, in your body.

1 Or, *to judge the smallest matters.* 2 Or, *a loss.* 3 Or, *Sodomites.* 4 Gr. *These things.*

3 *Shall judge angels;* the full overcomers, it appears, will with Jesus have dominion over the heavenly hosts.

4 *Tribunals;* courts of justice, where law-suits are decided. Would you place one to judge in whom the members have no confidence? This seems to imply a negative answer. Then do ye have more confidence in a heathen judge than you do in the lowest order of Christians? Yet you do call heathen judges to decide your suits! What a shame!

7, 8 *Wholly a defeat;* you really lose your case, in the judgment of the Highest Tribunal, in the very fact that you go to law among yourselves. You had better suffer wrong, or be defrauded, than to attempt to get justice at the expense of brotherly love and fellowship, or than to expose the assembly of God to such indignity!

10 Persons who are habitually guilty of any of the things mentioned in this verse ought not to suppose that they will have any inheritance or even a place in Heaven.

11 *Such were some of you;* some of the Corinthians before their conversion. *Ye were sanctified;* received a holy *standing* in Christ, (see ch. 1:2).

12 *All things are lawful;* all things which are not forbidden. *All things are not profitable;* some do not edify; and these should be dropped. *Will not be brought under the control of any;* would not yield to any outward temptation, but resist it firmly.

13 *God will bring to nought;* both the stomach and food are temporary expedients. *Body for the Lord;* He made it and redeemed it, and it should be used for His glory. *The Lord is for the body;* for its cleansing, healing, life, health, and final redemption, (see John 15:2; Ps. 103:3-5; Rom. 8:11; III John 2; ch. 15).

15 *Our bodies are members of Christ;* our bodies, as parts of ourselves, have been redeemed; and He has made each one of His true followers a member of His own body, (Rom. 12:5).

16 This verse teaches that the man who is united to a harlot identifies himself with corruption and sin.

17 *United to the Lord is one spirit;* one spirit with Christ, (see Ezek. 36:26; John 3:5, 6).

18 *Flee;* do not stop to think of the awful sin, but flee at once. *Every sin . . . is without the body;* every sin originates in the sin-principle, and not in the body; but the body is often made the instrument of sin, (Rom. 6:13, 19). *Sins against his body;* by prostituting it to base ends, as in vs. 15, 16.

19 *Your body is a temple of the Holy Spirit;* the body of every truly converted person belongs to the Holy Spirit to use as His temple. What a crime it must be to pollute the body, and rob Him of His rightful abode! What unspeakable wrong is such a course upon the believer himself!

20 *Bought with a price;* I Pet. 1:18, 19. *Glorify God in your body;* by yielding it to the Spirit as His temple, and thus bid Him work in you all the good pleasure of His will, (see Eph. 3:16-19; II Cor. 3:18; Gal. 5:22, 23). Note.—The price paid for the ransom of man was the highest ever paid for anything. It involved the incarnation of the Second Person in the God-head, His temporary loss of the glories of Heaven, His assumption of the sins of the world, and His crucifixion as a public felon! What a price!

CHAPTER VII.

1 Now concerning the things of which ye wrote: It is good for a man not to touch a woman; 2 but, because of fornication, let each man have his own wife, and let each woman have her own husband. 3 Let the husband render to the wife *her* due; and, in like manner, the wife to the husband. 4 The wife has not authority over her own body, but the husband; and, in like manner also, the husband has not authority over his own body, but the wife. 5 Defraud not one the other, except by consent for a season, that ye may have leisure for prayer, and may be together again, that Satan tempt you not because of your incontinency. 6 But this I say by way of permission, not of command. 7 And I wish all men to be even as myself. Each one, however, has his own gift from God; one, indeed, after this manner, and another, after that.

8 Now I say to the unmarried and to the widows, it is good for them, if they remain even as I *am*. 9 But, if they have not continency, let them marry; for *it is* better to marry than to burn. 10 And to the married I give command—not I, but the Lord—that the wife depart not from *her* husband; 11 but if she even depart, let her remain unmarried, or let her be reconciled to her husband; and that the husband leave not his wife. 12 But to the rest say I, not the Lord: If any brother has an unbelieving wife, and she is pleased to dwell with him, let him not leave her. 13 And, if any wife has an unbelieving husband, and he is pleased to dwell with her, let her not leave her husband. 14 For the unbelieving husband has been sanctified in the wife, and the unbelieving wife has been sanctified in the husband; else your children are unclean; but as it is they are holy. 15 But, if the unbelieving departs, let him depart. The brother or the sister has not come into bondage in such cases; but God hath called us in peace. 16 For what do you know, O wife, whether you will save your husband? Or what do you know, O husband, whether you will save your wife? 17 Only, as the Lord hath distributed to each one, as God hath called each one, so let him walk. And so I ordain in all the assemblies. 18 Was any one called, having been circumcised? let him not become uncircumcised. Has any one been called in uncircumcision? let him not be circumcised. 19 Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God. 20 Let each one abide in that calling in which he was called. 21 Were you called, being a slave? care not for it; but, even if you can become free, use it rather. 22 For he that was called in the Lord, being a slave, is the Lord's freedman: likewise, he that was called, be-

NOTES ON CHAPTER VII.

1 *Good for a man;* under the peculiar trials of that time. *Not to touch a woman;* not to marry.

2 *On account of fornication;* to avoid it.

3 *Her due;* the consideration due her in the conjugal relation, (Eph. 5:25, 28, 33). *The wife;* the wife should give the husband his dues also.

4 *Has not authority;* to live apart without mutual consent.

5 *Defraud not;* by separation. *Except by consent;* mutual agreement. Every safeguard against impurity should be observed.

7 *Even as myself;* contentedly unmarried. *His own gifts;* relating here to control over one's animal passions.

8 *Good for them;* to remain unmarried as Paul was.

9 *To burn;* to be inflamed with ungratified passion.

10 *But the Lord;* Matt. 5:32; 19:3-10.

11 *If she depart;* she has no Scripture authority to marry again, until her husband is dead, (Matt. 5:32; 19:9; Luke 16:18; Rom. 7:3).

12, 13 Unbelief on the part of either husband or wife is not, in itself, a ground for severing the conjugal relation; but, if the unbelieving one will not remain in that relation because the other is a Christian, there is no remedy but to let the malcontent go; but neither is at liberty, under the Gospel, to marry again, until the other is dead.

14 The unbelieving husband or wife is sanctified, in a ceremonial sense, in conjugal relationship with the other, who is a believer. The fact that one parent has become a Christian does not alter the relation of their children to the law under which they were born. If they were legitimate before, they continue such.

16 The pious Christian wife may win her husband to Christ; and, *vice versa*.

17 *As God has distributed to each one;* assigned him his lot and place in life. *So let him walk;* let him, as a rule, continue in the business he was engaged in before he became a Christian. Of course, if the business itself was wrong, he would be required to quit it. God, too, has a right to change the work of His people, as He may see fit.

18, 19 Paul here clearly teaches that the right of circumcision has no spiritual significance—in fact, effete, worthless.

21 If one is a slave, the mere fact of his conversion does not annul his relation to his master. *If you can become free;* by proper means. *Use it rather;* be free, and enjoy your liberty. So the apostle taught; but yet the apostle should not be understood to sanction the underlying principles of slavery.

22 *The Lord's freedman;* the political slave, if a Christian, is the Lord's freedman, (Gal. 3:13). And the freeman, who becomes a Christian, becomes the slave [ear-bored] of Christ.

ing free, is Christ's slave. 23 Ye were bought with a price; become not slaves of men. 24 Brethren, let each one abide with God in the same *condition* in which he was called.

25 Now, concerning the virgins, I have no commandment of the Lord; but I give *my* judgment, as having received mercy from the Lord to be faithful. 26 I think, therefore, that this is good on account of the impending distress; *namely*, that it is good for a man to be thus.[1] 27 Have you become bound to a wife? Seek not a release.[2] Have you been loosed from a wife? seek not a wife. 28 But, even if you marry, you did not sin; and, if a virgin marry, she did not sin. Yet such will have tribulation in the flesh; and I am sparing you. 29 But this I say, brethren, the time has been shortened; that henceforth both those who have wives may be as though they had none; 30 and those who weep, as though they wept not; and those who rejoice, as though they rejoiced not; and those who buy, as though they possessed not; 31 and those who use the world, as not using it to the full; for the fashion of this world is passing away. 32 But I wish you to be free from anxieties. The unmarried man is anxious for the things of the Lord, how he may please the Lord; 33 but he that is married is anxious for the things of the world, how he may please his wife, 34 and has become divided.* The unmarried woman and the virgin is anxious for the things of the Lord, that she may be holy both in body and spirit; but she that is married is anxious for the things of the world, that she may please her husband.

35 And this I say for your own profit; not that I may cast restraint[3] upon you, but for that *which is* seemly, and *compatible* with constant devotion to the Lord without distraction. 36 But, if any one thinks that he behaves himself unseemly toward his virgin *daughter*, if she be beyond the prime of life, and thus it ought to be brought about, let him do what he wishes, he sins not; let them marry. 37 But he who has been standing steadfast in his heart, having no necessity, but has authority respecting his own will, and has determined this in his own heart, that he will keep his own virgin *daughter*, will do well. 38 So that both he that gives his own virgin *daughter* in marriage does well; and he that gives her not in marriage will do better.

39 A wife is bound as long as her husband lives; but, if *her* husband fall asleep, she is at liberty to be married to whom she will; only in the Lord. 40 But she is happier, if she abides as she is, according to my judgment; and I think that I also have the Spirit of the Lord.

1 Or, *as he is.* 2 Or, *divorce.*

* Mss. differ here. 3 Gr, *Chord.*

23 *Bought with a price;* redeemed from sin and eternal death by the precious blood of Christ, (I Peter 1:18, 19). *Be not slaves of men;* do everything as unto the Lord, Who is your real Master, (Eph. 6:5-8).

25 *I have no command of the Lord;* respecting virgins. *Yet I give my judgment;* in the absence of specific directions from the Lord.

26 *On account of the impending distress;* the perilous condition of things under the cruel Roman government. *To be thus;* to remain single, as he was.

28 *I am sparing you;* the apostle's advice, if followed, would be likely, under the condition of things then existing, to make their troubles less, than if they should marry.

29, 30 *Be as though they had not;* become so absorbed in the service of Christ, and live so high above the world, that these temporary things, which will soon pass away, will scarcely attract their attention at all; and so of all the similar injunctions following this.

31 *Not using it to the full;* not using it wastefully, or excessively.

32, 33 The unmarried, if they will, can give all their time to the Lord, and have more leisure for service, than the married.

34 *He has become divided;* the married man, or woman, is divided between the Lord and the other party to the conjugal relation.

35 *Not that I may cast restraint upon you;* Paul did not wish to bind them by his suggestions, but to enable them to have as little anxiety, and as much time to serve the Lord, as possible.

36 *Acts unbecomingly;* in withholding one's own daughter, or female under his care, from marriage. If she is resolved to marry, and is of proper age, he should withdraw his objections.

37 *Having no necessity;* if circumstances do not call for her marriage, the father does well to let her remain unmarried.

38 *He that gives in marriage;* when the conditions require it. Does well. *Gives not in marriage;* when circumstances do not require it. *Will do better;* better for all concerned, or for his daughter, especially.

39 *Only in the Lord;* only within the limits of true Christianity. The Scriptures oppose the marriage of believers to disbelievers; and there is much unhappiness, because the Scripture teaching on this subject is not heeded. If Christians would trust the Lord to direct them in the matter of marriage, there would be many happy families, where now there is much strife.

CHAPTER VIII.

1 Now, concerning the things sacrificed to idols, we know (because we all have knowledge. Knowledge puffs up, but love builds up. 2 If anyone thinks that he has known anything, not yet did he know *it* as he ought to know it; 3 but, if anyone loves God, the same has been known by Him): 4 concerning, therefore, the eating of things sacrificed to idols, we know that an idol *is* nothing in the world, and that there is no God but One. 5 For, even if there are *things* called gods, whether in heaven, or on earth (as there are gods many, and lords many); 6 yet to us there is One God, the Father, of Whom *are* all things, and we for[1] Him; and One Lord Jesus Christ, through Whom *are* all things, and we through Him. 7 But *this* knowledge is not in all; but some, by familiarity with the idol even until now, eat *it* as an idol-sacrifice; and their conscience, being weak, is defiled. 8 But food will not commend us to God; neither, if we eat not, are we lacking; nor, if we eat, do we abound. 9 But take heed, lest this liberty of yours become a stumbling-block to the weak. 10 For, if anyone sees you, who have knowledge, reclining *at table* in an idol's temple, will not his conscience, if he is weak, be emboldened to eat the idol-sacrifices? 11 For he that is weak—the brother for whom Christ died—perishes by reason of your knowledge. 12 And thus, sinning against the brethren, and smiting their conscience which *is* weak, ye sin against Christ. 13 Wherefore, if food causes my brother to stumble, I will in no wise eat flesh forevermore; that I cause not my brother to stumble.

1 Gr. *Into*, or *unto*.

NOTES ON CHAPTER VIII.

1 *Things sacrificed to idols;* or idol-sacrifices. A portion of the animal that was sacrificed, was reserved for the offerers to eat; and sometimes a portion of it was offered for sale. (ch. 10:25). *We all have knowledge;* that is, we know that an idol is nothing. *Knowledge puffs up;* mere knowledge without love.

3 *The same becomes known by Him;* God knoweth and careth for all who love and obey Him.

4 *That an idol is nothing;* nothing of the least importance, since it is nothing but the visible representative of a vain and senseless fancy.

6 *Of Whom are all things;* God is the source of all material and immaterial existences. *Through Whom;* as Agent. The Son made all things. (John 1:3).

7 *This knowledge;* the knowledge that there is but one true and living God. *Eat it as an idol-sacrifice;* having a superstitious regard for the supposed deity. *Weak;* ignorant, unenlightened. *Defiled;* by uniting in idol worship.

8 *Food;* anything suitable to be eaten. *Lacking . . . abound;* as the idol is only a fancy, if we do not eat, we are none the worse; nor, if we do eat, are we the better.

9 *A stumbling-block;* an occasion of making others stumble, fall, sin.

10, 11 A person who knows that idols are only idle fancies, might eat a portion of the idol-sacrifices without injury to himself; but, if another, who does not understand the matter, should be emboldened, by the example of the former, to eat contrary to his convictions, the conscience of the weak brother would be defiled, and he injured.

12 *Ye sin against Christ;* by causing His weak disciple to stumble; and, sinning against His disciple, however feeble, he sins against Christ.

13 *If food;* any particular kind of food, not necessary to our existence. *Will in no wise eat forevermore;* it should be a universal principle with Christians, to abstain from everything that is calculated to cause another to stumble. There is a plenty to eat besides that which has been offered to idols.

CHAPTER IX.

1 Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are ye not my work in the Lord? 2 If to others I am not an apostle, yet to you at least I am; for the seal of my apostleship are ye in *the* Lord. 3 My defense to those examining me is this. 4 Have we no right to eat, and to drink? 5 Have we no right to lead about a sister[1] as *our* wife, even as the rest of the apostles, and the brothers[2] of the Lord, and Cephas? 6 Or have only I and Barnabas no right to give up working?[3] 7 Who ever serves as a soldier at his own charges? Who plants a vineyard, and eats not of its fruit? Or who feeds a flock, and eats not of the milk of the flock? 8 Do I speak these things after the manner of man? Or does not the law also say the same? 9 For in the law of

1 Meaning *a believer*.

NOTES ON CHAPTER IX.

1 *Am I not free;* free to use my apostolic office, as other apostles do. *Have I not seen Jesus;* and received my commission from Him.

3 *Those examining me;* looking into his credentials as an apostle.

4 *Right to eat and drink;* at the expense of others, rather than to work for his support.

2 Or, *brethren*. 3 Gr. *Not to work.*

5 He claimed as much right as the other apostles to have a wife and family, and have them supported by the assembly.

6 *Have only I and Barnabas;* the right not to work—are we exceptions to a law otherwise universal in its operations?

8 *The law;* Deut. 25:4.

Moses it has been written, "You shall not muzzle an ox while treading out the grain." Doth God care for the oxen? 10 Or doth He say it assuredly for our sake? Yes, for our sake it was written; because he that plows ought to plow in hope; and he that threshes *ought to thresh* in hope of partaking. 11 If we sowed for you spiritual things, is it a great matter, if we shall reap your carnal things? 12 If others partake of *this* authority over you, *do* not we still more? But we used not this right; but we bear all things, that we may cause no hindrance to the Gospel of Christ.

13 Know ye not that those who are occupied upon sacred things eat of the things of the temple? *and that* those who wait at the altar partake with the altar? 14 Even so did the Lord ordain, that those who proclaim the Gospel should live by the Gospel. 15 But I have used none of these things; and I wrote not these things, that it may be so done in my case; for it were good for me rather to die, than that any one should make my glorying void. 16 For, if I proclaim the Gospel, it is not to me a matter of boasting; for necessity is laid upon me; for woe is to me, if I proclaim not the Gospel. 17 For, if I do this willingly, I have a reward; but, if unwillingly, I have been entrusted with a stewardship. 18 What, then, is my reward? That, when proclaiming the Gospel, I may make the Gospel without charge, to the end that I may not fully use my right in the Gospel. 19 For, being free from all men, I made myself servant to all, that I might gain the more. 20 And, to the Jews, I became as a Jew, that I might gain Jews; to those under law, as under law (not being myself under law), that I might gain those under law; 21 to those without law, as without law (not being without law to God, but under law to Christ), that I might gain those without law. 22 To the weak I became weak, that I might gain the weak. I have become all things to all men, that I might, by all means, save some. 23 And I am doing all things for the Gospel's sake, that I may become a partaker thereof with *others*.

24 Know ye not that those running a race all, indeed, run; but one receives the prize? So run; that ye may obtain. 25 And every one who strives in the games exercises self-restraint in all things; they, indeed, therefore, to receive a corruptible crown, but we an incorruptible. 26 I, therefore, so run, as not uncertainly; I so fight,[4] as not beating the air. 27 But I

4 Gr. *Box.*

9 *You shall not muzzle;* even the ox, while laboring, is entitled to sufficient food. How much more an apostle of Christ.

11 *Sowed for you spiritual things;* preached the Gospel to you, and labored for your salvation. *Reap your carnal things;* receive the things necessary for the body.

12 *This authority over you;* the right to claim a support. *Do not we still more;* more than others, because of the greater service rendered them—in leading them to Christ.

13 The priests and levites who served in the temple were entitled to a living from the offerings.

14 God's appointed order is that those who preach should be supported in the work to which God has called them.

15 *I have used none of these things;* I have waived all my rights of support. He did not wish them now to support him. *Good for me rather to die;* than to relinquish his independent way of living.

16 *Necessity is laid upon me;* having received orders from Christ to preach, he dared not fail to obey his orders; and he claimed no credit for doing what he dared not refuse to do.

17 *I have a reward;* if I do my duty willingly. *If unwillingly;* still I have to do it, as I dare not disregard my stewardship.

18 *What is my reward;* in thus willingly waiving all my rights of self-support. *The Gospel without charge;* he made no charge for preaching the Gospel. *Not fully use my right;* right to claim a support, as an apostle of Christ. His reward, therefore, was that, in relinquishing his right to support, he made the Gospel without charge to others.

19 *Free from all men;* free from dependence upon them for his support. *That I might gain the more;* win the more to Christ.

20-22 Here the apostle teaches that he sacrificed everything but principle and the truth, that he might win people of all classes to Christ. He sacrificed self for the good of others and the glory of God.

23 *A partaker thereof with others;* that he might share with others the benefits of the Gospel. He knew the Gospel brought incalculable bliss to him; and he labored that others might share the same.

24 *Running a race;* a foot race, as in the games with which the Greeks were familiar.

25 *Strives in the games;* as an athlete. *Exercises self-restraint in all things;* aiming to get his body in the most perfect state of preparation for the contest. *Corruptible crown;* something that soon fades and becomes worthless. *Incorruptible;* Paul was aiming to win a crown of glory that fades not away.

26 *Not as uncertainly;* not as one having no object ahead. *So buffet;* so box; as a pugilist, who does not beat the air, but deals well-directed blows.

27 *I buffet my body;* beat it "black and blue." The word signifies beating under the eye or eyes; and is akin to the saying, "He gave him a black eye." The apostle means that he kept his body in subjection, and thus pre-

buffet[5] my body, and bring it into bondage; lest, by any means, after having preached to others, I myself should be rejected.[6]

5 Gr. *Bruise.*

6 Gr. *Without approval.*

vented himself from being crippled in his usefulness by giving loose rein to his body. *Rejected;* set aside as useless. There are many preachers—so called—who are thus set aside. The Lord cannot approve their panderings to the flesh; hence, they are disapproved, set aside, rejected from service.

CHAPTER X.

1 For I do not wish you to be ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea; 2 and were all immersed unto[1] Moses in the cloud and in the sea; 3 and all ate the same spiritual food; 4 and all drank the same spiritual drink; for they were drinking of the spiritual Rock that followed them; and the Rock was the Christ. 5 But in the most of them God took no pleasure; for they were overthrown in the wilderness.

6 Now these things became types for us, that we might not covet evil things, as they also coveted. 7 Neither become ye idolaters, as were some of them; as it has been written, "The people sat down to eat and drink, and rose up to play." 8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. 9 Nor let us tempt[2] the Lord, as some of them tempted *Him*, and perished by the serpents. 10 Neither murmur ye, as some of them murmured, and perished by the destroyer. 11 Now these things were happening to them by way of example;[3] and they were written for our admonition, unto whom the ends of the ages have come. 12 Wherefore, let him who thinks he is standing take heed, lest he fall. 13 A temptation has not taken you, except *such as* is common to man; but God is faithful, Who will not suffer you to be tempted above what ye are able, but will with the temptation make also the way of escape, that ye may be able to bear it.

14 Wherefore, my beloved, flee from idolatry. 15 I am speaking as to wise men; judge ye what I say. 16 The cup of blessing which we bless, is it not a partaking of the blood of Christ? The bread[4] which we break, is it not a partaking of the body of Christ? 17 because we, the many, are one bread, one body; for we all partake of the one bread. 18 Behold Israel according to the flesh: are not those who eat the sacrifices partakers of the altar? 19 What, then, do I say? that an idol-sacrifice is anything? or that an idol is anything? 20 *Nay*, but *I say* that the things which the gentiles sacrifice, they sacrifice to demons, and not to God; and I do not wish you to become partakers with

1 Or. *into.* 2 Or. *test.*

3 Or, *as types.* 4 Or, *loaf.*

NOTES ON CHAPTER X.

1 *Our fathers;* the Jewish men who went out of Egypt and through the Red sea, (Ex. 14).

2 *Were all immersed;* they walked down into the sea, where, on either side, were the walls of water, and then the overhanging cloud, with the watery banks, concealed them from the view of the Egytians. *Unto Moses;* as their leader.

3 *Spiritual food;* manna; typical of Christ the living Bread, (John 6:31-35, 48-51).

4 *Spiritual drink;* the water that flowed from the rock, (Ex. 17:6; Numb. 20:11)—which rock was a type of Christ.

5 *In most of them God took no pleasure;* their unbelief and rebellion caused them (except two) to lose their lives in the wilderness.

6 *Became types for us;* to warn of the dangers, connected with unbelief.

7 *Written;* Ex:32:6; Num. 25:1-9, etc.

8-10 The apostle warns the Corinthian brethren, and all believers, to avoid the sins that brought such dire calamities upon the Israelites.

11 *The ends of the ages;* referring to the Christian dispensation, as having at last come, (Heb. 9:26).

12 Presumption and self-satisfaction are very perilous.

13 God tempers every temptation, and brings it within the limit of the endurance of the obedient child of God; never letting any temptation overpower one, who truly trusts and obeys Him, (Rom. 8:28; 5:3, 4; Jas. 1:2,3).

14 *Flee from idolatry;* take no part in idol-worship.

15 *I speak as to wise men;* men capable of judging, and acting properly.

16 *The cup;* containing the wine, the symbol of the Lord's shed blood. *The bread;* the broken loaf, a symbol of the broken body of Christ. In using these elements, they professed, spiritually, to partake of Christ's blood and body.

17 *One bread;* one loaf, as joint-partakers of Christ, the One Bread. *One body;* all true believers are members of one body, (Rom. 12:5); and Christ Himself is the Head, (Eph. 4:15; Col. 1:18).

18 *Partakers of the altar;* and hence, connected with the god who is worshiped at the altar. Hence, also, if they should feast in heathen temples, they would be regarded as worshipers of heathen idols.

19 Though the apostle did not consider the idol-sacrifice or the idol itself anything; yet he did not wish his brethren to be mixed up with idolatry in any way.

20 *Sacrifice to demons;* idolatry is a system of demon-worship.

the demons. 21 Ye cannot drink *the* cup of the Lord and *the* cup of demons; ye cannot partake of the table of the Lord and the table of demons. 22 Or do we provoke the Lord to jealousy? are we stronger than He?

23 All things are lawful, but not all things are profitable; all things are lawful, but not all things build up. 24 Let no one seek his own, but each another's good. 25 Whatsoever is sold in the market eat, asking no question because of conscience; for the earth is the Lord's, and the fulness thereof.

27 If one of the unbelieving invites you *to a feast*, and ye wish to go, whatsoever is set before you eat, asking no question because of conscience. 28 But, if anyone says to you, "This is *the remains of* an idol-sacrifice." eat *it* not, for his sake that showed it, and because of conscience: 29 conscience, I say, not your own, but the other's; for why is my liberty judged by another conscience? 30 If I partake with thankfulness, why am I evil spoken of for that for which I give thanks? 31 Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God. 32 Give no occasion of stumbling, either to Jews or Greeks, or to the assembly of God: 33 even as I also, in all things, please all *men;* not seeking my own profit, but *that* of the many, that they may be saved.

21 *Ye cannot;* people cannot worship God and idols at the same time; any more than they can worship God and Mammon, (Matt. 6:24).

22 *Provoke the Lord to jealousy;* by giving to idols the worship due to Him. (see also Ex. 20:5; 34:14).

23 *All things;* all sorts of good food may be eaten, at proper times. and proper places; even the remnant of the meat offered in sacrifice might be eaten, if done in a manner to make no false impression, nor cause some feeble one to stumble.

24 *Let no one seek his own;* his own profit or pleasure, but have regard for the welfare of others.

25 *Whatsoever is sold in the market;* public markets. where many varieties of meats were sold. *Asking no question;* as to whether it is a part of an animal that was offered in sacrifice to an idol. or not.

26 *The earth is the Lord's;* He owns all the animals on the earth; and it is not worth while to make inquiry about the matter, further than to determine, in one's own mind. whether the meat was such as one desires.

27 *Whatsoever is set before you;* whatsoever is clean. and proper to eat.

28 *Do not eat;* lest you should injure, by your example, some weak brother.

29 *Conscience, not your own, but the other's;* the well-informed Christian knows that it is not wrong, in itself, to eat such meat as that now under consideration, and he has no conscience on the subject, one way or another; but, when he is in the company of one who has not proper information, he defers to the conscience of the weak brother, by refraining to eat it. *Why is my liberty judged;* why should another's weak conscience be permitted to circumscribe my liberty? It does not limit it absolutely, but only for the occasion.

30 This verse teaches that we may exercise our own rights, but in such a way as not to injure another's conscience.

31 *Whatsoever ye do;* the one purpose of the Christian's being is to glorify God; and this one end should always be kept in view, in all one does.

33 *Please all men;* so far as it can be done without sacrifice of principle.

CHAPTER XI.

1 Become imitators of me, even as I also *am* of Christ.

2 Now I praise you, that you remember me in all things, and hold fast the traditions, even as I delivered them to you. 3 But I wish you to know that the head of every man is Christ, and the head of the wife is the husband, and the head of Christ is God.

4 Every man, praying or prophesying, having *his* head covered, dishonors his head. 5 But every woman, praying or prophesying with her head unveiled, dishonors her head; for it is one and the same, as if she were shaven. 6 For, if a woman is unveiled, let her also be shaven, but, if it is a shame for a woman to be shaven or shorn, let her be veiled. 7 For a man, indeed, ought not to veil his head; being God's image and glory; but the

NOTES ON CHAPTER XI.

1 We are not to understand that Paul meant to put himself between his brethren and Christ, or that anyone was a faultless model, but Christ Himself; but, as Christ was not visibly present with them, they might, in the earlier stages of their discipleship, follow the apostle, as he followed Christ.

2 *Traditions;* the doctrines and facts of Christianity, which he had taught them,

3 *Head of the wife;* the husband is the God-appointed head of the wife, but not her *master*.

4 *Dishonors his head;* by adopting the style of the women.

5 *Dishonors her head;* by adopting a masculine style. Or it may mean that she dishonors her husband, who is her head (v, 3), by removing from her own head a token of her subjection to her husband.

6 *Let her be shaven;* let her have her hair cut off.

7 *God's image and glory;* Gen. 1:26. *The woman is man's glory;* she was made for him as the crowning joy and glory of his life, (Gen. 2:18, 22, 23).

woman is man's glory; 8 for man *is* not from woman, but woman from man; 9 for man was also not created on account of the woman, but woman on account of the man; 10 for this cause ought the woman to have *a sign* of authority on her head because of the angels. 11 Nevertheless, neither is woman apart from man, nor man apart from woman, in the Lord. 12 For, as the woman is of the man, so also *is* the man through the woman; but all things are of God. Judge ye in yourselves; is it becoming that a woman, unveiled, should pray to God? 14 Does not even nature herself teach, that, if a man have long hair, it *is* a dishonor to him? 15 But, if a woman have long hair, it is a glory to her; for her hair is given to her for a covering. 16 But, if any man seems to be contentious, we have no such custom, neither the assemblies of God.

17 But, *in* giving this charge, I praise you not; because, not for the better, but for the worse, do ye come together. 18 For, first, indeed, when ye come together in an assembly, I hear that divisions exist among you; and I partly believe it; 19 for there must also be factions among you, that the approved may be made manifest among you. 20 When, therefore, ye assemble yourselves together, it is not to eat a Supper of the Lord; 21 for, in *your* eating, each one takes his own supper before others; and one is hungry, and another is drunken! 22 What! have ye not houses to eat and to drink in? Or despise ye the assembly of God, and put to shame those who have *them* not? What shall I say to you? Shall I praise you? In this I praise you not. 23 For I received from the Lord that which also I delivered to you: that the Lord Jesus, in the same night in which He was being betrayed, took bread; 24 and, having given thanks, He broke *it*, and said, "This is My body which is for you; this do in remembrance of Me." 25 In like manner also the cup, after they supped, saying, "This cup is the New Covenant in My blood; this do, as often as ye drink it, in remembrance of Me;" 26 for, as often as ye eat this bread, and drink this cup, ye proclaim the Lord's death, till He come. 27 Therefore, whosoever eats the bread or drinks the cup of the Lord unworthily, shall be guilty of the body, and blood of the Lord. 28 But let a man prove[1] himself, and so let him eat of the bread, and drink of the cup; 29 for he that eats and drinks unworthily, eats and drinks judgment to himself, not discerning the body. 30 For this cause,

1 Or, *examine.*

10 *For this cause;* for the reason that she was made on account of man. *A sign of authority;* meaning her husband's authority over her. *Because of the angels;* the angels are ministering spirits, (Heb. 1:14); and, as being present in their ministry in the family, they would be shocked, if woman should get out of her place, and attempt to assume lordship over the man.

11 *In the Lord;* according to His appointment. God has made both man and woman; and they should each find and keep their Heaven-appointed place.

14 *It is a dishonor to him;* because he assumes a womanly habit; it being proper for the woman alone to wear long hair.

15 *For a covering;* a covering for her head.

16 *Contentious;* disputing about woman's rights, etc. *We have no such custom;* as the ones he was combatting above.

17 *In this;* the point he was about to speak of.

18 *Come together;* as an assembly, to celebrate the Lord's Supper. *Not for the better, but for the worse;* they were injured, rather than benefitted, by the manner in which they abused the ordinance of the Supper.

19 *Divisions;* factions, parties. These served the purpose of making manifest the wise, and distinguishing them from the foolish.

20 *It is not to eat the Lord's Supper;* such a manner of observing it was rather a burlesque than a real celebration of the ordinance.

21 Each one takes his own supper before others. It appears that they brought food for a meal, before they pretended to celebrate the Supper of the Lord; and they displayed, it appears, an inhospitable spirit in not inviting the poor members to partake of this food.

23 Paul declares that the Lord gave him the ordinance as he here states it, and as he had given it to the Corinthian assembly.

24 *This is My body;* this represents My body. Of course, the bread was not the real body of Christ.

25, 26 The Supper is a memorial ordinance, to be observed till Jesus returns, to introduce the next dispensation.

27 *Unworthily;* in an irregular or disorderly manner. *Shall be guilty;* of casting contempt upon His body and blood.

28 *Prove himself;* examine himself in the light of the word, and eat only after he is convinced that he can partake of it in a worthy manner.

29 *Judgment to himself;* condemnation that merits punishment. *Not discerning the Lord's body;* not discerning in the bread and wine the emblems of the Lord's body and blood.

30 *For this cause;* because they do not discern the Lord's body, etc. *Many are weak and sick;* a failure to appreciate the full meaning of the ordinance, and to appropriate its meaning as symbolized in the bread and wine, left many of the Corinthian brethren out of vital touch with God for their bodies; hence their weakness and sickness. *And not a few sleep;* sleep the sleep of death. This seems to be the meaning of this Scripture; and there are few who really understand this phase of the teaching of the ordinance, (see Rom. 8:11; Ps. 103:3-5; Isa. 40:31; 58:11; III John 2).

many among you are weak and sick, and not a few sleep. 31 But, if we discerned[2] ourselves, we would not be judged; 32 but, being judged, we are chastened by the Lord, that we may not be condemned with the world. 33 Wherefore, my brethren, when ye come together to eat, wait one for another. 34 If any one is hungry, let him eat at home, that ye come not together unto judgment. And the rest I will set in order, when I come.

2 Or, *rightly understood.*

31 *Discerned;* properly understood ourselves and the ordinance. *Not be judged;* condemned, chastened.

33 *Wait one for another;* all should be prepared to partake at the same time.

CHAPTER XII.

1 Now concerning the spiritual *gifts*, brethren, I do not wish you to be ignorant. 2 Ye know that ye were gentiles, carried away to the dumb idols, as ye were led. 3 Wherefore, I make known to you that no one speaking in the Spirit of God, says, "Jesus is accursed"; and no one can say, "Jesus is Lord," except in the Holy Spirit. 4 Now there are diversities of gifts, but the same Spirit. 5 And there are diversities of ministries, and the same Lord. 6 And there are diversities of workings, but the same God, Who worketh all things in all. 7 And to each one is given the manifestation of the Spirit for profiting. 8 For to one, indeed, is given through the Spirit a word of wisdom; and to another, a word of knowledge, according to the same Spirit; 9 to another, faith, in the same Spirit; and to another, gifts of healings, in the one Spirit; 10 and to another, workings of mighty deeds;[1] and to another, prophecy; and to another, discerning of spirits; to another, *various* kinds of tongues; and to another, interpretation of tongues. 11 But all these worketh the one and the same Spirit, distributing to each one, severally, even as He willeth.

12 For, as the body is one, and has many members, and all the members of the body, being many, are one body; so also is the Christ; 13 for, indeed, in one Spirit were we all immersed into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. 14 For the body also is not one member, but many. 15 If the foot should say, "Because I am not a hand, I am not of the body"; it is not, therefore, not of the body. 16 And, if the ear should say, "Because I am not an eye, I am not of the body"; it is not, therefore, not of the body. 17 If the whole body *were* an eye, where *were* the hearing? If the whole body *were* hearing, where were the smelling? 18 But, as it is, God did set the members, each one

1 Or, *miracles.*

NOTES ON CHAPTER XII.

2 *Carried away to the dumb idols;* by Satan to worship dumb idols. They now need instruction in spiritual things.

3 *Speaking in the Spirit;* as a true prophet or teacher of God. *Jesus is accursed;* as an imposter, or as one despised by God. *Can say Jesus is the Lord;* in the true sense. Without the Spirit, no one can understand Christ or His mission to earth. (Matt. 11:25-27; 16:16, 17).

4 *Diversities of gifts;* the Holy Spirit is the bestower of all spiritual gifts (ch. 8-11), and graces (Gal. 5:22, 23).

5 *Diversities of ministry;* as of apostles, prophets, teachers, etc.

6 *Diversities of workings;* leading to different results; as, salvation in one, healing in another, etc.

7 *For profit;* not for curiosity, but for the good of God's people.

8-10 *A word of wisdom;* a word fitly spoken, (Prov. 25-11); just the word needed to help some needy soul; wisely apportioning to each the needed instruction. (Matt. 24:45). *Word of knowledge;* experimental knowledge, testimony. *Faith;* "the faith of the Son of God," (Gal. 2:20). *Gifts of healings;* power, under God, to heal diseases. *Workings of mighty deeds;* miracles apart from healing. *Prophecy;* inspired utterances from God bearing on salvation, as also the knowledge of future events. *Discerning of spirits;* the ability to determine the spirit by which one is governed, whether good or bad, (I John 4:1). *Various kinds of tongues;* the power to speak different languages, without having studied them. *Interpretation of tongues;* power to discern and interpret the meaning of what is spoken in an unknown tongue.

11 *Distributing to each one;* the Spirit bestows gifts as He seeth fit.

N. B.—If the assemblies were made up of Spirit-filled members, no doubt, many, or all the above gifts, if needed, would still be bestowed, for the edification of the members, for the advancement of the cause of Christ in the world, and for the glory of God.

12 *So also is Christ;* Christ and His members constitute one body; Christ being the Head, (Eph. 4:15; Col. 1:18).

13 *In one Spirit;* the Holy Spirit. *We were all immersed into one body;* being, individually, buried with Christ by immersion into death (ch. 6:4; Col. 2:12)—which is but the outward symbol of the Spirit's work in bringing us into real union with Christ, making us members of His body, and adjusting each in his proper place.

14-24 *The most feeble are necessary;* the eye, the tenderest of all, is necessary to the well-being of the body. Every part of the body is, in fact, indispensible, else it would not have been given.

of them in the body, even as he willed. 19 And, if they were all one member, where *were* the body? 20 But now they are many members, but one body. 21 And the eye cannot say to the hand, "I have no need of you"; nor again the head to the feet, "I have no need of you." 22 But much more the members of the body which seem to be more feeble, are necessary; 23 and those members which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness; 24 but our comely *parts* have no need. But God attempered the body, giving the more abundant honor to that which lacked; 25 that there might be no schism in the body, but that the members might have the same care, one for another. 26 And whether one member suffers, all the members suffer with it; or one is honored, all the members rejoice with it. 27 Now ye are Christ's body, and severally members *thereof*. 28 And God, indeed, set some in the assembly: first, apostles; second, prophets; third, teachers; after that, miracles; then, gifts of healings, helps, governments, *various* kinds of tongues. 29 Are all apostles? Are all prophets? Are all teachers? Are all *workers* of miracles? 30 Do all have gifts of healings? Do all speak with tongues? Do all interpret? 31 But desire earnestly the greater gifts; and a still more excellent way I show you.

25 *No schism;* no division among themselves.

26 *All the members suffer with it;* when, for example, the foot is injured, the whole body suffers with it; and every member renders all the aid possible, that this wounded member may become well, and able to perform its part in the body. So it should be with Christians.

28-30 *Apostles;* men whom Christ appointed to testify of His resurrection, reveal His will, unfold His Gospel, and complete the canon of New Testament Scriptures. In this last sense, the apostolic office closed with the death of the apostle John; but God, in all ages since, has called His own servants, and sent them forth to propagate His Gospel. *Prophets;* this office, as the name indicates, had to do with the foretelling of future events through inspiration of the spirit; and it also had a secondary application, to teach expound the word, etc., (see ch. 14:3). *Teachers;* those gifted with "aptness to teach," being qualified for this work by the Holy Spirit, having the gifts of *wisdom* and *knowledge* (v 8). *Governments;* or governings; those gifted in the discipline and proper training of the members; and the *helps*, also, were aids to the pastors.

31 *Desire earnestly the larger gifts*; it is proper for the fully surrendered believer to desire, and seek for, the best of the Spirit's gifts, for the glory of God alone. *A still more excellent way;* this the apostle gives in the next chapter; love, when developed as an all-controlling principle, being superior to any or all of the Spirit's gifts, being, in fact, the reproduction of the perfect life of Christ in the believer, (see II Cor. 3:18; Eph. 4:13, 15; Phil. 3:14). Such a person might be safely entrusted with all the nine gifts above noted.

CHAPTER XIII.

1 If I speak with tongues of men and of angels, but have not love, I have become sounding brass, or a clanging cymbal. 2 And, if I have *the gift of* prophecy, and know all the mysteries and all knowledge; and, if I have all faith, so as to remove mountains, but have not love, I am nothing. 3 And, if I bestow in morsels all my goods; and, if I give my body to be burned, but have not love, I am profited nothing. 4 Love suffers long, is kind; love envies not; love vaunts not herself, is not puffed up, 5 behaves not unseemly, seeks not her own, is not provoked, takes no account of evil, 6 rejoices not at unrighteousness, but rejoices with the truth; 7 bears all things, believes all things, hopes all things, endures all things. 8 Love never fails; but whether there be prophecies, they will be done away; whether *there be* tongues, they will cease; whether there be knowledge, it will be done away. 9 For we

NOTES ON CHAPTER XIII.

1 *Tongues;* the gift of tongues. If one could speak all the languages on earth and in Heaven, but had not love, his talk would be mere jargon.

2 *I am nothing;* without love all other gifts are valueless.

3 *All my goods;* should one give all his goods in morsels to supply the hungry, it would profit him nothing, though it would benefit the poor. Millions bestowed without the promptings of divine love can do the contributor no real good. If we have no love—whatever else we may have—we count for nothing in God's view.

4 *Suffers long;* patient under trials. *Is kind;* to every one, gentle, benevolent. *Envies not;* is not disturbed at the prosperity of others. *Vaunts not herself;* does not parade her own excellence. *Not puffed up;* or inflated with high notions of herself.

5 *Seeks not her own;* she is not only not grasping for more, but she does not hold, with a tight grip, that which is really hers. *Not provoked;* never irritated, or thrown off her balance. *Takes no account;* makes no note of evil done her.

6 *Rejoices not at iniquity;* she takes no part in anything wrong. *Rejoices with the truth;* truth and love are inseparable companions.

7 *Bears all things;* all trials of every kind. *Believes all things;* all God's words, and promises, and never doubts His providence.

8 *Never fails;* while the gifts of the Spirit may become unnecessary, and so pass away, love will never fail, or cease to be.

know in part, and we prophesy in part;
10 but, when the complete comes, the partial will be done away.

11 When I was a child, I was wont to talk as a child, to think as a child, to reason as a child; since I have become a man, I have done away with the things of the child;

9 *Know in part;* have but a partial view of things, owing to the fact that we are, for the present, shut up in a clay tenement, with very restricted powers. In the next state of being, we may hope for a great increase of knowledge.

10 *When the complete comes;* the full knowledge of the Heavenly state. *The partial will be done away;* as the lamp becomes useless when the sun is shining in noon-day splendor.

11 *A child . . . a man;* as the child falls far below the man, in knowledge, wisdom, etc.; so the most advanced Christian falls far below what he will be in the blissful ages to follow.

12 for now we see through a mirrow, obscurely; but then, face to face; now I know in part, but then I shall fully know, even as I also was fully known. 13 But now abides faith, hope, love; these three; and the greatest[1] of these is love.

1 Gr. *Greater.*

12 *Now;* in this present life. *Obscurely;* we get but a partial and very imperfect view of eternal things in this life. *Fully know;* the truth that shall then fall within our range.

13 *Greatest of these;* love is greater than either faith or hope; these latter existing rather as means to an end. Though faith and hope will probably never cease to exist; yet love is divine, and lifts one to fellowship with the Triune God.

CHAPTER XIV.

1 Pursue love; and earnestly desire the spiritual *gifts*, but rather that ye may prophesy. 2 For he that speaks in a tongue speaks not to men, but to God; for no one understands; but in the spirit he speaks mysteries. 3 But he that prophesies speaks to men to edification and exhortation and comfort. 4 He that speaks in a tongue edifies himself; but he that prophesies edifies *the* assembly. 5 Now I wish you all to speak with tongues, but rather that ye should prophesy; and greater is he that prophesies than he that speaks with tongues, unless he interpret, that the assembly may receive edifying. 6 And now, brethren, if I come to you speaking with tongues, what shall I profit you, unless I speak to you, either in revelation, or in knowledge, or in prophesying, or in teaching? 7 Even things without life giving sound, whether pipe or harp, if they give no distinction in the sounds, how shall it be known what is piped or harped? 8 For even if a trumpet give an uncertain sound, who will prepare for war? 9 So also ye, unless through the tongue ye give intelligible speech, how shall it be known what is spoken? for ye will be speaking into the air! 10 There are, it may be, so many kinds of voices in the world, and no one *of them is* without signification. 11 If, then, I know not the meaning[1] of the voice, I will be to him who is speaking a barbarian; and he that is speaking, a barbarian to me. 12 So also ye, since ye are eager for spiritual *gifts*, seek that ye may abound *in them* with a view to the edification of the assembly. 13 Wherefore, let him that speaks in a tongue, pray that he may interpret. 14 For, if I pray in a tongue, my spirit prays, but my understanding is unfruitful. 15 What is it, then? I will pray with the spirit, and I will pray with the understanding; I will sing with the spirit, and I will sing with the understanding. 16

1 Gr. *Power.*

NOTES ON CHAPTER XIV.

1 The Corinthian brethren were exalting the gift of tongues above the other gifts; when the former tended rather, as they used them, to excite curiosity, than to edification. The apostle proceeds to correct this error.

2 *Speaks not to men;* because men did not understand what they said. *But to God;* God did not need to be edified. *N. B.*—It should be noted that Christianity comprises two essential things; to make believers, and then to edify them, or build them up in the faith of the Gospel.

3 *He that prophesies;* foretells events, or expounds the word.

5 *Greater is he that prophesies;* because he is more useful to the assembly—along the important line of edification.

6 The gift of tongues, unless some one could interpret the meaning, would be valueless.

7 *A distinction in the sounds;* so as to be understood by the hearers.

8 *Uncertain sound;* not understood.

10 *So many kinds of voices;* or languages. And they all have a meaning to those who understand them.

11 *A barbarian to him;* he will not understand me; a barbarian being a foreigner, whose language one does not understand.

12 *That ye may abound in them;* in spiritual gifts, with the single limitation, that they be used to edify the assembly.

13 *Pray that ye may interpret;* because his strange utterances, otherwise, would be profitless.

14 *Understanding is unfruitful;* unprofitable, because not understood.

15 *With the understanding;* in the right use of it, so as to be understood.

Else, if you are blessing with the spirit, how will he who fills the place of the unlearned say the "Amen" at your giving of thanks, since he knows not what you say? 17 For you, indeed, give thanks well, but the other is not edified. 18 I thank God, I speak with tongues more than you all; 19 but in an assembly I prefer to speak five words with my understanding, that I may instruct others also, than ten thousand words in a tongue.

20 Brethren, do not be children in mind; yet in evil be babes, but in mind be full-grown. 21 In the law it has been written, "With other tongues, and with lips of others, I will speak to this people; and not even thus will they listen to Me," saith the Lord. 22 Therefore, the tongues are for a sign, not to those who believe, but to the unbelieving; but prophecy is *a sign*, not to the unbelieving, but to those who believe. 23 If, therefore, the whole assembly comes together, and all are speaking with tongues, and there come in those who are unlearned or unbelieving, will they not say that ye are mad? 24 But, if all prophesy, and there come in one *who is* unbelieving or unlearned, he is convicted by all, he is judged by all: 25 the secrets of his heart are made manifest; and so, falling on his face, he will worship God, reporting that, in reality, God is among you.

26 What is it, then, brethren? When ye come together, each one of you has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done unto edification. 27 If any one speaks in a tongue, *let it be* by two, or at the most by three, and in turn; and let one interpret; 28 but, if there is no interpreter, let him keep silence in the assembly, and let him speak to himself and to God. 29 And let the prophets, two or three, speak, and the others judge. 30 But, if a revelation be made to another sitting by, let the first keep silence; 31 for ye all can prophesy one by one, that all may learn, and all be exhorted. 32 And spirits of prophets are subject to prophets; 33 for God is not *a God* of confusion, but of peace, as in all the assemblies of the saints. 34 Let the wives keep silence in the assemblies; for it is not permitted them to speak, but let them be in subjection, as also says the law. 35 And, if they wish to learn anything, let them ask their own husbands at home; for it is a shame for a wife to speak in an assembly. 36 Or from you did the word of God go forth? Or did it come to you alone?

37 If anyone thinks himself to be a prophet, or spiritual, let him acknowledge the things that I write to you, that they

16 *Blessing with the spirit;* praising God, but not in a manner to be understood. *How shall the unlearned say the "Amen";* "Amen" being the ordinary response from the audience. But, if one did not understand what was said, he could not say, "Amen."

20 *Be not children in mind;* be not carried away with mere sound, or prattle, as little children are.

21 *Written;* Isa. 28:11, 12.

22 *Tongues . . . a sign to unbelievers;* they serve to attract their attention, and may be used to give valuable light, as on the day of Pentecost. *Prophecy . . . to those who believe;* because prophecy tends to edify.

23 *Will they not say ye are mad;* or crazy, because of the unintelligible sounds they hear you making.

24 *All prophesy;* all speak so as to be understood. *He is convicted;* made to realize the presence of God, and to feel that he is a sinner.

26 *Come together;* as an assembly for worship; each one contributing something, as the Spirit may lead, to the interest of the meeting.

27 *By two, or by three;* let not more than two or three speak at the same meeting; and let one who is competent interpret what is said to the others.

28 Let no one speak, unless there is some one present to interpret.

29 *Let the others judge;* as to whether they speak in harmony with the word of God.

30 *If a revelation be made to another;* by the Holy Spirit to another sitting by. *Let the first keep silence;* to give opportunity for all to hear the new revelation.

31 *Ye all;* every one, in due course of time, should be permitted to tell what the Spirit had taught him, for the edification of the assembly.

32 *Spirits of prophets are subject to prophets;* they are able to control themselves. There was no need for them all to speak at once.

34 *Let the wives;* married women, (see v. 35). *Keep silence in the assemblies;* when convened in session, and for public service or worship. The word *ecclesia* [assembly] seems to imply this. Women were not to supercede men in the public service; but they have ample scope for all the service they can possibly render, both in the matter of soul-winning and soul-training; for they have the widest opportunity for addressing audiences of their own sex (if they have a real message to tell), and in the exercise of gifts privately, or in the home circle.

35 *Let them ask their own husbands at home;* this implies, in the case supposed, that the husband knows more than the wife; but it is often otherwise; and, when the wife knows more than the husband, he will do well to learn from her.

36 The apostle reminds the brethren at Corinth that the Gospel did not start with them, and that they are not the standard of orthodoxy.

37 *Let him acknowledge;* let him confess that my teachings are from God.

are the Lord's commandment; 38 but, if any is ignorant, let him be ignorant. 39 So then, my brethren, desire earnestly to prophesy, and forbid not to speak with tongues. 40 But let all things be done decently and in order.

CHAPTER XV.

1 Now I make known to you, brethren, the Gospel which I proclaimed to you, which also ye received, in which also ye have been standing; through which also ye are saved, if ye hold fast the word[1] which I proclaimed to you, unless ye believed in vain. 3 For I delivered to you, among the first *things*, that which also I received, that Christ died for our sins according to the Scriptures; 4 and that He was buried, and that He hath been raised on the third day according to the Scriptures; 5 and that He appeared to Cephas, then to the twelve, 6 after that He appeared to above five hundred brethren at once, of whom the greater part remain until now, but some fell asleep. 7 After that He appeared to James, then to all the apostles; 8 and, last of all, as to *one* born[2] out of time, He appeared to me also. 9 For I am the least of the apostles, who am not fit to be called an apostle, because I persecuted the assembly of God. 10 But by God's grace I am what I am; and His grace which *was bestowed* upon me did not prove vain;[3] but I labored more abundantly than they all; yet not I, but the grace of God which *was* with me. 11 Whether, therefore, it be I or they, so we preach, and so ye believed.

12 Now if Christ is preached, that He hath been raised from the dead, how say some among you that there is no resurrection of the dead. 13 But, if there is no resurrection of the dead, neither has Christ been raised; 14 and, if Christ hath not been raised, then is our preaching vain, and vain is your faith; 15 and we are found also false witnesses of God, because we testified in respect to God that He raised up the Christ, Whom He raised not, if so be that *the* dead are not raised. 16 For, if the dead are not raised, neither hath Christ been raised; 17 and, if Christ hath not been raised, your faith is vain; ye are yet in your sins! 18 Hence, also, those who fell asleep in Christ perished! 19 If in this life only we have hoped in Christ, we are of all men most pitiable!

20 But now hath Christ been raised from *the* dead, the First-fruit of those who have fallen asleep. 21 For since through man *came* death, through Man *came* also *the* resurrection of *the* dead. 22 For as in Adam all die, so also in Christ shall all be made alive; 23 but each in his own rank; Christ, the First-fruit; then those *who are* Christ's at His coming. 24 Then *comes*

1 Gr. *With what word.* 2 Gr. *As to an abortion.*
3 Or, *ineffectual.*

NOTES ON CHAPTER XV.

1 *I make known to you the Gospel;* laying special emphasis in this chapter on the resurrection. *In which ye have been standing;* and continue to stand. They had planted their personal hopes on this Gospel, and had built their assembly on it.

2 *Believed in vain;* there is a false faith, involving only the head; but such a faith does not save.

3 *Christ died for our sins;* this is the fundamental *fact* of the Gospel, and lies at the foundation of the whole scheme, (see Isa. 53:4-10; Dan. 9:24-26; Zech. 12:10; 13:7; II Cor. 5:14, 21; I Peter 2:24; 3:18).

5 *Cephas;* Peter. *The twelve;* the twelve apostles.

6 *Brethren;* disciples of Christ; *Fell asleep;* died in the Lord.

7 *James;* probably the brother of John, and one of the apostles.

8 *One born out of time;* an abortion; an expression denoting great unworthiness.

9 *Least of the apostles;* least in point of worthiness as viewed by himself. He never forgot his great sin in persecuting God's children, (Eph. 3:8; Acts 9:1; 26:9-11). *Grace . . . not in vain;* it led him to more abundant service than any other apostle.

12 *No resurrection;* some false teachers in the early years of Christianity denied the doctrine of the resurrection. The apostle shows that, if there is no resurrection there is no salvation, (vs. 13-19, 29-32).

14-17 *Preaching vain;* because *false*, if Christ was not raised from the dead. *Faith vain;* because, if Christ did not rise, it was all futile.

18 *Fell asleep;* died. *Perished;* were lost.

19 *Most pitiable;* because, if Christ did not rise, they had given up all the pleasures of this life, and exposed themselves to all kinds of sufferings and losses without the least profit.

20 *Now;* as the matter stands. *A First-fruit;* the resurrection of Christ is a pledge that all who believe in Him will be raised up also.

21 *Through a man;* Adam. *Through a Man;* Jesus Christ.

22 *In Adam all die;* all have become sinners through Adam, having inherited depravity from him, (Rom. 5:12, 17-19). *All shall be made alive;* all shall share in the resurrection, (John 5:28, 29; Dan. 12:2). His argument applies here especially to believers.

23 *Christ, the First-fruit;* the first Who was raised to die no more. *Christ's at His coming;* at His coming for His bride, (v. 52; I Thess. 4:16).

the end, when He delivereth up the Kingdom to God, even *His* Father; when He shall abolish all rule and all authority and power; 25 for He must reign, till He hath put all the enemies under His feet. 26 As the last enemy, death is abolished; 27 for He put all things in subjection under His feet. But, when He saith, "All things have been put in subjection," *it is* evident that He is excepted, Who subjected all things to Him. 28 And, when all things shall be subjected to Him, then will the Son also Himself be subjected to Him Who subjected all things to Him, that God may be all in all.

29 Else what will those do who are immersed for[4] the dead? If the dead are not raised at all, why are they even immersed for[4] them? 30 Why, too, are we in peril every hour? 31 Daily am I dying, *I avow* by the glorying in you which I have in Christ Jesus our Lord! 32 If in human fashion I fought with wild beasts at Ephesus, what is the profit to me? If the dead rise not; "Let us eat and drink; for tomorrow we die." 33 Be not deceived: evil companionships corrupt good morals. 34 Awake to soberness righteously, and sin not; for some have not a knowledge of God: I say it to your shame!

35 But some one will say, "How are the dead raised? and with what kind of body do they come? 36 Foolish one! that which you sow is not made alive, except it die; 37 and that which you sow, you sow not the body that shall be, but a bare grain, it may be of wheat, or of some other kind; 38 but God giveth it a body, even as He willed, and to each of the seeds a body of its own. 39 All flesh is not the same flesh; but there is, indeed, one *flesh* of men, and another flesh of beasts, and another flesh of birds, and another of fishes. 40 There are also celestial bodies, and bodies terrestial; but the glory of the celestial *is* one, and that of the terrestial another. 41 There *is* one glory of *the* sun, and another glory of *the* moon, and another glory of *the* stars; for star differs from star in glory. 42 So also *is* the resurrection of the dead. It is sown in corruption, it is raised in incorruption; 43 it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; 44 it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual *body*. 45 So also it has been

4 Or, *on behalf of.*

24 *The end;* the closing up of the Gospel dispensation and the Millennial reign to follow—which will be a Gospel dispensation under changed conditions. When Christ hath fully completed His mediatorial work, and hath restored the universe to order, He turns over the government to the Father, and mergeth Himself in the God-head, as it appears from this Scripture.

26 *Death;* Christ will abolish death, when He raiseth all from their graves.

27 *He put all things;* the Father put this fallen planet, with all its interests, under His Son. *He is excepted;* the Father.

29 *Else;* coming back to v. 19. *Immersed for the dead;* not to benefit the dead, as some have supposed; but immersion identified the early Christians with those who were given over to death; and, as the anointing of Jesus (Matt. 26:7) was for His death; so immersion being a burial ordinance (Rom. 6:4; Col. 2:12), marked one for death. Or it may have another meaning: As the immersion of the believer showed forth the Savior's death, burial, and resurrection, and served (symbolically) to identify the believer with his crucified, buried, and risen Lord; so his immersion advertised him as one pledged to the crucifixion and ultimate death of the old man, or self-life.

30 *Why, too;* or why do we expose ourselves to all manner of perils, if there is nothing in it?

31 *Daily am I dying;* always exposed to death. Probably, this refers more to the dying mentioned in II Cor. 4:10, 11, than to physical death at the hands of enemies.

32 *Fought with beasts;* it would seem from this statement that the apostle was given a chance for his life, in a fight with wild beasts at Ephesus. This was a favorite amusement with wicked rulers. Some suppose that he here alludes to some of his contests with cruel men. *Let us eat and drink,* etc.; if there is nothing in Christianity, we might adopt the motto of the Epicurians, and get what pleasure we can out of the present life.

33 *Evil companionships;* familiar associations with false teachers corrupt, etc.

34 *Awake to soberness;* implying that they had been intoxicated by evil teachings, and now it is time to be aroused. *Righteously;* implying that their conduct to their fellowmen had not been right in all ways. *To your shame;* had you heeded the instructions given you, you would have escaped all these excesses into which you have fallen.

35 *Some will say;* by way of objection, because he cannot understand the resurrection.

36 *Foolish one;* assuming to believe only what you understand. The resurrection is no more mysterious than the raising of grain.

37 *A bare grain;* a single kernel.

38 *God gives it a body;* God gives the seed that is sown a body; so that every grain preserves its own identity, and propagates its own kind.

39–43 Varieties of flesh: the heavenly and earthly bodies; the sun, moon, and stars—all these are illustrations of the mighty power of God. Who can raise the dead. The God Who has made all things is back of the resurrection, and He will bring it about according to His word.

44 *A natural body;* a soulish body, or one animated once by a soul. (Gen. 2:7). *It is raised a spiritual body;* a body adapted to a glorified spirit.

written, "The first man Adam was a living soul; the last Adam, a life-giving Spirit. 46 And the spiritual is not first, but the natural;[5] then the spiritual. 47 The first man *is* of the earth earthy; the second Man is from Heaven. 48 As *was* the earthy, such also are the earthy; and as *is* the Heavenly, such also are the heavenly. 49 And as we have borne the image of the earthy, we shall also bear the image of the Heavenly.

50 And this I say, brethren, that flesh and blood cannot inherit the Kingdom of God; neither does corruption inherit incorruption. 51 Behold, I tell you a mystery: we shall not all sleep, but we shall all be changed, 52 in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal must put on immortality. 54 And, when this corruptible shall put on incorruption, and this mortal shall put on immortality, then will come to pass the saying that has been written, "Death was swallowed up in victory." 55 Where, O death, is your victory? Where, O death, is your sting? 56 The sting of death is sin; and the power of sin is the law: 57 but thanks *be* to God, Who giveth us the victory through our Lord Jesus Christ! 58 Therefore, my beloved brethren, become steadfast, immovable, abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

5 Gr *Psysichal*, or *soulish*.

45 *The first man Adam;* the head of the human race. *The last Adam;* Jesus Christ. *A life-giving Spirit;* having life in Himself, (John 1:4; 11:25; 14:6).

47 *The second Adam is from Heaven;* Isa. 9:6; Mal. 3:1; John 17:5; II Cor. 8:9; Phil. 2:6.

48 *As is the Heavenly;* Christ. *Such also are the heavenly;* Christ came to make a people like Himself.

49 *The image of the Heavenly;* in spirit, soul, and body, (Rom. 8:29; I John 3:2; II Cor. 3:18).

50 *Flesh and blood;* our bodies must be radically changed, before they can be admitted into Heaven; and the resurrection of the saints will make the required change.

51 *Not all sleep;* Christians who are prepared for the rapture will not pass through death, but will be instantly changed, to fit them for meeting the Bridegroom, (I Thess. 4:16, 17).

54 *Death shall be swallowed up in victory;* Isa. 25:18.

55 *Where, O death, is your victory;* all your trophies are taken from you. *Sting;* that so frightened, pained, and even killed the bodies of men.

56 *The sting of death is sin;* sin is that which gives death its terror.

57 *Giveth us the victory;* over sin and death.

58 *Become steadfast;* in the faith of the Gospel, and let your practice be according to the word. *Immovable;* fixed in the word and will of God.

CHAPTER XVI.

1 Now concerning the collection for the saints, as I directed the assemblies of Galatia, so also do ye. 2 On the first day of the week, let each one of you lay by him, treasuring *it* up, as he may prosper, that no collections be made, when I come. 3 And, when I arrive, whomsoever ye may approve, the same will I send with letters to carry your bounty to Jerusalem; 4 and, if it be meat for me also to go, they shall go with me. 5 And I will come to you, when I shall have passed through Macedonia; for I pass through Macedonia; 6 and it may be that I will remain, or even winter with *you*, that you may send me forward, wherever I may go. 7 For I do not wish to see you now in passing; for I hope to remain sometime with you, if the Lord permit. 8 But I will remain at Ephesus until the Pentecost; 9 for a door, great and effectual, has opened to me, and there are many adversaries.

10 Now, if Timothy comes, see that he may be with you without fear; for he works the work of the Lord, as I also *do*. 11 Let no one, therefore, despise him; but send him forward in peace, that he may come to me; for I am expecting him

NOTES ON CHAPTER XVI.

1 *Collection;* a voluntary contribution for the benefit of the poor saints in Jerusalem.

2 *On the first day of the week;* the day on which Jesus arose, the day on which the Holy Spirit descended, and the day set apart by the apostles and early Christians for public religious worship.

3 *With letters;* of introduction, or commendation.

5 *When I pass through;* Paul seems to have changed his plan of visiting them, and hence the criticisms referred to in II Cor. 1:15-17.

7 *I do not wish;* to call merely on a brief visit, but to spend some time with you.

8 *Pentecost;* a Jewish festival which came on the fiftieth day after the passover, which occurred in April, (Acts 2:1).

9 *A door, great and effectual;* a great opportunity for preaching the Gospel. *Many adversaries;* this is usually the case.

10 *Without fear;* resulting from your opposition or neglect.

11 *Let no one despise him;* because of his youth, (I Tim. 4:12). *With the brethren;* whom the apostle expected to visit him from Corinth, (Acts 19:21, 22).

with the brethren. 12 But concerning Apollos, the brother, I besought him much to come to you with the brethren; and it was not at all *his* will to come now; but he will come, when he shall have opportunity.

13 Watch, stand fast in the faith; be men; be strong. 14 Let all your affairs be carried on in love.

15 Now I beseech you, brethren, (ye know the house of Stephanas, that it is the first-fruit of Achaia, and *that* they appointed themselves for ministry to the saints), 16 that ye also submit yourselves to such, and to every one who is laboring with us and toiling.

17 And I rejoice at the coming of Stephanas and Fortunatus and Achaicus; because these supplied your deficiency. 18 For they refreshed my spirit and yours; therefore, recognize those who are such.

19 The assemblies of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the assembly *meeting* at their house. 20 All the brethren salute you. Salute one another with a holy kiss. 21 The salutation of me, Paul, with my own hand. 22 If anyone loves not the Lord Jesus Christ, let him be accursed, *when* the Lord cometh! 23 The grace of the Lord Jesus Christ *be* with you. 24 My love be with you all in Christ Jesus. Amen.

13 *Watch;* to avoid falling into the snares of men and demons, (I Pet. 5:8). *Be men;* act worthily of true men. *Be strong;* by getting the strength of the Lord, (II Cor. 12:19).

15 *The house;* the family. *First-fruit of Achaia;* the first whom the apostle led to Christ by his labors in Achaia. *For ministry to the saints;* they helped the saints in any way they could.

16 *Submit yourselves to such;* pay them due respect by recognizing their kind offices.

17 *At the coming of Stephanas;* who had come to Paul at Ephesus. *Supplied your deficiency;* what the church at Corinth had failed to supply Paul, Stephanas and others with him supplied. We are not to understand that the apostle is here making complaint, but he merely states that what the Corinthian brethren, because of their absence, did not supply, these others did.

18 *Recognize those who are such;* pay due regard to these and all who refresh the saints.

19 *With the assembly meeting at their house;* a true assembly of God may habitually meet in the home of one of its members, (see also Rom. 16:5; Col. 4:15). Such Scriptures simplify matters very much.

21 *The salutation of me, Paul;* the preceding part of this epistle was written, most likely, by some one or more of the apostle's friends; but he writes the salutation himself.

22 *Accursed;* a curse, or something devoted to ruin at the hands of the Almighty. *When the Lord cometh;* at His coming He will destroy multitudes of His enemies.

— THE SECOND —

EPISTLE TO THE CORINTHIANS.

A. D. 60. This second epistle was written not a great while after the first—probably less than a year—in Macedonia, where, in connection with his preaching, the apostle was gathering up collections for the poor saints at Jerusalem, (chs. 8:1-5; 9:1-4). The occasion for writing this epistle was, probably, the report from Timothy (I Cor. 4:17), and Titus (ch. 7:6, 7), regarding the effect of the first epistle upon the assembly at Corinth. The report was favorable so far as the majority of the assembly was concerned, (ch. 7:6, 7). He was gratified at their prompt obedience; directs them to restore the incestuous man; discusses the matter of collections for the poor saints, (chs. 8 and 9).

But some of the assembly were embittered against the apostle, charging him with fickleness in changing his plans, (ch. 1:17); with moral cowardice, (ch. 10:9-11); of making gain of them, (ch. 12:16-18); and they evidently disparaged his apostolic claims, and impugned his integrity. This made it necessary for him to vindicate himself against all their charges; which he does in a masterly manner; and this personal vindication constitutes the peculiar feature of this epistle. We may thank God for the severe conditions that made it necessary for the apostle, though reluctantly, to detail his manner of life, his numerous labors and self-sacrifices, his multiplied hardships and perils, and the wonderful experiences he realized —especially in being caught up to the *third Heaven*. The epistle is replete with treasures, not for the Corinthian brethren alone, but for Christians of all ages.

CONTENTS.

I. Salutation and introduction, (I:1-14). II. He explains the reason for deferring his visit to them, (I:15—II:1-4). III. Instructions regarding the incestuous man, (II:5-11). IV. His responsible office as a minister and servant of God, (II:14—V:1-20). V. Exhortation and encouragement, (VI—VII). VI. Collection for the saints in Judæa, (VIII:1—IX:1-15). VII. Asserts his apostolic authority, (X:1—XII:1-10). VIII. Concluding explanations, warnings, and salutations, (XII:11—XIII:1-14).

II. CORINTHIANS.

CHAPTER I.

1 Paul, an apostle of Christ Jesus through the will of God, and Timothy *our* brother, to the assembly of God which is in Corinth, with all the saints who are in the whole of Achaia: 2 Grace *be* to you, and peace from God our Father and the Lord Jesus Christ.

3 Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all consolation; 4 Who consoleth us in all our tribulation, that we may be able to console those *who are* in any tribulation, through the consolation with which we ourselves are consoled by God. 5 Because, as the sufferings of Christ abound toward us, so through Christ our consolation also abounds. 6 But, whether we be in tribulation, *it is* for your consolation and salvation; or, whether we are consoled, *it is* for your consolation, which is effective in the endurance of the same sufferings which we also suffer; 7 and our hope in your behalf is steadfast, knowing that, as ye are partakers of the sufferings, so *are ye* of the consolation also. 8 For we do not wish you to be ignorant, brethren, concerning our tribulation which befell us in Asia; that we were exceedingly weighed down beyond *our* power, insomuch that we despaired even of life; 9 yea, we ourselves had in ourselves the sentence of death, that we should not trust in ourselves, but in God, Who raiseth the dead; 10 Who delivered us out of so great a death, and will still deliver: on Whom we have set our hope, that He will also still deliver; 11 ye also helping together on our behalf by your supplication; that, for the mercy *bestowed* upon us by *means of* many persons, thanks may be given by many on our behalf. 12 For our glorying is this, the testimony of our conscience, that in holiness and sincerity

NOTES ON CHAPTER I.

4 *That ye may be able to console;* God comforts or consoles His children in their trials, that they may help others when under trial.

5 *The sufferings of Christ;* Jesus suffered bitter persecutions; and, if we ever become much like Him, we will suffer, too.

6 *It is for your consolation;* the apostle endured all sorts of hardships and sufferings of various kinds, that he might be the means of saving, consoling, edifying, and otherwise enriching, as many as possible. *Which is effective;* which salvation, with its consolations, is effective in developing a spirit of endurance which will give one victory over all his trials.

7 *As ye are partakers of the sufferings;* only those who partake of the sufferings of Christ can enjoy the consolation here referred to.

8 *Exceedingly weighed down;* under some great peril.

9 *The sentence of death;* he could see nothing but death as the probable result.

10 *So great a death;* we have no certain means of knowing to what particular peril he here alludes. Possibly, it might have been his stoning at Lystra, (Acts 14:19, 20).

11 *The gift bestowed upon us;* his wonderful escape from death, referred to above. *By means of many persons;* by means of their prayers in his behalf. *Thanks may be given by many;* by those who prayed for his deliverance.

12 *In holiness and sincerity of God;* in the holiness and sincerity that come from God. *Not in fleshly wisdom;* such as worldly people have. *More abundantly toward you;* his conduct toward the Corinthians, when he labored among them, was specially guarded, because of the peculiar make-up of that people.

of God, not in fleshly wisdom, but in *the* grace of God, we behaved ourselves in the world, and more abundantly toward you. 13 For we write no other things to you, than what ye read or even acknowledge, and I hope ye will acknowledge to the end; 14 as also ye did acknowledge in part, that we are your *theme of* boasting, as ye also *will be* ours in the day of our Lord Jesus.

15 And in this confidence I was purposing before to come to you, that ye might have a second favor; 16 and through you to go into Macedonia, and from Macedonia to come again to you, and by you to be sent forward to Judæa. 17 When, therefore, I was purposing this, did I, indeed, use fickleness? or the things which I purpose, do I purpose according to *the* flesh, that with me there should be the "Yea, yea," and the "Nay, nay"? 18 But, as God is faithful, our word to you is not "Yea" and "Nay." 19 For the Son of God, Jesus Christ, Who was preached among you through us—through me and Sylvanus and Timothy—was not "Yea" and "Nay," but in Him is "Yea." 20 For however many *are* the promises of God, in Him is the "Yea"; wherefore, also, through Him is the "Amen," to the glory of God through us. 21 Now He Who confirmeth us with you in Christ, and anointed us, is God; 22 Who also sealed us, and gave us the earnest of the Spirit in our hearts.

23 But I invoke God *as* a witness upon my soul, that, *as* sparing you, I came not yet to Corinth. 24 Not that we have lordship over your faith, but are helpers of your joy; for by faith ye have been standing.

13 *Than what you read;* in my former letter. His enemies in Corinth had, probably, accused him of deceit in his former letter, and he wishes them to know that he was always sincere.

14 *In part;* some in Corinth did not acknowledge Paul's authority as an apostle.

17 *In this confidence;* that he was their *theme of* rejoicing, and that they would be his.

18 *God is faithful;* meaning, likely, that, as God by His Spirit had inspired his previous letter, He would take care of all the results.

19 *Sylvanus;* or Silas, probably, (see Acts 15:22). Not "Yea" and "Nay." The Son of God. Who is the essence of the Gospel, is not "Yea" and "Nay." In Him there is no uncertainty.

20 The "Yea" and the "Amen" are both centered in Christ. He is the Giver and the Ratifier in the matter of redemption. *Through us;* as preachers of the word.

21 *Anointed us;* by His Spirit, (I John 2:20, 27).

22 *Sealed us;* marked us for His own. The Holy Spirit does this sealing. *The earnest of the Spirit in our hearts;* the Holy Spirit, when He is permitted to fill the believer, gives him a foretaste of joys to be realized more fully in Heaven.

23 *As sparing you;* that is, to save you from the reproofs and rigid discipline your errors merited, I postponed my visit; hoping that his first letter might correct them.

24 *Not that we have lordship over your faith;* meaning that he had no wish to coerce their faith, or conscience. *Ye have been standing;* hitherto, and up to this time, you have been standing by faith; and the apostle desired that they might continue so to stand.

CHAPTER II.

1 But I determined this for myself, that I would not come to you again in sorrow. 2 For, if I make you sorry, who, indeed, is he that makes me glad, but he that is made sorry by me? 3 And I wrote this very thing, that I might not, when I came, have sorrow from those of whom I ought to have joy; having confidence in you all, that my joy *is the joy* of you all. 4 For out of much tribulation and anguish of heart I wrote to you, through many tears; not that ye should be made sorry, but that ye might know the love which I have more abundantly toward you.

5 But, if any one has caused sorrow, he has caused sorrow, not to me, but in part (that I press not too heavily) to you all. 6 Sufficient for such a one was the punishment *inflicted* by the many; 7 so that, on the contrary, ye ought rather to forgive and console him, lest by any means such a one should be swallowed up with his excessive sorrow. 8 Wherefore, I beseech you to confirm your love toward

NOTES ON CHAPTER II.

1 *In sorrow;* had he gone to them before their evils were corrected (by his first letter), they would all have had sorrow.

2 *If I make you sorry;* he had every reason not to wish to make them sorry; and among other reasons this, that he was largely dependent upon them, (ch. 1:14).

3 *And I wrote this same;* referring to the matter of his former letter.

4 The apostle seems to excuse the severity of his first letter by ascribing it to his intense love for them.

5 *He;* the incestuous man, (I Cor. 5:1). *But in part;* the conduct of the incestuous man had grieved others—the best portion of the assembly—as well as the apostle. *That I may not press you all;* he wished them to know that he did not charge them all with complicity in the sin of the incestuous man.

6 *Such a one;* the incestuous man. *The punishment;* the excommunication of the offender, who had repented.

7 *On the contrary;* they ought now to forgive him, and restore him to fellowship in the assembly.

him. 9 For to this end also did I write, that I might know the proof of you, whether ye are obedient in all things. 10 And to whom ye forgive anything, I *forgive* also; for what I also have forgiven—if I have forgiven anything—for your sakes *have I forgiven it* in the person[1] of Christ; 11 that we might not be overreached by Satan; for we are not ignorant of his devices.

12 Now, having come to Troas for the Gospel of Christ, and a door having been opened to me in the Lord, 13 I have had no relief in my spirit, because I found not Titus my brother; but, bidding them adieu, I went forth into Macedonia. 14 But thanks *be* to God, Who always causeth us to triumph in Christ, and maketh manifest through us the savor of His knowledge in every place; 15 because we are to God a sweet savor of Christ, in those who are being saved, and in those who are perishing; 16 to the one *class* a savor of death unto death, and to the other a savor of life unto life. And who is sufficient for these things? 17 For we are not as the many, making merchandise[2] of the word of God; but as of sincerity, but as of God, in the sight of God, we speak in Christ.

1 Or. *presence.*

2 Gr. *Peddling out the word of.*

9 *To this end also did I write;* the one object of his first letter was, to induce them to discipline him, and prove their loyalty to the truth.

10 *For your sakes;* he had in view their good as an assembly of God, and not his own personal ends. *In the person of Christ;* as an inspired representative of Christ, and as acting for Him.

11 *Overreached by Satan;* through excessive severity in their dealings with the reformed offender. *His devices;* in leading people to hurtful extremes.

12 *Troas;* a city between Ephesus and Macedonia. Paul expected to meet Titus at Troas, and to learn from him the effect of his first letter to the assembly at Corinth. Going into Macedonia, he met Titus later, and learned what he had hoped to learn at Troas.

14 *But thanks be to God;* for the happy issue of things in Corinth among the brethren. *Who . . . causeth us to triumph in Christ;* Who always gives us victory in Christ, over all our enemies. *The savor;* the fragrance, or odor, used metaphorically here to indicate the gracious influence of the Gospel.

15 *We are to God a sweet savor of Christ;* the faithful advocates and dispensers of the Gospel of Christ are pleasing to God the Father.

16 *Savor of death unto death;* God is pleased with those who preach the Gospel, even if men reject it, and seal their endless ruin thereby, (Rev. 20:14). Those who reject the Gospel turn that which was meant to give them eternal life and blessedness in Heaven to their eternal loss.

17 *Making merchandise of the word of God;* peddling it out in an adulterated condition, for the profit there is in it, (see I Pet. 5:2).

CHAPTER III.

1 Are we beginning again to commend ourselves? Or need we, as *do* some, commendatory letters to you, or from you? 2 Ye are our letter, written in our hearts, known and read by all men; 3 being made manifest that ye are Christ's epistle ministered by us, written not with ink, but with the Spirit of the living God; not in tablets of stone, but in tablets *that are* hearts of flesh. 4 And such confidence have we through Christ toward God: 5 not that we are sufficient of ourselves to reckon anything as from ourselves, but our sufficiency is of God; 6 Who also qualified us as ministers of a new covenant, not of *the* letter, but of *the* Spirit; for the letter kills, but the Spirit makes alive. 7 But, if the ministration of death, engraven in letters on stones, came with[1] glory, so that the sons of Israel could not look steadily upon the face of Moses on account of the glory of his face, which *glory* was passing away; 8 how shall not rather the ministration of the Spirit be with glory? 9

NOTES ON CHAPTER III.

1 *Again;* possibly alluding to some charge of self-commendation.

2 *Ye are our letter;* open to all to read. *Written in our hearts;* so said to show his great love for them. *Our;* to include others with himself.

3 *Ministered by us;* through the preaching of the Gospel. *Not in tables of stone;* alluding to the stone tablets on which the ten commandments were written. *Fleshly tablets which are hearts;* or fleshly heart-tablets; meaning the hearts of the Corinthian brethren.

4 *And such confidence have we;* as to the effectiveness of the work done in them. *Through Christ;* not through himself, but by the power of Christ.

1 Gr. *In.*

5 *Our sufficiency is of God;* God must supply the wisdom, power and knowledge, to carry on His work.

6 *Who has qualified us;* given us power to preach and administer the Gospel. If God does not qualify one to preach the Gospel, he had better never attempt to preach.

7 *Ministration of death;* the Mosaic law, which works wrath, and brings death instead of life, (Rom. 4:15; 7:10, 11). *Engraven on stones;* meaning the ten commandments. *Came with glory;* introduced in a way to show God's majesty and glory. The splendor of Moses' countenance was a visible symbol of the Divine Presence and glory, (Ex. 34:29-35).

8 *Ministration of the Spirit;* the Gospel dispensation, under the Spirit's direction; giving life instead of death, as under the law.

For, if the ministration of condemnation be glory, much more does the ministration of righteousness exceed in glory. 10 For even that which has been made glorious has not been made glorious in this respect, on account of the surpassing glory; 11 for, if that which is passing away *comes* through glory, much more that which remains *is* in glory.

12 Having, therefore, such hope, we use great boldness of speech; 13 and not as Moses, who put a veil over his face, that the sons of Israel might not look steadily to the end of that which was passing away. 14 But their minds were unimpressible; for until this day upon the reading of the old covenant the same veil remains unlifted; which in Christ is done away. 15 But, until this day, whenever Moses is read, a veil lies upon their heart. 16 But, whensoever it shall return to the Lord, the veil is taken away. 17 Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face, reflecting as a mirror the glory of the Lord, are transfigured into the same image from glory to glory, even as by the Spirit of the Lord.

9 *Ministration of righteousness;* the righteousness which comes through faith in Christ.

10 The glory of the Gospel dispensation immeasurably surpasses that of the law.

11 *That which is done away;* the Mosaic dispensation, which was typical of the Gospel, disappeared to make room for its Anti-type, the Gospel.

N. B.—We are not to understand that the nine moral elements in the decalogue (all except the fourth—which was a positive law) were done away as rules of conduct, but only as conditions of life; for Christ's death put away sin (Heb. 9:26) in such a way as to make it possible for man to get rid of his sins through faith in Christ; and at the same time receive a new life in Christ, that would enable him under proper conditions, to keep the law, (Rom. 8:3, 4). The fourth commandment, having answered its dispensational purpose, gave way to make room for the first day of the week, which is the proper day for Christians to observe.

12 *Boldness of speech;* plainness of speech, no longer veiled in mysterious types and shadows.

13 *To the end of that which was passing away;* the worshipers under the law found it difficult to understand the types, or the meaning to which they pointed.

14 *Unimpressible;* this refers to the hardened condition of their hearts or moral natures, resulting from their want of faith.

15 *Which in Christ is done away;* the vicarious death of Christ was a fulfillment of the types relating to Him.

16 *It;* the heart of the Israelites. *Turns to the Lord;* accepts Christ.

17 *The Lord is the Spirit;* Christ is the Spirit in contrast with the letter, (v. 6). The Spirit of Christ brings liberty.

18 *Unveiled face;* the veil being taken away in Christ. *Reflecting as a mirror the glory of the Lord;* the glory of Christ shining forth in our faces, and reflected in our lives. *Transfigured into the same image;* the image of Christ. *From glory to glory;* from one degree of glory to another. Glorious transformation! fitting the overcomer to reign with Jesus!

CHAPTER IV.

1 Therefore, having this ministry, even as we obtained mercy, we faint not; 2 but we renounced the hidden things of shame, not walking in craftiness, not handling the word of God deceitfully; but, by the manifestation of the truth, commending ourselves to every man's conscience in the sight of God. 3 And, even if our Gospel has been veiled, it has been veiled in those who perish; 4 in whom the god of this world blinded the minds of the unbelieving, that the light of the Gospel of the glory of Christ, Who is the image of God, should not shine *upon them.* 5 For we preach not ourselves, but Christ Jesus as Lord; and ourselves as your servants for Jesus' sake; 6 because *it is* the God Who said, "Light shall shine out of darkness," Who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the exceeding greatness may be of God, and not from ourselves; 8 being pressed on every side, yet not cooped up; perplexed, yet not despairing; 9 pur-

NOTES ON CHAPTER IV.

1 *As we obtained mercy;* in being called from a life of murder and blasphemy to be a minister and apostle of Christ, (I Tim. 1:12, 13).

2 *The hidden things of shame;* such as men practice secretly, being afraid to do them openly; referring, probably, to the shameful schemes of his enemies in trying to destroy his influence among the Corinthian brethren.

3 *Veiled;* alluding to the blinded condition of the Jews, (ch. 3:17).

4 *The god of this world;* Satan, who has all unbelievers under his control. *That the light . . . should not shine;* so as to make them true believers, that they might see his glory.

6 *Commanded the light;* Gen. 1:3. *In the face of Jesus Christ;* as revealed in the Gospel.

7 *This treasure;* this new life and knowledge of Christ received in the heart. *In earthen vessels;* in human bodies.

8 *Pressed on every side;* assailed by enemies on all sides. *Not cooped up;* shut in, or straitened, so as to be unable to work for God. *Perplexed;* as to the best course to pursue. *Not despairing;* not giving up hope.

sued, yet not abandoned; smitten down, yet not destroyed; 10 always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body. 11 For we who live are always delivered up to death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh. 12 So that death is working in us, but life in you. 13 But, having the same spirit of faith, according to what has been written, "I believed, therefore did I speak"; we believe, therefore also we speak; 14 knowing that He Who raised up the Lord Jesus will raise up us also with Jesus, and will present us with you. 15 For all things *are* for your sakes, that the grace, abounding through the many, may make the thanksgiving abound, to the glory of God. 16 Wherefore, we faint not; but even if our outward man is decaying, yet our inward *man* is being renewed day by day. 17 For *our* momentary light tribulation is working out for us more and more exceedingly an eternal weight of glory; 18 while we look not at the things that are seen, but at the things that are not seen; for the things that are seen *are* temporal, but the things that are unseen *are* eternal.

9 *Pursued;* by his enemies. *Not abandoned;* not abandoned by God. *Smitten down;* alluding, perhaps, to the stoning he received at Lystra, (Acts 14:19). *Not destroyed;* God spared his life, though his enemies supposed him to be dead.

10, 11 *Always bearing about in the body the dying of Jesus;* the true believer, who has enthroned Christ in his heart, enters upon the "crucified life," (Gal. 2:20); Jesus having come within him to superintend this crucifixion, leading one to die to sin and self in all its forms, with the view of developing His own life in the one who has chosen Him as his eternal portion. This Christ-life shines out of the believer's body, manifesting itself even in his material flesh. This crucifixion will be complete when Phil. 3:10 is fully realized. *We who live;* who have Christ living in us, (Gal. 2:20). *Always delivered up to death;* voluntarily yielded up to the death of the cross, or to self-death; and thus one has a responsible agency in the development of the life of Christ in his mortal flesh.

12 *Death is working in us;* the law of death operates, that so the Christ-life may have space and opportunity to grow. And, as this double process goes on, life is ministered to others. If we would become agents for communicating life to others, we must first die ourselves.

13 *Has been written;* Ps. 116:10.

14 *Present us with you;* Jesus will present all His true followers to His Father, as trophies of His redemption.

15 *All things;* literally, all the things; including the doctrines of the Gospel, and the providences of God, (Rom. 8:28).

16 *Wherefore;* because of the glories of Christ, and the results of their labors. *Our outward man;* the mortal body. *The inward man;* "the new man," or the Christ-life.

17 *Our momentary light tribulation;* literally, the momentary lightness of our tribulation. All tribulations in this life are brief and trivial compared with the unending glories of Heaven. *Is working out for us;* all our trials—of whatever kind—if faithfully endured for Christ's sake, will greatly enhance the weight of glory and crown us in Heaven. This fact should greatly encourage all believers to be true and faithful to God in all things.

CHAPTER V.

1 For we know that, if the earthly house of *our* tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. 2 For verily, in this we groan, longing to be clothed upon with our habitation which is from Heaven; 3 if, indeed, being also clothed, we will not be found naked. 4 For, indeed, we who are in the tabernacle groan, being weighed down; not that we wish to be unclothed, but be clothed upon, that what is mortal may be swallowed up by life. 5 Now He Who wrought us for this very thing is God, Who gave to us the earnest of the Spirit. 6 Being, therefore, always of good courage, and knowing that, while dwelling in the body, we are absent from the Lord (7 for we walk by faith and not by sight); 8 we are of good courage, *I say*, and are well pleased to be absent from the body, and to be at home with the Lord. 9 Wherefore, we also

NOTES ON CHAPTER V.

1 *Tabernacle;* meaning the body, considered as a temporary abiding place for the new man, (see II Pet. 1:13, 14). *A building from God, a house not made with hands;* the resurrection body.

2 *In this;* the earthly body. *Longing to be clothed upon;* with the new body.

3 *Naked;* without a glorified body.

4 The apostle did not wish to be unclothed, or without a body, but he longed for his new body. *That what is mortal may be swallowed up by life;* that is, that he might get his heavenly body without dying, (I Cor. 15:52; I Thess. 4:17).

5 *He Who wrought;* made us. *For this very thing;* for the enjoyment of the new body, whether with or without death. *Earnest of the Spirit;* a joyful foretaste of the blessedness of Heaven.

6 *Absent from the Lord;* absent from His seat in Heaven.

7 *Walk by faith, not by sight;* we are to be governed by faith, and not by what we see or feel.

8 *Absent from the body;* separated from the natural body. *Present with the Lord;* it appears that the apostle hoped to escape "the intermediate state," or disembodied state, altogether, (see Phil. 3:10, 11).

make it our aim—whether being at home or being from home—to be well-pleasing to Him. 10 For we must all be manifested before the judgment-seat of Christ; that each one may receive the things *done* through the body, according to the things which he practiced, whether good or evil.

11 Knowing, therefore, the fear of the Lord, we persuade men; but to God we have been made manifest, and I hope that we have been made manifest also in your consciences. 12 We are not again commending ourselves to you, but giving you occasion of glorying on our behalf, that ye may have *something suited* to those who glory in appearance, and not in heart. 13 For whether we were beside ourselves, it *was* to God; *or* whether we are of sober mind, it is for you. 14 For the love of Christ is constraining us; having judged this, that One died for all; consequently, they all died: 15 and He died for all, that those who live should no longer live to themselves, but to Him Who died for them, and rose again. 16 Wherefore, we henceforth know no one according to *the* flesh; even if we have known Christ according to *the* flesh, yet now no longer do we know *Him thus*. 17 Wherefore, if any one *is* in Christ, he is a new creature;[1] the old things passed away; behold, they have become new. 18 But all things are of God, Who reconciled us to Himself through Christ, and gave to us the ministry of reconciliation; 19 how that God was in Christ, reconciling the world to Himself, not reckoning to them their trespasses, and having put in us the word of reconciliation.

20 On behalf of Christ, therefore, we are ambassadors, as though God were beseeching through us, we entreat you on behalf of Christ, be ye reconciled to God. 21 Him Who knew no sin He made *to be* sin on our behalf, that we may become God's righteousness in Him.

1 Or, *creation.*

10 *Judgment-seat of Christ;* to receive the rewards according to works.

11 *The fear of the Lord;* the fear which will fill the ungodly, when they appear in His presence. *We persuade men;* to repent, and accept Christ.

12 *Not again commending;* he was not seeking to please them, but to set forth the principles that controlled him, and upon which his ministry proceeded; to the end that he might stop the mouths of the proud boasters in their midst.

13 *Beside ourselves;* in efforts to preach the Gospel free of charge, and in enduring all sorts of perils to get the Gospel of Christ proclaimed abroad. *To God;* it was to meet the claims of God upon him. *Sober mind, it is for;* it is meant to subserve your real interests.

14 *Constraining us;* His mighty love has so possessed our hearts with His own passion for souls, that we are impelled to labor, and do all we can, to have men accept Him. *One died for all;* Christ died for all the race, (Heb. 2:9). *Consequently;* as a necessary inference from the fact that Christ died for all. He died to represent all; and, hence, all died in Him; not really, but judicially.

15 *No longer live to themselves;* those who have life in Christ should live wholly for Him.

16 *We know no one according to the flesh;* we no longer regard men's personality, or consider them in their natural relations. *We no longer know Him thus;* Christ, who bestowed many blessings upon men when personally present with them on earth; but He is now changed, and we know Him now as the glorified Son of God sitting at the right hand of the Father, (Heb. 1:3).

17 *If any one is in Christ;* is united to Him by a living faith. *A new creature;* has a new being, new life—even the spirit of Christ, (Ezek. 36:26; John 3:5, 6, 8).

18 *All things are of God;* all this wonderful change had its origin in God. *Reconciled us to Him;* the human family had all strayed from God, and did not love Him; but God sent His Son, Who put away sin (Heb. 9:26), and gave penitent believers in Him a *new life*, and a new disposition towards God.

19 *Not reckoning to them their trespasses;* Christ having borne their sins (sins include trespasses) in His own body for them (I Pet. 2:24), the Father no longer reckons believers guilty, but free from sin, because His Son put it away.

20 *Ambassadors;* the true preacher of the Gospel is also an ambassador to represent Christ and the interests of His cause.

21 *Made Him to be sin in our behalf;* the Father laid on Jesus Christ the iniquity of us all (Isa. 53:6), and treated Him as a sinner; delivering Him up to death as a vicarious Sufferer. Jesus died because of our sins, and we died in the Person of our Substitute. Christ arose from the dead, having in Himself the life He was to give to His followers. Christ is "the Righteousness of God," and those who really get Christ get this Righteousness.

CHAPTER VI.

1 And, working together with *Him*, we also entreat *you* that ye receive not the grace of God in vain (2 for He saith, "At an acceptable time I heard Thee, and in a day of salvation did I succor Thee;" behold, now is *the* acceptable time; behold, now is *the* day of salvation); 3

NOTES ON CHAPTER VI.

1 *The grace of God;* His provision for pardon and salvation through Christ. *In vain;* to no effect.

2 *He saith;* Isa. 49:8. *I heard Thee;* the Father is speaking to the Son. *I did succor Thee;* in Thy work of redemption. *The accepted time;* the time foretold by prophets, when redemption would be wrought out by Jesus Christ.

giving no occasion of stumbling in anything, that our ministry be not blamed; 4 but in everything commending ourselves as God's ministers, in much patience, in tribulations, in necessities, in distresses, 5 in stripes, in imprisonments, in tumults, in toilings, in watchings, in fastings; 6 in pureness, in knowledge, in long-suffering, in kindness, in the Holy Spirit, in love unfeigned, 7 in the word of truth, in the power of God; through the weapons of righteousness on the right hand and on the left, 8 through glory and dishonor, through evil report and good report; as deceivers, and *yet* true; 9 as unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed; 10 as sorrowful, *yet* always rejoicing; as poor, yet making many rich; as having nothing, and possessing all things.

11 Our mouth has been open to you, O Corinthians! our heart has been enlarged! 12 Ye are not straitened in us, but ye are straitened in your own affections. 13 Now, for a recompense in like kind (I am speaking as to *my* children), be ye also enlarged.

14 Become not unequally yoked with unbelievers; for what fellowship have righteousness and lawlessness? And what communion has light with darkness? 15 And what concord of Christ *is there* with Belial?[1] or what portion has a believer with an unbeliever? 16 And what agreement has a temple of God with idols? for we are a temple of the living God, as God said, "I will dwell in them, and walk in *them;* and I will be their God, and they shall be My people." 17 Wherefore, "Come ye out from among them, and be ye separate," saith the Lord, "and touch no unclean thing, and I will receive you; 18 and I will be to you a Father, and ye shall be My sons and daughters," saith the Lord Almighty.

1 Gr. *Beliar.*

3 *Giving no occasion of stumbling;* meaning that the apostles were to give no such occasion.

4 *Commending ourselves as God's ministers;* by all that is mentioned to the close of the tenth verse. Surely these were tests sufficient to prove the apostle's loyalty to Christ, and his interest in, and love for, the souls of his fellowmen. In vs. 4 and 5, he proves his fidelity to the Gospel by the trials and sufferings he endured to propagate it.

6, 7 In these verses he shows the spiritual graces and gifts that characterized him as a minister. *In the Holy Spirit;* Who qualified him for his work. *In the word of truth;* the Gospel of Christ. *In the power of God;* displayed in the miracles God had wrought through him. *The weapons of righteousness;* the Gospel armor, (Eph. 6:13-18).

8 *As deceivers;* in the view of many.

9 *As unknown;* among the magnates of earth. *Well-known;* to true believers who witnessed and felt the mighty power of God working through him. *Dying;* ever exposed to death. *We live;* being kept alive by God, despite all the efforts of Satan and his allies to kill him.

10 *Sorrowful;* at the rejection of Christ by many, and the unfaithfulness of many of His disciples. *Poor;* in earthly possessions. *Making many rich;* in eternal treasures, (ch. 8:9).

11 *Our mouth has been open;* to speak the wonderful things of God, as revealed in the Gospel. *Our heart . . . enlarged;* so as to take in Jew and gentile, even all the people of God.

12 *Ye are not straitened in us;* you can all find room in my heart. *In your own affections;* your hearts are contracted, so that ye cannot receive us.

13 *For a recompense of the same kind;* that is, you should recompense my large-heartedness toward you with a like disposition toward me.

14 *Unequally yoked;* Christians ought not to mix up with unbelievers, either in business or in marriage.

15 *Belial;* Satan.

16 *Ye;* an assembly of believers. *Are a temple of the living God;* in which He dwells. (Eph. 2:21, 22). *God said;* Ex. 29:45; Lev. 26:12; Ezek. 11:20).

17 *Come out from among them;* do not remain tied up with unbelievers. *Touch no unclean thing;* stand aloof from every thing wrong.

18 *I will be to you a Father;* those who separate themselves from all evil, and yield themselves wholly to God, have the living presence and favor of God (John 14:17-21, 23; Eph. 3:16-19), and become partakers of His holiness and nature. (Heb. 12:10; II Peter 1:4).

CHAPTER VII.

1 Having, therefore, these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in *the* fear of God.

2. Make room for us; we wronged no one, we corrupted no one, we defrauded no one. 3 I say *it* not with the view to your condemnation; for I have said before that ye are in our hearts to die together and to live together. 4 Great *is* my boldness toward you; great *is* my glo-

NOTES ON CHAPTER VII.

1 *These promises;* mentioned in ch. 6:16-18. Cleansing becomes possible as one has God ruling in him. *Defilement of flesh;* sinful desires. *Of spirit;* anger, pride, envy, jealousy, etc.

2 *Make room for us;* in your hearts. Give us your love and confidence; and thus "be enlarged" (v. 6).

3 *I say it not with the view to your condemnation;* alluding to what he had just said in v. 2. He wishes them to know that love is at the bottom of all he is saying to them.

4 *My glorying on your behalf;* because of their ready obedience.

rying on your behalf; I am filled with consolation; I overflow with joy in all our tribulation.

5 For even when we came into Macedonia, our flesh had no relief; but *we were in* tribulation on every side; without *were* fightings, within *were* fears. 6 But God, who consoleth the lowly, consoled us by the coming of Titus; 7 and not by his coming only, but also by the consolation with which he was consoled over you; rehearsing to us your earnest desire, your mourning, your zeal for me; so that I rejoiced the more: 8 because, even if I did make you sorry with my letter, I do not regret *it*, though I did regret *it;* for I see that that letter made you sorry, though but for a season. 9 Now I rejoice, not that ye were made sorry, but that ye were made sorry unto repentance; for ye were made sorry after a godly[1] manner, that in nothing ye might receive damage from us. 10 For godly sorrow works repentance unto salvation, not to be repented of; but the sorrow of the world works death. 11 For, behold this very thing—that ye were made sorry after a godly manner—*what* diligence it wrought in you; yea, *what* defense of *yourselves;* yea, *what* indignation; yea, *what* fear; yea. *what* earnest desire; yea, *what* zeal; yea, *what* avenging! In everything ye proved yourselves to be pure in the matter. 12 So, although I wrote to you, *it was* not on account of him who did the wrong, nor of him who suffered wrong, but that your earnest care on our behalf might be manifested to you in the sight of God. 13 For this cause, we have been consoled; but, in our consolation, we rejoice the more exceedingly for the joy of Titus, because his spirit has been refreshed by you all. 14 For, if in anything I have gloried to him on your behalf, I was not made ashamed; but, as we spake all things to you in truth, so also our glorying before Titus was found to be truth. 15 And his tender affections are more abundantly toward you, while he remembers the obedience of you all, how with fear and trembling ye received him. 16 I rejoice, that in everything I have good courage concerning you.

1 Gr *According to God.*

5 *Fightings* fierce oppositions against the Gospel, and against himself for preaching it. *Fears;* alluding, possibly, to his apprehensions that they might not understand his first letter.

6 *By the coming of Titus;* from Corinth to Macedonia, to report to Paul the effect of his first letter to the Corinthians.

7 *Rehearsing;* telling Paul of their great love for him. *Mourning;* over the sins and irregularities of some of the members.

8 *Though I did regret it;* the first letter, though it cost the apostle much anxiety, had such a happy effect, that all regrets were now gone.

9 *Made sorry unto repentance;* their sorrow had led them to repentance, as seen in their reformation and in the correction of the evil.

10 *After a godly manner* their chief sorrow grew out of the fact that they saw that their evils were against the will of God.

11 *Defense;* clearing themselves from blame. *Indignation;* against the incestuous man. *Fear;* fear of God's judgments against evil-doers. *Avenging;* imposing just discipline upon the offender. *Pure;* as having cleansed themselves from that foul sin.

12 *Not for his sake;* only, or chiefly. *Who suffered wrong;* the outraged father, (I Cor. 5:1). Paul had nothing personal against either the man who did the wrong (the incestuous man), or his father; he wished, most of all, to purify the assembly, and get them on a healthy basis.

13 *The more exceedingly;* the great joy of Titus, over the happy results of Paul's first letter to the Corinthians, greatly augmented the apostle's joy also.

14 *Gloried to him;* Paul had spoken to Titus in a complimentary manner regarding the Corinthians: and he declares that he had not said too much in their favor.

15 *His tender affections;* Titus had come to love the Corinthian brethren more intensely, after witnessing their loyalty to God, and their fidelity to the truth.

CHAPTER VIII.

1 And we make known to you, brethren, the grace of God which has been bestowed in the assemblies of Macedonia; 2 that, in much trial of tribulation, the abundance of their joy and their deep poverty abounded to the riches of their liberality. 3 For, according to *their* power, I bear witness, and beyond their power, *they gave* of their own accord; 4 beseeching us with much entreaty as to the grace and the participation in the ministering to the saints; 5 and *they did this*

NOTES ON CHAPTER VIII.

1 *The grace of God;* as manifested in the liberality of the assemblies in Macedonia.

2 *The abundance of their joy;* their joy in Christ; prompting them to liberal giving. *Deep poverty;* their poverty made their contributions appear as a richer expression of their love. It is what is left after giving, that determines the quality of the gift, and the character of the giver, (Mark 12:43, 44; Luke 21:3,4).

3 *Of their own accord;* without solicitation or appeal.

4 *With much entreaty;* that they might be permitted to give, and take part in this ministry.

not as we hoped, but they first gave themselves to the Lord, and to us through the will of God; 6 so that we exhorted Titus that, as he began before, so also he would finish in you this same grace also. 7 But, as ye abound in everything—in faith, and speech, and knowledge, and all diligence, and in your love to us—*see* that ye abound in this grace also. 8 I am not speaking by way of command; but *as* proving, through the diligence of others, the sincerity of your love. 9 For ye know the grace of our Lord Jesus Christ, that, though He was rich, for your sakes He became poor, that ye through His poverty might become rich. 10 And I give *my* judgment in this; for this is profitable for you, who, indeed, began before *others*, a year ago, not only to do, but also to will. 11 And now complete the doing also; that, as there *was* a readiness to will, so *there may be* the completion out of[1] what ye have; 12 for, if the readiness is present, *it is* acceptable according to what one has, not according to what he has not. 13 For *it is* not that there may be relief to others, but distress to you; 14 but, by *the rule of* equality, your abundance *being a supply*, at the present time, for their deficiency; that also their abundance may be *a supply* for your want, that there may be equality: 15 as it has been written, "He *that gathered* much had nothing over; and he *that gathered* little had no lack."

16 But thanks *be* to God Who putteth the same diligence for you into the heart of Titus. 17 For he accepted, indeed, our exhortation; but, being very earnest, he went forth to you of his own accord. 18 And we sent with him the brother whose praise in the Gospel *is* in all the assemblies; 19 and not *that* only, but who was also appointed by the assemblies, as our fellow-traveler with this gift which is ministered by us to the glory of the Lord, and our zeal; 20 avoiding this, that no one should blame us in *the matter of* this bounty which is ministered by us; 21 for we provide[2] things honorable, not only in the sight of the Lord, *but* also in the sight of men. 22 And we sent with them our brother, whom we often in many things proved to be diligent, but now much more diligent by reason of his great confidence in you.

23 Whether *any one inquires* about Titus, *he is* my partner, and *my* fellow-worker in your behalf;[3] or our brethren, *they are* the messengers of the assemblies, the glory of Christ. 24 Show ye, therefore, toward them, before the assemblies, the proof of your love, and of our glorying on your behalf.

1 Or, *according to your means.*

2 Or, *strive to exhibit.* 3 Gr. *Into*, or *unto.*

5 *Not as we hoped;* but giving far more than was expected. *They first gave themselves to the Lord;* this was the wisest thing they could have done; thus giving God a chance to enrich them. (Gal. 5:22, 23).

6 *As he began;* gathering collections for the poor saints at Jerusalem.

7 *In this grace also;* the grace of liberal giving.

8 *Not by way of command;* he would not prescribe the amounts they should give; but he urges them by the example of others, and by their love for the saints.

9 *He was rich;* before His incarnation; possessing all material values (John 1:3; Col. 1:16, 17), and glory with the Father, (John 17:5). *He became poor;* Phil. 2:7; Matt. 8:20; John 17:5. *That ye might become rich;* rich in divine fellowship, (John 14:17-21, 23; Eph. 3:16-19; I John 1:3); rich in the fruitage or the Spirit, (Gal. 5, 22, 23; II Cor. 3:18); rich in power for service, (Acts 1:8; II Cor. 9:8; Heb. 13:20, 21); and rich in eternal wealth and honor, (Rev. 21:7; 3:21).

10 *In this;* in the matter of making their contributions. *Who began before others;* before the assemblies in Macedonia.

11 *Now complete the doing also;* ye began well; now complete it.

12 *The readiness;* to give. *According to what one has;* one's ability to give measures one's responsibility to give.

14 Your contributions at this time will, in part at least, relieve their present needs. *For your want;* if you should become needy.

15 *It has been written;* (Ex. 16:18). There is a plenty for all, if it can be distributed. What vast stores of "stale manna" many rich Christians have on hand!

16 *The same diligence;* in completing the contribution.

17 *The exhortation;* to visit Corinth.

19 *With this gift;* the contribution that the apostle was to carry to Jerusalem.

20 *No one should blame us;* blame us for the improper use of the money. *This bounty;* the sum of the contributions to be forwarded to Jerusalem.

21 *Things honorable;* that both God and good men approve.

22 *The brother;* Titus.

23 Paul owns his high regard for Titus, calling him his partner and fellow-worker. *Our brethren;* the messengers of the assemblies, chosen to accompany Paul to Jerusalem with the contributions for the poor saints. *The glory of Christ;* persons who live for Christ, and reflect His glories in their lives, are "the glory of Christ."

24 *The proof of your love;* in the magnificence of your contribution.

N. B.—V. 9 furnishes the best argument for exhaustive giving to the cause of Christ, of any that one can imagine: Christ giving up His boundless riches and glory, and becoming poor, with the view of making vast numbers of bankrupt sinners eternally rich!

CHAPTER IX.

1 For, indeed, respecting the minister-
ing to the saints, it is superfluous for me
to write to you; 2 for I know your read-
iness, of which I glory on your behalf to
the Macedonians, that Achaia has been
prepared for a year past; and your zeal
stirred up the majority of them. 3 But I
sent the brethren, that our glorying on
your behalf may not be made void in this
respect; that even as I said, ye may be pre-
pared; 4 lest by any means, if *the* Mace-
donians should come with me, and find
you unprepared, we (that we say not ye)
should be put to shame in this confi-
dence. 5 I thought it necessary, there-
fore, to exhort the brethren, that they
should go before to you, and make up
beforehand your previously promised
bounty, that this may be ready as a matter
of bounty and not as of covetousness. 6
But *I say* this: He that sows sparingly
shall also reap sparingly; and he that sows
bountifully shall also reap bountifully. 7
Let each one *do* as he has purposed in his
heart, not grudgingly or of necessity; for
God loveth a cheerful giver. 8 And God
is able to make all grace abound to you;
that ye, always having all sufficiency in
every thing, may abound to every good
work: 9 as it has been written, "He scat-
tered abroad, he gave to the poor; his
righteousness abides forever." 10 And
He Who supplieth seed to the sower, and
bread for food, will supply and multiply
your seed sown, and increase the fruits
of your righteousness; 11 ye being en-
riched in everything to all liberality, which
works through us thanksgiving to God. 12
Because the ministry of this service not
only fully supplies the deficiencies of the
saints, but abounds also through many
thanksgivings to God; 13 through the
proof of this ministry, glorifying God for
the subjection of your confession to the
Gospel of Christ, and for the liberality of
your contribution to them and to all; 14
they also, with supplication for you, long-
ing after you on account of the exceeding
grace of God upon you. 15 Thanks *be* to
God for His unspeakable gift!

NOTES ON CHAPTER IX.

1 *Ministering to the saints*; the collection for the saints in Judæa.

2 *Your readiness;* to distribute to the necessities of the saints. *Achaia;* that part of Greece of which Corinth was the capital. *Has been ready;* ready for the collection.

3 *Our glorying on your behalf;* in regard to their willingness to contribute.

4 *Unprepared;* not ready to put in their gifts along with others. *Put to shame;* if they should fail.

5 *Go before;* in advance of Paul and other traveling companions.

6 *Sparingly . . . bountifully;* he who gives grudgingly can scarcely be said to give at all, whatever be the size of his gift; while the loving, whole-hearted giver is measured, not by the size of his gift, but by the motive back of it. A penny given for Jesus' sake is more than a million dollars given for show.

8 *All grace;* every good gift.

9 *As it has been written;* Ps. 112:9. *His righteousness;* as seen in his works of love and mercy. *Abides forever;* will never fail of recognition in this world, or in the world to come, (Matt. 25:34–40).

10 *Increase the fruit of your righteousness;* give you larger opportunities to work for Him.

11 *To all liberality;* towards all good causes. *Thanksgivings to God;* from many recipients of your liberality.

12 *The ministry of this service;* the bestowment or distribution of their contributions.

13 *Through the proof of this ministry;* the proof which the beneficiaries would have of your liberality in contributing to supply their needs. *The subjection of your profession;* showing that they were not Christians in name only, but in deed and in truth.

14 *Longing after you;* because of the grace bestowed upon you by the Giver of all good. Every true Christian should be greatly interested in the welfare of every other; and it should be the delight of each to contribute to supply the needs of all others.

CHAPTER X.

1 Now I, Paul, myself entreat you,
through the meekness and gentleness of
Christ, who in *your* presence, indeed, am
lowly among you; but, being absent, am
bold toward you; 2 but I pray that, when
present, I may not show courage with the
confidence with which I purpose to be bold
against some who reckon us as walking
according to *the* flesh. 3 For, *though*
walking in flesh, we are not warring ac-

NOTES ON CHAPTER X.

1 *Through the meekness and gentleness of Christ;* which the apostle wished them to imitate. *In your presence;* the apostle here alludes, probably, to his own small stature, and to the fact, that, in their presence, he would appear small.

2 *May not show courage;* or have any occasion to use his apostolic office to humble them. *Against some;* his proud and boastful opposers. These he would not spare.

3 *Though walking in flesh;* in a human body. Though living in a human body, he was not governed by carnal principles.

cording to *the* flesh, (4 for the weapons of our warfare are not fleshly, but mighty through[1] God for the casting down of strongholds); 5 casting down reasonings,[2] and every high thing lifting *itself* up against the knowledge of God, and bringing every thought into captivity to the obedience of Christ; 6 and holding *ourselves* in readiness to avenge every disobedience, when your obedience is made complete.

7 Ye look at things according to appearance. If anyone has trusted to himself that he is Christ's, let him consider this again with himself, that, as he is Christ's, so also are we. 8 For, even if I glory somewhat more abundantly concerning our authority—which the Lord gave for building you up, not for tearing you down—I shall not be put to shame; 9 that I may not seem as if I would terrify you with letters; 10 because, "*His* letters, indeed," says one, "*are* weighty and strong, but his bodily presence *is* weak, and his speech contemptible." 11 Let such a one consider this: that such as we are in word through letters, when absent; such also *are* we in deed, when present. 12 For we are not bold to judge *ourselves* among, or to compare ourselves with, some of those who commend themselves; but they measuring themselves among themselves, and comparing themselves with themselves, are without understanding. 13 But we will not glory beyond our measure, but according to the measure of the limit which God apportioned to us as a measure, to reach even to you. 14 For we stretch not ourselves overmuch, as if not reaching to you; for we came even as far as to you in the Gospel of Christ; 15 not glorying beyond our measure in other men's labors; but, having hope that, as your faith increases, we shall be enlarged among you according to our limit to further abundance, 16 so as to proclaim the Gospel in the regions beyond you, not to glory in another's limit in the things made ready *to our hand.* 17 But he that glories let him glory in the Lord; 18 for not he that commends himself is approved, but whom the Lord commendeth.

1 Or, *by.* 2 Or, *imaginations.*

4 *Weapons . . . not fleshly;* or such as natural men use; as, wealth, learning, talent, fraud, etc.

5 *Casting down reasonings and every high thing;* all proud thoughts and lofty imaginations of men with which they oppose the Gospel.

6 *To avenge;* to punish in his apostolic office. *When your obedience;* when you have proved yourselves obedient to all the requirements of the Gospel.

7 *According to appearance;* without examining to get at the real merits of the case.

8 *Our authority;* as an inspired apostle. *I should be put to shame;* for I am ready to do all that I claim.

9 *Terrify you with my letters;* frighten you with words, without *power.*

10 *One says;* some opposer.

13 The apostle means to say that he had kept himself strictly within the limits God had assigned him.

15 *Enlarged among you;* have great influence among them, or have his territory extended through their influence.

16 *So as to proclaim the Gospel;* as a result of their cooperation, in regions beyond them. The apostle did not wish to usurp another's field of labor, but was willing to carry the Gospel into new fields, and build up from the foundation.

CHAPTER XI.

1 Would that ye could bear with me in some little foolishness! Yea, indeed, ye do bear with me. 2 For I am jealous over you with a godly jealousy;[1] for I espoused you to one husband, that I may present *you* as a pure virgin to Christ; 3 but I fear lest, by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and purity which *is* toward Christ. 4 For, if he that comes preaches another Jesus, Whom we did not preach; or, if ye receive a different spirit, which ye did not receive, or a different Gospel, which ye did not accept; well do ye bear with *him.* 5 For I reckon that I am in no respect behind the most eminent apostles. 6 And,

1 Or, *jealousy of God.*

NOTES ON CHAPTER XI.

1 *Some little foolishness;* the recital of so many personal experiences, which had come to him in the service of Christ, might have been unwise under other conditions.

2 *Espoused you to one husband;* the apostle had been the means of uniting them by faith to Christ, and he is greatly concerned that they should, at the appearing of the Bridegroom, be ready to meet Him.

3 *In his craftiness;* Gen. 3:1-5. *Corruption;* by false teachers,

4 *Well did ye bear with him;* if another taught any real truth, which the apostle had not taught them; but this they had not done; and so they added nothing to his teachings.

5 *Behind in no respect;* his works among them ranked him among the first of the apostles; and therefore there was no need of these self-appointed teachers who had imposed their services upon them.

though I *be* rude in speech, yet am *I* not *rude* in knowledge; but in every way having manifested *it* toward you in all things. 7 Or did I commit a sin in abasing myself, that ye might be exalted, because I proclaimed to you the Gospel of God without cost? 8 I robbed other assemblies, taking wages *of them*, that I might minister to you; 9 and, being present with you, and being in want, I was a burden to no one; for the brethren, coming from Macedonia, supplied my lack; and in everything I kept myself from being burdensome to you, and *so* will keep *myself*. 10 *As* the truth of Christ is in me, this glorying shall not be stopped in regard to me in the regions of Achaia. 11 Wherefore? because I do not love you? God knoweth! 12 But what I am doing, I also will do, that I may cut off the occasion from those desiring occasion, that wherein they glory they may be found even as we. 13 For such *men are* false apostles, deceitful workers, transforming themselves into apostles of Christ; 14 and no wonder, for even Satan himself transforms himself into an angel of light! 15 It is no great thing, therefore, if his ministers also transform themselves as ministers of righteousness; whose end will be according to their works.

16 I say again, let no one think me foolish; but, if ye do, yet as foolish receive me, that I too may glory a little. 17 What I am speaking I speak not according to the Lord, but as in foolishness, in this confidence of boasting. 18 Since many glory according to the flesh, I also will glory; 19 for ye gladly bear with the foolish, being *yourselves* wise. 20 For ye bear with it, if one brings you into bondage, if one devours you, if one takes you captive, if one exalts *himself*, if one smites you on the face. 21 I speak by way of dishonor,[2] as though we were weak; but in whatever anyone is bold (I speak in foolishness), I also am bold. 22 *Are* they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they Abraham's seed? so *am* I. 23 Are they ministers of Christ? (I speak as beside myself) I *am* more; in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths often; 24 from the Jews five times I received forty stripes save one; 25 thrice I was beaten with rods; once I I was stoned; thrice I suffered shipwreck; a night and a day I have spent in the deep; 26 *in* journeyings often, *in* perils of rivers, *in* perils of robbers, *in* perils from my countrymen, *in* perils from the gentiles, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren; 27 *in* toil and hardship, *in* watchings often, *in* hunger and thirst, *in* fastings often, *in* cold and nakedness. 28 Apart from those things without, *that which is* a pressure upon me daily, anxiety for all the assemblies. 29 Who is weak, and I am not weak? Who

2 Or, *disparagement.*

6 *Rude in speech;* as charged by his enemies, (ch. 10:10).

7 *In abasing myself;* by working with my own hands, (Acts 18:3).

8 *Taking wages of them;* receiving supplies from them.

9 *Burdensome to you;* he supported himself with his own hands, and hence was no burden to them.

10 *This glorying;* that he preached without compensation from the Corinthians.

11, 12 It was not because the apostle did not love them, that he supported himself; but that he might afford no occasion to his enemies to say that he was moved by the spirit of gain.

13 *Transforming themselves into apostles;* boldly claiming to be apostles, when they were only Satan's servants.

14, 15 Satan is still trying to assume the guise of an angel of light; willing to lend his power, wisdom, and wealth, to any one who can mislead many of God's people.

16 *Let no one think me foolish;* in speaking so much of myself. *Receive me as foolish;* that I may have an opportunity to convince you to the contrary.

17 *Not according to the Lord;* he did not claim to be inspired in his present utterances, yet his sanctified common sense, he felt, justified his course.

19 *Gladly do ye bear with the foolish;* you have borne with many false, foolish teachers; and you should now afford to bear a little with me.

20 *Ye suffer;* that is, ye submit to have men usurp authority over you, to despoil you of your goods, etc., which took place at the hands of the false teachers who had imposed themselves upon them.

21 *By way of dishonor;* his enemies sought to fasten the charges of dishonor and cowardice upon him; but he repels the charges. *I am bold also;* for he goes beyond them in all their claims for pre-eminence. Who could equal the apostle's record of labors, sufferings, and perils, as seen in vs. 22-27?

25 *I have spent a night and a day in the deep;* referring, probably, to some of his narrow escapes from shipwreck; floating, possibly, for a night and day on a plank, or something else.

28 *Apart from the things without;* besides other things, which he further recounts. Besides all other cares and troubles, there was a daily pressure upon him in his anxiety for the assemblies, that were exposed to the depredations of false teachers.

29 The apostle deeply sympathized with every weak believer, and felt keenly all the wrongs inflicted upon God's children.

is caused to stumble, and I burn not? 30 If I must glory, I will glory in the things that pertain to my weakness. 31 The God and Father of our Lord Jesus Christ, Who is blessed forevermore, knoweth that I lie not. 32 In Damascus the governor under Aretas the king guarded the city of the Damascenes in order to arrest me; 33 and through a window I was let down in a basket by[3] the wall, and escaped his hands.

3 Or, *through.*

30 *I will glory in the things that pertain to my weakness;* the realization of his own weakness drove him to cling the closer to Christ, and to become the recipient of His great power and protection; thus verifying the statement (ch. 12:10), "When I am weak, then am I powerful." Many of God's children know something of this glorious paradox.

CHAPTER XII.

1 It is needful *for me* to glory, *though,* indeed, not profitable; but I will come to visions and revelations of the Lord. 2 I know a man in Christ, fourteen years ago (whether in *the* body I know not, or whether out of the body I know not, God knoweth), such a one caught up even to the Third Heaven. 3 And I know such a man (whether in *the* body, or apart from the body, I know not, God knoweth), 4 that he was caught up into Paradise, and heard unutterable sayings, which it is not lawful for a man to speak. 5 On behalf of such a one I will glory; but on my own behalf I will not glory, except in my weaknesses. 6 For, if I should desire to glory, I would not be foolish, for I shall be speaking truth; but I forbear, lest some one should think, in regard to me, above what he sees me *to be,* or hears from me. 7 And, that I might not be exalted overmuch by the exceeding greatness of the revelations, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I might not be exalted overmuch. 8 Concerning this thing I besought the Lord thrice, that it might depart from me. 9 And He hath said to me, "My grace is sufficient for you; for My power is made perfect in weakness." Most gladly, therefore, will I rather glory in my weaknesses, that the power of Christ may rest upon me. 10 Wherefore, I take pleasure in weaknesses, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I powerful.

11 I have become foolish; ye compelled me; for I ought to be commended by you; for in nothing was I inferior to the most eminent apostles, even if I *am* nothing. 12 The signs, indeed, of an apostle were wrought out among you in all patience, by[1] signs and wonders and mighty works. 13 For what is there in which you were made inferior to the rest of the assemblies, except that I myself was not burdensome to you? forgive me this wrong!

1 Or, *in.*

NOTES ON CHAPTER XII.

1 *Needful for me to glory;* to mention more of the Lord's dealings with me. *Though not profitable;* to you, but justified by the circumstances.

2 *I know a man;* meaning himself. *The Third Heaven;* the place where God's Presence is peculiarly manifested.

3 *Whether in . . . or apart from the body;* the apostle did not know whether he was caught up with or without his body.

4 *Caught up into Paradise;* transported into Paradise, or the Third Heaven. *Unutterable sayings;* sayings which he had no language to utter. *Not lawful for man to speak;* because he had no language adequate to express the wonderful vision.

5 *Of such a one will I glory;* he glories in the fact that he was honored with such a vision. *Except in my weaknesses;* he seems to recognize Paul caught up to the Third Heaven as one person, and Paul tied on to a human body with human frailties, as another, whose weaknesses alone are to be gloried in.

6 *I would not be foolish;* the great glory of the vision should excuse his apparent immodesty in speaking of it. The apostle, however, preferred to be judged of by his life and teachings, rather than his visions.

7 *A thorn in the flesh;* probably some physical infirmity. *The messenger of Satan;* the thorn in the flesh was something that Satan used to buffet the apostle. God permitted this thorn to be sent, that Paul might not be exalted by reason of the excellent vision given him.

8 *I besought the Lord thrice;* to remove the thorn.

9 *My grace is sufficient;* to sustain you in your present emergency. The language would seem to imply that the thorn remained, but that the grace of God was so abundantly bestowed, that, upon the whole, he came off gainer. Yet it is not usual for any evil to be permitted to remain longer than is necessary to teach one the lesson meant to be taught.

10 *Take pleasure in weaknesses;* whatever served to show him his utter inability to meet issues in his own strength and wisdom. The natural man rebels at such exposures; but one who is living the crucified life understands the apostle's meaning.

11 *Ye compelled me;* your treatment of me made it necessary for me to appear foolish, in speaking so much of myself.

12 His works in their midst showed him to be an apostle.

13 The apostle seems to be using pleasantry, bordering closely to irony, in this verse.

14 Behold, this third time I am ready to come to you, and I will not be burdensome to you; for I seek not yours, but you; for the children ought not to lay up for the parents, but the parents for the children. 15 And I will most gladly spend and be spent for your souls. If I love you more abundantly, am I *to be* loved the less? 16 But be it *so*, I did not burden you; but, being crafty, I caught you with guile. 17 Did I gain advantage over you through any one *of those* whom I have sent to you? 18 I entreated Titus, and sent with *him* the brother. Did Titus take advantage of you? Did we not walk in the same spirit? *did we* not *walk* in the same steps?

14 *This third time;* so far as known, he had visited them but once before, but he had expected to visit them, and had deferred it; but he was now ready the third time. *Not yours, but you;* he was not seeking their money, but their souls, that he might benefit them in the highest degree.

16 *I caught you with guile;* alluding, probably, to the charge of his enemies, that he got money under false pretenses, or appropriated the collections for the poor saints to his own uses. This charge he denies in vs. 17, 18.

19 Think ye all this time that we are excusing ourselves to you? Before God in Christ we are speaking; and all, beloved, for your edification. 20 For I fear, lest by any means, when I come, I should find you not such as I desire, and that I, too, should be found by you such as ye do not desire; lest, by any means, *there should be* strife, jealousy, wraths, factions, backbitings, whisperings, swellings, tumults; 21 lest, when I come again, my God should humble me before you, and I should mourn for many of those who have heretofore sinned, and repented not of the uncleanness, and fornication and lasciviousness which they practiced.

19 *Excusing ourselves to you;* as if ye were appointed to judge me. *Before God in Christ we are speaking;* God is our Judge, and we are speaking as in His presence, and with the utmost sincerity, and for your edification.

20 *Not such as I desire;* he was apprehensive that, when he should meet them, he would find in them many things to correct.

21 *Should humble me;* over your irregularities, factions, wrangles, etc.

CHAPTER XIII.

1 This is the third time I am coming to you. At the mouth of two witnesses, and of three, shall every word be established. 2 I have said beforehand, and I do say beforehand, as if present at the second time, and, being now absent, I write* to those who heretofore have sinned, and to all the rest; that, if I come again, I will not spare; 3 since ye seek a proof of Christ's speaking in me, Who toward you is not weak, but is powerful in you; 4 for, indeed, He was crucified through weakness, but He liveth through the power of God. For we also are weak in Him, but we shall live with Him through the power of God toward you. 5 Try[1] yourselves, whether ye are in the faith; prove yourselves. Or know ye not as to yourselves, that Jesus Christ is in you, unless ye be rejected?[2] 6 But I hope that ye shall know, that we are not rejected.[2] 7 Now we pray to God that ye do no evil; not that we may appear approved, but that ye may do what is honorable, though[3] we be rejected. 8 For we can *do* nothing against the truth, but for the truth. 9 For we rejoice, when we are weak, and ye are strong; this also we pray for—your perfection. 10 For this cause, I write these things while absent; that I

*Many Mss. omit, *I write.*

1 Or, *test.* 2 Or, *without approval.* 3 Gr. *And*, or *but.*

NOTES ON CHAPTER XIII.

1 *This third time;* see note on ch. 12:14. *At the mouth of two witnesses;* on the testimony of, (Deut. 17:6; 19:15).

2 *I will not spare;* I will exercise strict discipline, as an apostle of Christ.

3 *Since ye seek a proof;* some denied that Christ spake in him; and he refers them to the mighty power that had worked in them through his ministry.

4 *Crucified through weakness;* after the reception of human guilt in the garden of Gethsemane, Jesus became very weak physically, (see John 19:17 with Matt. 27:31, 32). *We are weak in Him;* true Christians have fellowship with Christ in His weakness and sufferings.

5 *Try yourselves;* examine, whether ye be in the faith—the faith that unites to Christ. *Christ is in you, unless ye be rejected;* true Christianity necessitates the presence of Jesus in the believer, (John 6:56; 14:20; 15:4, 5; 17:23, 26; Eph. 3:17; Col. 1:27, etc.). The Father approves those believers who are fully yielded to Him, and in whom His Son is permitted to rule. No doubt, there are many saved, who know little or nothing of Christ enthroned in their hearts, (see I Cor. 3:15); but these are not approved and honored as those will be, who let Jesus rule in them, and make them overcomers. (Rev. 3:20, 21; 21:7).

7 Paul loved the Corinthians so well, that he was willing to appear as condemned, if they would be true to God in all things.

9 And so he was willing to appear *weak*, if only they might be strong in the true sense.

may not, when present, deal sharply according to the authority which the Lord gave me for building up, and not casting down.

11 Finally, brethren, farewell.[4] Be perfected, be comforted, think the same thing; be at peace; and the God of love and peace will be with you. 12 Salute one another with a holy kiss. 13 All the saints salute you.

14 The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all.

4 Or, *rejoice.*

10 *I may not deal . . . sharply;* he hoped his second letter might correct all their remaining errors, that he might be spared the necessity of using severe means. The apostle had a great dislike to wrangling, and sought to avoid it.

11 *Be perfected;* in your faith and practice. *Be comforted;* with the consolation offered them in this letter.

12 *With a holy kiss;* an early method of Christian salutation.

— THE —

EPISTLE TO THE GALATIANS.

The Greek Galatia, answering to the Latin Gallia (Gaul), was one of the central provinces of Asia Minor; and the people who inhabited it had immigrated thither about 280 B. C.; having crossed over from Thrace, and belonging to the race known as Gauls. The different assemblies or congregations of believers in Galatia were, probably, founded by Paul and his fellow-laborers. Paul made two missionary visits to Galatia, (Acts 16 6; 18:23). This epistle was meant to apply to all the assemblies which Paul had planted in Galatia. These assemblies began well, (ch 5.7' but Judaizing teachers came in, insisting that unless Gentile believers were circumcised, they could not be saved. (Acts 15:1); and it appears that they had great success in leading them from the simplicity of the Gospel To correct this great error, this epistle was written. It was probably written from Ephesus or Corinth, about A. D. 58.

CONTENTS.

I. Introductory address, (I:1-10): the salutation, (I:1-5); the Galatian departure from the truth, (I:6-10). II. Personal and historical retrospect: Paul's teachings received from God, not man, (I:11, 12), as proved; (a) from his education, (I:13, 14); (b) his conversion, (I:15-17); (c) his intercourse with the other apostles, (I:18-21; II:1-10); (d) his controversy with Peter, (II:15-21). III. Inferiority of Judaism, or legal Christianity, to the doctrine of faith, (III:1—IV:1-31): (a) Galatians bewitched from a spiritual system to a carnal one, (III:1-5); against the witness of Abraham, (III:6-9); that faith alone can save, (III:10-14); (b) promise made to faith not annulled by the law. (III: 15-18); the law being disciplinary (III:19-29), and tutelary, (IV:1-7); (c) past zeal of the Galatians contrasted with their present coldness, (IV:12-20); (d) allegory of Isaac and Ishmael, (IV:21-31). IV Hortatory application, (V.1—VI:1-10): (a) Christian liberty excludes Judaism, (V:1-12); (b) liberty, not license, but love, (V:13-15); (c) works of the flesh and Spirit contrasted, (V:16-26); (d) duty of sympathy, (VI:1-5); (e) liberality, (VI:6-10). V. Conclusion, directed against the Judaizers, (VI:11-18).

GALATIANS.

CHAPTER I.

1 Paul, an apostle (not from men nor through man, but through Jesus Christ, and God the Father, who raised Him from the dead), 2 and all the brethren with me, to the assemblies of Galatia: 3 Grace to you, and peace from God the Father, and our Lord Jesus Christ, 4 Who gave Himself for our sins, that He might deliver us out of the present evil age, according to the will of our God and Father; 5 to Whom *be* the glory for ever and ever. Amen.

6 I marvel that ye are so quickly removing from Him Who called you in *the* grace of Christ, to a different Gospel, 7 which is not another; only there are some who are troubling you, and wishing to pervert the Gospel of Christ. 8 But even if we or an angel out of Heaven should proclaim a Gospel to you other than that which we delivered to you, let him be accursed!

9 As we have said before, even now also I say again, if any one is delivering a Gospel to you, contrary to that which ye received, let him be accursed. 10 For am I now seeking the favor of men, or of God? Or am I seeking to please men? If still I were pleasing men, I should not be Christ's servant.

11 For I make known to you, brethren, that the Gospel which was proclaimed by me is not according to man; 12 for neither did I receive it from man, nor was I taught *it*, but *I received it* through revelation of Jesus Christ. 13 For ye heard of my conduct formerly in Judaism; that, beyond measure, I was persecuting the assembly of God, and laying it waste; 14 and was making progress in Judaism above many companions of the same age in my own nation,[1] being more exceedingly a zealot for my ancestral instructions.[2]

15 But, when it pleased God, who set me apart from my mother's womb, and called me through His grace, 16 to re-

1 Or. *class.* 2 Or. *traditions.*

NOTES ON CHAPTER I.

1 *Not from men, nor through man;* being about to combat a great error, the apostle asserts in the most positive manner, that man had nothing to do with his apostleship, but that it came wholly from God.

4 *Who gave Himself for our sins;* gave up His life, that He might put away sin—a doctrine quite antagonistic to the teachings of the Judaizing teachers. *That He might deliver us out of the present wicked age;* it was the purpose of Christ in giving Himself to die, to deliver all who would truly accept Him from their present trials by lifting them above them, and giving them true citizenship in Heaven.

6 *I marvel;* that those who were once so zealous for Christ should so soon be turned from grace to law.

8 *Let him be accursed;* let the curse of God rest upon him—let him be devoted to destruction.

10 *Am I now seeking the favor of men;* the apostle lets them know that it is no part of his purpose to please men, but that he was wholly intent on pleasing God.

11 *Not according to man;* did not originate with man.

12 *Neither did I receive it from man;* all this he says with the view of strengthening his influence over them, as an apostle of God, who received the Gospel directly from Him.

veal His Son in me, that I might proclaim the good news of Him among the gentiles; straightway I conferred not with flesh and blood, 17 neither went I up to Jerusalem to those *who were* apostles before me, but I went away into Arabia, and again returned to Damascus. 18 Then, after three years, I went up to Jerusalem to become acquainted with Cephas, and continued with him fifteen days. 19 But other of the apostles I saw not, except James, the brother of the Lord. 20 Now as to the things I am writing to you, behold, before God, I am not lying.

21 After that I went into the regions of Syria and Cilicia; 22 and I was unknown by face to the assemblies of Judæa, which were in Christ; 23 but they were only hearing, "He who was once persecuting us now proclaims the faith which once he was destroying." 24 And they were glorifying God in me.

16 *To reveal His Son in me;* that I might proclaim Him. The revelation of Christ in the believer is the supreme qualification for preaching Him. This experience brings one into sympathy with Christ in His great mission of salvation, and puts the "go" in him. *Conferred not with flesh and blood;* had nothing to do with men in the way of getting counsel from them; but received his message and commission directly from God.

17 *Arabia;* a country south of Damascus. Here Paul seems to have taken his theological course under Christ Himself.

21 *Syria;* a country north of Palestine. *Cilicia;* a province of Asia Minor, north-west of Syria.

24 *They were glorifying God in me;* praised God for the mighty work He had wrought in me.

N. B.—The revelation of Christ comes to one in and through the infilling Spirit, (John 14:17-20; Eph. 3:16-19).

CHAPTER II.

1 Then, fourteen years later, I went up again to Jerusalem with Barnabas, taking with me Titus also. 2 And I went up according to revelation, and laid before them the Gospel which I preach among the Gentiles; but privately to those of repute, lest by any means I should run, or had run, in vain. 3 But not even Titus, who was with me, being a Greek, was compelled to be circumcised; 4 and *that was* because of the false brethren secretly introduced, who, indeed, crept in to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage; 5 to whom not even for an hour did we yield in subjection, that the truth of the Gospel might continue with you. 6 But from those reputed to be something (whatever they were, it matters not to me: God does not accept man's person): to me, in fact, those of repute added nothing; 7 but, on the contrary, seeing that I had been entrusted with the Gospel of the uncircumcision, as Peter *was with that* of the circumcision; (8 for He Who wrought for Peter with regard to an apostleship of the circumcision, wrought for me also with regard to the gentiles). 9 And, perceiving the grace which was given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas right-hands of fellowship, that we *should go* to the gentiles, and they to the circumcision; 10 only *they desired* that we should remember the poor, which very thing I was also eager to do. 11 But, when Cephas came to Antioch, I withstood him to the face, because he was blameworthy; 12 for, before certain ones came from James, he was eating with the gentiles; but, when they came, he was withdrawing and sepa-

NOTES ON CHAPTER II.

1 *Fourteen years later;* later, probably, than his former visit, (ch. 1:18).

2 *By revelation;* by direct order from God. *Privately to those of repute;* He reported his teaching and work among the gentiles privately to those of repute, to avoid the opposition that might arise from the whole mass of Christians, who might not so readily understand his work.

3 *Not even Titus . . . was compelled to be circumcised;* Titus was present at the council of the apostles and elders in Jerusalem, and that council did not require him to be circumcised, though he was a preacher. This fact was pointedly against the position of those Judaizing teachers.

4 *And that was because of;* that is, this decision regarding Titus was rendered in condemnation of *the false brethren,* etc.

5 *Not even for an hour;* they did not yield to the demands of the false brethren for a single hour.

6 *Those of repute;* the leading men referred to in v. 2. *Added nothing;* to Paul's authority as an apostle, or to his teachings or practice.

7 *Gospel of the uncircumcision;* the Gospel that he was appointed to preach to the gentiles.

9 *Pillars;* men of distinction among the apostles, and strong supporters of the cause of Christ. *Gave to me and Barnabas right-hands of fellowship;* acknowledging their soundness in the faith, and their worthiness as ministers of Christ.

10 *The poor;* meaning, probably, the poor Christians in Judæa.

11 *I withstood;* rebuked and reproved him. *Blameworthy;* because of his cowardice and time-serving spirit.

12 *From James;* from James who lived in Jerusalem. *Eating with the gentiles;* in disregard of the Jewish custom. *Of the circumcision;* the Jews from Judæa.

rating himself, fearing those of the circumcision. 13 And the rest of the Jews also dissembled with him, so that even Barnabas was carried away by their hypocrisy. 14 But, when I saw that they were not walking uprightly according to the truth of the Gospel, I said to Cephas in presence of *them* all, "If you, being a Jew, live as *do* the gentiles, and not as the Jews, how do you compel the gentiles to live as *do* the Jews?" 15 We who are by nature Jews, and not sinners from among the gentiles, 16 yet knowing that a man is not justified by works of law, but through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by works of law; because by works of law no flesh shall be justified. 17 But, if while seeking to be justified in Christ, we ourselves also were found sinners, *is*, then, Christ a minister of sin? It could not be! 18 For, if I am building up again, what I pulled down, I show myself *to be* a transgressor. 19 For I through law died to law, that I might live to God. 20 I have been crucified with Christ; and no longer am I living, but Christ is living in me; and, in so far as I am now living in flesh, I live in the faith of the Son of God, Who loved me, and gave Himself for me. 21 I do not set aside the grace of God; for, if righteousness *is* through law, then Christ died needlessly![1]

1 Or, *for nought.*

13 *Dissembled;* disguised their sentiments; for, though they had practically recognized the fact that the ceremonial law had been fulfilled, by the fact of their eating with the gentiles, they now permitted their Jewish prejudices to rise up, and overpower their real convictions.

16 *By faith;* a faith that unites the believer to Christ's Righteousness, is that which brings justification—which works of law can never do. But, if faith in Christ brings justification, why should Peter wish to get the gentiles under the ceremonial law? Jewish prejudice had not all been canceled from Peter; though he had done so many mighty works for God.

17 *Is Christ a minister of sin;* has Christ provided a Gospel that does not deal effectually with sin? Are those who are justified by faith in Him still sinners, so that they must go back to the law for cleansing? It is not the law, but the blood of Christ, that cleanses from sin.

19 *For I through the law am dead to the law;* the law has done its work in the crucifixion and death of Christ, the believer's Substitute; and, because of this very fact, the true believer becomes dead to the law by the body of Christ (Rom. 7:4), while the law is dead to him, not being able to inflict a second death upon one who has truly died in Christ.

20 *I have been crucified with Christ;* have become crucified—am crucified—with Christ. This experience begins, when one admits Christ into his heart as Supreme Ruler, and puts the government on His shoulder. This is the *experimental* crucifixion. *No longer am I living;* I am dropping my self-life, and deny it utterly. *Christ is living in me;* He has come in to live His life in me, giving me His for mine—which I gladly accept. *In so far as I am now living in flesh;* in so far as I now have life in my mortal body—the new life, or Christ-life. *In the faith of the Son of God;* His faith inwrought in me, and imparted to me, by the Holy Spirit. *Who gave Himself for me;* when He died for me on the cross, (Rom. 6:6); and gave Himself to me, when I opened the door and let Him in, (Rev. 3:20).

21 *I do not set aside the grace of God;* as of no value, as these false teachers do. *If righteousness is through law;* if there is any other way of salvation than through Christ, His death was needless.

CHAPTER III.

1 O foolish Galatians! Who bewitched you, before whose eyes Jesus Christ was openly set forth crucified? 2 This only do I wish to learn of you: Did ye receive the Spirit by works of law, or by the hearing of faith? 3 Are ye so foolish? Having begun in *the* Spirit, are ye now being made perfect in *the* flesh? 4 Did ye suffer so many things in vain? if, indeed, *it be* even in vain. 5 Does He, therefore, Who *was* supplying to you the Spirit, and was working miracles among you, *doing it* by works of law, or by *the* hearing of faith? 6 Even as Abraham believed God, and it was reckoned to him for righteousness. 7 Know, then, that those *who are* of faith, the same

NOTES ON CHAPTER III.

1 *Set forth crucified;* Paul had preached Christ crucified as the only ground of salvation, without any admixture of legalism.

2 *Did ye receive the Spirit;* "the promise of the Father," (Luke 24:49; Acts 1:4). *By works of law;* by observing the law of Moses. *Or by the hearing of faith;* by hearing and accepting the Gospel.

3 *Having begun in the Spirit;* having begun your Christian life and work under the fostering care of the Spirit. *In the flesh;* in carnal or legal observances.

4 *Suffered so many things;* on account of their profession of faith in Christ. *In vain;* to no profit; as it would be, if they went back under the law.

5 *He, therefore, Who was supplying to you the Spirit;* God the Father. *By the works of law, or by the hearing of faith;* the answer is, "By the hearing of faith."

7 *Sons of Abraham;* like Abraham in faith, and in a sense, his spiritual offspring.

are sons of Abraham. 8 And the Scripture, foreseeing that God would justify the gentiles through faith, proclaimed beforehand the Gospel to Abraham, *saying*, "In you shall all the nations be blessed." 9 So that those *who are* of faith are blessed with the faithful Abraham.

10 For as many as are of works of law are under a curse; for it has been written, "Cursed *is* every one who continues not in all the things written in the book of the law, to do them." 11 Now that by law no one is justified with God, is evident; because "The righteous one shall live by faith." 12 Now the law is not of faith; but "He who did them shall live in them." 13 Christ redeemed us from the curse of the law, having become a curse for us; because it has been written, "Cursed *is* every one who is hung upon a tree"; 14 that to the gentiles the blessing of Abraham might come in Jesus Christ, that we might receive the promise of the Spirit through faith.

15 Brethren, I am speaking after the manner of man: even a man's confirmed covenant no one sets aside, or adds thereto. 16 Now to Abraham were the promises spoken, and to his Seed. He saith not, "And to seeds," as of many; but as One, "and to your Seed"; which is Christ. 17 But this I say: A covenant previously confirmed by God, the law, which came into existence four hundred and thirty years later, does not invalidate, that it should make the promise of no effect. 18 For, if the inheritance *is* of the law, it *is* no longer of promise; but God has freely given *it* to Abraham through promise.

19 What, then is the law? It was added because of the transgressions, until the Seed should come to Whom it had been promised; having been arranged through angels in the hand of a mediator. 20 Now a mediator is not of one, but God is one. 21 Is the law, then, against the promises of God? It could not be! For, if a law had been given, which *was* able to make alive, truly righteousness would have been by law; 22 but the Scripture shuts up all under sin, that the promise by faith of Jesus Christ might be given to those who believe. 23 But, before the faith came, we were kept guarded under law, being shut up to the faith about to be revealed. 24 So that the law has become our tutor *to lead us* to Christ, that we might be justified by faith. 25 But the faith having come, we are no

8 *The Scripture foreseeing;* the Holy Spirit, the Author of Scripture, foreseeing and foretelling, that God would justify gentiles, as He did Abraham. *Proclaimed beforehand the Gospel to Abraham;* and this Gospel was summed up in the words, "In you shall all the nations be blessed," (Gen. 12:3; 18:18; 22:18).

9 *Blessed with the faithful Abraham;* blessed on the principle—viz., that of faith.

10 *Of the works of the law;* seek justification by works. *Under a curse;* because no one ever perfectly kept the law, but the Man, Christ Jesus.

11 *The righte ons one shall live by faith;* under all dispensations since the fall of Adam, men have been justified by faith, never by works, (Hab. 2:4).

12 *The law is not of faith;* the law promises justification, not by faith, but by works; but, unfortunately, man's works have been too defective to save him.

13 *Redeemed us from the curse of the law;* this He did by taking our sins upon Himself, and bearing the penalty due to us in His own Person; thus being made a curse for us, (see II Cor. 5:21). *Cursed is every one hung upon a tree;* Deut. 21:23.

14 *The blessing of Abraham;* that which God promised to him and to all believers, justification through faith; but this blessing never could have reached any one of Adam's fallen race, unless Christ had redeemed all from the curse of the law, by his own vicarious death on the cross.

15 *After the manner of man;* as any sensible man would view it, and act in regard to a covenant that has been ratified.

16 *Your Seed, which is Christ;* Christ is the *One Seed* of Abraham; and in Him is life and salvation; and, through Him, all spiritual blessings flow to believers.

17 *A covenant previously confirmed by God;* the covenant confirmed by God to Abraham (see references at v. 8) long before the giving of the law to Moses. The law could not annul such a covenant, or render its promises void.

18 *The inheritance;* the spiritual blessings promised to Abraham.

19 *What, then, is the law;* what purpose does it serve? Why was it given? *It was added because of the transgressions;* the Jews were so sinful, that God, wishing to restrain them, and bring them to recognize their guilt and need of an atonement, gave the ten commandments; and the ceremonial and sacrificial law had an educational tendency in the same direction. *Mediator;* Moses.

20 *A mediator is not of one;* one party. *God is one;* One Party to the covenant; and man is the other.

21 *Is the law against the promises;* was it designed to set aside the promises, or introduce another way of life? Certainly not; but the law was designed to help in leading men to accept the promised salvation in Christ.

22 *The Scripture shut up all under sin;* showing all to be sinners and under the curse. Hence, there is no way of escape except through faith in Christ.

23 *Before the faith came;* the object of faith—Christ; or before the way of life was revealed in Him.

24 *The law has become our tutor;* or *child-guide* to Christ. The word *pedagogue* signifies child-guide, or child-conductor; and it serves the important purpose of guiding the awakened sinner to Christ, the great Sin-offering.

longer under a tutor; 26 for ye are all sons of God through faith in Christ Jesus; 27 for as many of you as were immersed into Christ, did put on Christ. 28 There exists neither Jew nor Greek, there exists neither bond nor free, there exists neither male nor female; for ye are all one in Christ Jesus. 29 And, if ye are Christ's, ye are, consequently, Abraham's seed, and heirs according to promise.

25 *No longer under a tutor;* having accepted Christ, and become sons of God by faith in His Son, we have all spiritual supplies stored up in Him; and, hence, there is no need of going back to ritual observances under the law.

27 *Immersed into Christ;* the burial of the believer in the act of immersion, in symbol, identifies him with Christ in His death and resurrection. *Put on Christ;* put on His righteousness and life; taking Him as Leader, Savior, Sanctifier, and King; puts his life at the disposal of Christ.

28 *One in Christ;* all national and social distinctions, as also that of sex, are obliterated, as marks of superiority, when people accept Christ, and take their places in Him. He becomes their standing before the law, and is, in fact, their Life.

29 *If ye are Christ's;* belong to Him, and are united to Him by a living faith. *Abraham's seed;* all true believers, by virtue of the fact that they believe in Christ, are Abraham's seed, and heirs of the promise.

CHAPTER IV.

1 But I say that, so long as the heir is a child, he differs in nothing from a slave, though he is lord of all; 2 but is under guardians and stewards, until the time appointed by the father. 3 So we also, when we were children, were held in bondage under the elements[1] of the world. 4 But, when the fulness of the time came, God sent forth His Son, born of a woman, born under law, that He might redeem those under law, that we might receive the adoption of sons. 6 And, because ye are sons, God sent forth the Spirit of His Son into our hearts, crying, "Abba," Father. 7 So that you are no longer a slave, but a son; and, if a son, also an heir through God.

8 But then, indeed, when ye knew not God, ye served those which by nature are no gods; 9 but, after having known God, or rather having been known by God, how are ye turning back again to the weak and beggarly elements, to which ye desire to be in bondage again? 10 Ye are scrupulously observing days, and months, and seasons, and years! 11 I am afraid of you, lest by any means I have toiled for you in vain. 12 Brethren, I beseech you, become as I *am;* because I also *was* as ye *are*. Ye wronged me in nothing; 13 but ye know that through weakness of the flesh I proclaimed the Gospel to you formerly; 14 and my trial in my flesh ye despised not, nor spurned; but ye received me as an angel of God, as Christ Jesus. 15 Where, then, *is* your benediction[2] *for me?* For I bear you witness that, if possible, plucking out your eyes, ye would have given *them* to me! 16 So, then, have I become your enemy, because I tell you the truth?

1 Or, *rudiments.*

2 Or, *blessing;* or, *felicitation.*

NOTES ON CHAPTER IV.

1 *Differs in nothing from a slave;* Paul compares the Israelites, or covenant people, while under law to a minor heir under discipline and restraint, till the coming of Christ

2 *The time appointed;* to take charge of his estate.

3 *We;* the covenant people of God before the coming of Christ, into Whom, after His coming, the gentiles are incorporated by faith. *When we were children;* under the Old Testament dispensation, and treated as minors. *Under the elements of the world;* under the restraints of the Mosaic law. If "*we*" refers to the gentiles to whom he was now writing, "the elements of the world" would probably refer to the corrupting influences that held them in sin and bondage.

5 *Receive the adoption of sons;* pass out of the condition of servitude into the liberty of sons.

6 *Sent forth the Spirit;* God by His Spirit hath put a filial spirit in you. *Abba;* a Chaldee word meaning father.

8 *Ye;* gentile believers. *No gods;* idols.

9 *Have known God;* have been led to a knowledge of God through faith in Christ. *Known by Him;* known as objects of His saving grace.

10 *Ye observe days, and months, and seasons, and years;* such as the ceremonial law required, proving that they had gone under the law.

11 *I am afraid of you;* he feared for them, that they were depending on the works of the law for salvation, rather than upon Christ alone; in which event, his past labor bestowed upon them would be lost.

12 *Become as I am;* free in Christ, and no longer in bondage to the law. *I was as ye are;* I was once enslaved to the law as you now are. This seems to be the meaning, though it is something of a strain on the Greek, to supply "*was*" in the expression, "I was." Yet, if, in the translation, we supply "*am*," the face value of the words seem to teach a manifest absurdity. *Ye wronged me in nothing;* I have no personal grievance to complain of: it is your departure from the Gospel that calls forth my rebuke.

13 *Infirmity of the flesh;* Paul had a bodily infirmity when he was in Galatia, that might have caused offense to the Galatians, (I Cor. 2:3; II Cor. 11:10; 12:7),

14 *Received me . . . as Christ Jesus;* with great affection, regard, and confidence.

15 *Plucking out your eyes;* they were ready to endure any sacrifice to promote his comfort and welfare.

17 They are zealously seeking you, not nobly; they are wishing to shut you out, that ye may zealously seek them. 18 But *it is* good to be zealously sought in a good thing at all times, and not only when I am present with you. 19 My little children, for whom I am in travail again, until Christ be formed in you! 20 And I was wishing to be present with you now, and to change my voice; because I am perplexed about you.

21 Tell me, ye who are wishing to be under law, do ye not hear the law? 22 For it has been written that Abraham had two sons, one by the bond-woman, and one by the free-woman. 23 But the one by the bond-woman has been born after the flesh; and the one by the free-woman, through promise. 24 Which things are an allegory;[3] for these *women* are two covenants; one, indeed, from mount Sinai, bringing forth into servitude, which is Hagar (for the word Hagar is mount Sinai in Arabia), and corresponds to the present Jerusalem; for she is in bondage with her children. 26 But the Jerusalem *which is* above is free, which, indeed, is our mother; 27 for it has been written, "Rejoice, O barren, that bear not! Break forth and cry, you that travail not! because many are the children of the desolate, rather than of her who has the husband."

28 But ye, brethren, after the manner of Isaac, are children of promise. 29 But, just as then, the one born after the flesh kept persecuting him *born* after *the* Spirit, so also *is it* now. 30 But what says the Scripture? "Cast out the bond-woman and her son; for the son of the bond-woman shall in nowise inherit with the son of the free-woman." 31 Wherefore, brethren, we are not children of a bond-woman, but of the free-woman.

: Or, *spoken in allegory.*

17 *They;* the false teachers professed to have great interest in the Galatians, but their purpose was to get them away from Paul's teachings, and draw them under the law. This, the apostle saw, would imperil their salvation. Hence, his plainness and fidelity in dealing with them.

19 *Until Christ be formed in you;* till the Christ-life, or "new man," be formed in you. This new life is imparted to true believers, making them children of God, (ch. 3:26). This life-principle may be paralyzed by error; and, as in the case of the backslider, appear to be dormant; while the self-life, under Satan, has control. Paul travailed for the Galatians in their new birth, when they accepted Christ at first. He is in pain for them again, till they shall be relieved from the pernicious influence of error, and have Christ dominant in them again.

20 *To change my voice;* from one of doubt and perplexity, to one of assurance and joy at their deliverance from error.

22 *Written;* Gen. 16:15; 21:2, 3.

23 *Born after the flesh;* according to the laws of natural generation. *Through promise;* by the supernatural power of God.

24 *Which things;* the things relating to Ishmael and Isaac. *Allegory;* a description of one thing under the image of another. *These women;* Hagar and Sarah. *Are the two covenants;* fitly represent the two covenants; viz., the covenant which God made through Moses on mount Sinai, and the one which He made and confirmed with Abraham regarding the promised Seed. *Bringing forth into servitude;* Hagar was in bondage, and her offspring are in bondage with her. The children of the Mosaic covenant, represented by Hagar, are in bondage under the law.

26 *The Jerusalem above;* the true spiritual Jerusalem whose center is in Heaven, and whose Head is Christ. True Christians are fitly represented by Sarah and her free offspring. *Our mother;* all who are in Christ by faith have *this Jerusalem* as their mother.

27 *Written;* Isa. 54:1; a prophecy referring to the Christian dispensation, when the gentiles would accept the Gospel. *O barren . . . desolate;* the gentiles were barren and desolate, till Christ came. The Jews had God as their husband.

28 *We;* true believers in Christ.

29 *So also is it now;* as Ishmael was hostile to Isaac, so the Jews were opposed to Christians; and so, too, sinners and carnal Christians are opposed to Spirit-filled Christians to the present time.

30 *The Scripture;* Gen. 21:10-12. As the bond-woman and her son were cast out, so all ritualistic or ceremonial observances should be excluded from Christianity; and all who seek justification and salvation through works of law will utterly fail.

CHAPTER V.

1 For freedom did Christ make us free; stand fast, therefore, and be not entangled again in a yoke of bondage.

2 Behold, I, Paul, say to you, that, if ye be circumcised, Christ will profit you nothing. 3 And I testify again to every man *who is* circumcised, that he is a debtor to do the whole law. 4 Ye were separated from Christ, whoever of you are being justified by law; ye fell out of grace; 5

NOTES ON CHAPTER V.

1 *Yoke of bondage;* the Jewish ceremonies.

2 *If ye be circumcised;* professing dependence upon the law of Moses for salvation. The law was never given to save people, (ch. 3:21).

3 *A debtor to do the whole law;* receiving circumcision is placing one's self under the law, where the *curse* will surely overtake him, (ch. 3:10).

4 *Ye were separated from Christ;* have no part in His redemption; the fact of going back under law puts one out of grace.

for we, in *the* Spirit, wait, by faith, for the hope of righteousness. 6 For in Christ Jesus neither circumcision avails anything, nor uncircumcision, but faith working through love.

7 Ye were running well; who hindered you, that ye should not obey the truth? 8 The persuasion is not from Him Who calleth you. 9 A little leaven leavens the whole lump. 10 I have confidence toward you in the Lord, that ye will regard nothing else; but he who is troubling you shall bear *his* sentence, whosoever he may be. 11 But I, brethren, if I still preach circumcision, why am I still persecuted? then the stumbling-block of the cross has been done away! 12 O that those who are unsettling you would even cut themselves off!

13 For we were called to freedom, brethren; only *use* not your freedom for an occasion to the flesh, but through love serve one another; 14 for the whole law has been summed up in one word, in this: "You shall love your neighbor as yourself." 15 But, if ye bite and devour one another, beware, lest ye be consumed by one another. 16 But I say, walk by *the* Spirit, and ye will not fulfill the desire of the flesh. 17 For the flesh covets against the spirit, and the spirit against the flesh; for these are contrary one to the other, that ye may not do the things which ye wish. 18 But, if ye are being led by *the* Spirit, ye are not under law.

19 Now the works of the flesh are manifest, which are, fornication, uncleanness, lasciviousness, 20 idolatry, sorcery, enmities, strifes, jealousies, wraths, factions, divisions, parties, 21 envyings, murders, drunkenness, revellings, and things like these; of which I forewarn you, as I also said before, that those practicing such things shall not inherit *the* Kingdom of God. 22 But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faith, meekness, continence; against such there is no law. 24 And those who are of Christ Jesus crucified the flesh with the passions and desires. 25 If we live by the Spirit, by the Spirit let us also walk. 26 Let us not become vainglorious, provoking one another, envying one another.

5 *We;* true believers. *In the Spirit;* or by the Spirit. *Righteousness;* the righteousness which God bestows upon those who believe in His Son, (Rom. 1:17).

6 *Neither circumcision nor uncircumcision avails anything;* have not the least conceivable value in obtaining salvation in Christ. *But faith working through love;* faith that has its foundation in love and obedience.

8 *The persuasion;* that it was needful to be circumcised, and observe Jewish rites in order to be saved.

9 *A little leaven leavens the whole lump;* a little error introduced by a few teachers will vitiate the whole body of Christians, unless it is abandoned.

10 *Ye will regard nothing else;* Paul cherished a strong hope that the Galatian brethren, after reflection, would agree with him in this matter. *His sentence;* sentence of condemnation, and the punishment it prescribes.

11 *Then, the stumbling-block of the cross has been done away;* that is, if the apostle preached circumcision—the thing that the false teachers were teaching, there would be no reason why they should persecute him.

13 *Called to freedom;* freedom from the bondage of the law. *For an occasion to the flesh;* as a pretext for gratifying its sinful desires.

14 *All the law;* relating to our fellowmen.

16 *Walk by the Spirit;* under His guidance and influence. *Ye will not fulfill the desire of the flesh:* if the Holy Spirit is permitted to fill and guide one. He will lay a paralysis on all the desires of the flesh, so that they will be controlled.

17 *Contrary one to the other;* the new spirit (John 3:6; Ezek. 36:26) strongly opposes the flesh, and the flesh struggles against the spirit. Hence there is a warfare in the believer, till Christ is enthroned in the heart—then the crucifixion of the flesh is inaugurated.

18 *Not under the law;* those who are led by the Spirit are in Christ, and are freed from the law—that is, the Mosaic law. The moral law such a Christian keeps in the power of the new life in him, (Rom. 8:4).

19-21 *Works of the flesh;* these are specimens of the workings of corrupt human nature, uncontrolled by the Spirit.

22, 23 *Fruit of the Spirit;* these are specimens of the results wrought by the Holy Spirit in those who are wholly yielded to His control. Love is the principal element in the fruitage of the Spirit, (I Cor. 13:1-8).

24 *Who are of Christ;* those who have His life largely developed in them, as seen in vs. 22, 23. *Crucified the flesh;* at some past time prior to the development of this fruitage of the Spirit, (see Rom. 6:6). The aorist tense here denotes instantaneous action. There must be no parleying with sinful lusts; but, whenever anything sinful, or that leads in that direction, appears, it should be instantly consigned to death at the hands of Christ enthroned within.

25 *If we live by the Spirit, by the Spirit let us also walk;* if our inner life is under the control of the Spirit, let our outward life also be directed by Him.

CHAPTER VI.

1 Brethren, even if a man be caught in any trespass, ye who are spiritual restore such a one in a spirit of meekness; considering yourself, lest you also be tempted. 2 Bear ye one another's burdens, and so

NOTES ON CHAPTER VI.

1 *Spiritual;* advanced in Christian knowledge, experience, and wisdom.

2 *Bear ye one another's burdens;* weaknesses, sorrows, trials, etc. *And so fulfill the law of Christ;* which requires Christians to love one another, (John 15:12; 13:34).

fulfill the law of Christ. 3 For, if any one thinks himself to be something, when he is nothing, he deceives himself. 4 But let each one prove his own work, and then will he have ground of glorying in respect to himself alone, and not to another.[1] 5 For each one shall bear his own load. 6 But let him who is being taught in the word share with him who is teaching, in all good things. 7 Be not deceived; God is not mocked; for whatsoever a man sows, the same shall he also reap; 8 because he that sows to his flesh shall of the flesh reap corruption; but he that sows to the Spirit shall of the Spirit reap life eternal. 9 And, *in* doing what is noble, let us not grow weary; for in due season we shall reap, if we faint not. 10 So, then, as we have opportunity, let us do good to all men, but especially to those of the household of the faith.

11 See with what large letters I wrote to you with my own hand.

12 As many as wish to make a fair show in the flesh, these constrain you to be circumcised, only that they may not suffer persecution for the cross of Christ. 13 For neither do those themselves who are circumcised keep the law; but they wish you to be circumcised, that they may glory in your flesh. 14 But it could not be that I should glory, except in the cross of our Lord Jesus Christ, through which[2] *the* world has become crucified to me, and I to *the* world. 15 For neither is circumcision anything, nor uncircumcision, but a new creation.[3] 16 And as many as shall walk by this rule, peace be upon them, and mercy, and upon the Israel of God.

17 Henceforth let no one occasion trouble to me; for I am bearing in my body the brand-marks of Jesus.

18 The grace of our Lord Jesus Christ *be* with your spirit, brethren. Amen.

1 Gr. *The other.*

2 Or, *whom.* 3 Or, *creature.*

3 *Thinks himself to be something;* has an exalted opinion of his knowledge or attainments as a Christian. Spiritual pride is a very subtle foe, and should be carefully guarded against.

4 *Prove his own work;* by comparing it with the word of God. *Then;* if it answers to the demands of the word, he will have cause of gratitude. *In himself alone;* in the assurance that his life and work are in harmony with God, and this will *humble*, instead of exalt him. *And not to another;* and not in his fancied superiority to any other.

5 *Bear his own load;* his own responsibility, or his own sin. We may share our brother's burden of sorrow (v. 2), but we may not share his responsibilities.

6 Those who are taught spiritual things should contribute to the support of those who teach them.

7 *God is not mocked;* does not allow people to trifle with Him or His requirements.

8 *Sows to his flesh;* indulges his passions and appetites, (ch. 5:19-21). *Of the flesh;* as a consequence of sowing to it. *Reap corruption;* the ruin of body and soul in hell, as the final outcome. *Sows to the Spirit;* by yielding his life to His guidance and control, and letting the Spirit develop His fruit in him, (ch. 5:22, 23).

9 *In due season;* the time for bestowing rewards, (Rev. 22:12).

12 *A fair show in flesh;* in outward forms and ceremonies, and thus to be esteemed by carnal people. *That they may not suffer persecution;* from the Jews, if they neglect circumcision.

13 *Glory in your flesh;* in the fact that they had led you under the law, and to join their party.

14 *Except in the cross;* we may well glory in the cross of Christ, whether it be the cross on which He died, or the one He gives us, and on which He wishes us to die. *By which;* by which cross, as that which makes the world dead to us, and we to the world. Of course, the cross apart from Christ Himself could work no death in us. It is Christ Who superintends the death of those who yield themselves wholly to Him, (II Cor. 4:10, 11).

15 *A new creation;* that which is wrought in the penitent believer by the Holy Spirit, (John 1:13; 3:3, 5; II Cor. 5:17).

16 *This rule;* the truth he had taught in this epistle. *The Israel of God;* all true believers.

17 *Let no one occasion trouble to me;* such as these false teachers had done. *Brand-marks of the Lord Jesus;* scars of the wounds he had received in his body because of his attachment to Jesus, and for his zeal in propagating His Gospel. What splendid ornaments are such scars!

— THE —

EPISTLE TO THE EPHESIANS.

It appears that Paul was a prisoner, when he wrote this epistle, (ch. 3:1; 4:1); either at Rome, or at Cæsarea, probably the former. Paul's first visit to Ephesus is recorded in Acts 18:19-21. His stay was brief; and he left Apollos in charge, (vs. 24-26). After visiting Jerusalem and Asia Minor, he returned to Ephesus (Acts 19:1), where he remained three years. (Acts 20:31). On his last visit to Jerusalem, he sailed by Ephesus. (Acts 20:17). It was written probably about A. D. 62, or 63. The object of the epistle is general; the apostle having no error to refute as in his letter to the Galatians and the epistles to the Corinthians. This is one of the profoundest and richest of all his epistles.

CONTENTS.

I. Salutation, (I:1, 2). II. Doctrinal; the assembly of Christ; (1) Its foundation in the divine purpose and election, (I:3-14); (2) Their participation in the Divine scheme, (I:15-23); (3) Contrast between their present and past state, (II:1-13); (4) Gentile and Jew united in Christ and forming one body, (II:15-22)—a mystery newly revealed, (III:1-12); (5) Doctrinal prayer and doxology, (III:14-21). III. Practical and Hortatory; (1) Unity of the assembly (IV:1-6), in diversity of gifts (IV:7-12), matured with Christ for the Head. (IV:13-16); (2) The old and new man. (IV:17—V:1-21); (3) Relation of husband and wife, a type of Christ and the assembly. (V:22-33); other domestic relations and duties, (VI:1-9); (4) The Christian panoply, (VI:10-20). IV. Personal matter; (1) Commission of Tychicus, (vs. 21, 22); (2) Farewell, (VI:23, 24).

N. B.—There is much in common between this epistle and that to the Collossians; owing probably to the fact that they were both written about the same time.

EPHESIANS.

CHAPTER I.

1 Paul, an apostle of Christ Jesus through the will of God, to the saints who are in Ephesus, and *the* faithful in Christ Jesus: 2 Grace to you, and peace from God our Father and the Lord Jesus Christ. 3 Blessed *be* the God and Father of our Lord Jesus Christ, Who blessed us with every spiritual blessing in the heavenly *places*[1] in Christ; 4 according as He chose us in Him before *the* founding of a world, that we should be holy and without blemish before Him in love; 5 having predestinated[2] us to the adoption of sons through Jesus Christ to Himself, according to the good pleasure of His will, 6 to the praise of the glory of His grace, which He graciously bestowed on us in the Beloved; 7 in Whom we have *our* redemption through His blood, the forgiveness of *our* trespasses, according to the riches of His grace, 8 which He made to superabound toward us in all wisdom and understanding; 9 making known to us the mystery of His will, according to His good pleasure which He purposed in Him, 10 for a dispensation of the fulness of the seasons, to sum up all things in Christ, the things in[3] the heavens and the things on the earth; in Him, 11 in Whom we also were made a heritage, having been predestinated according to the purpose of Him Who worketh all things after the counsel of His own will; 12 that we might be to the praise of His glory, we who had before hoped in Christ; 13 in Whom ye also—after having heard the word of the truth, the Gospel of your salvation, in Whom having also believed—were sealed with the Holy Spirit

1 Or, *in the heavenlies.* 2 Or, *marked out beforehand.*

3 Gr. *On.*

NOTES ON CHAPTER I.

1 *And the faithful;* these are the believing and obedient ones.

3 *In the Heavenly places;* the places does not occur in the Greek; and if we translate it Heaven, meaning the place where the whole redemptive scheme originated, we will not miss it far.

4 *That we should be holy;* not holy in ourselves, but holy in Christ; and made holy as we become partakers of the Divine Nature, (II Peter 1:4).

5 *Having predestinated us;* Having marked us out as objects of His mercy. *To Himself;* this phrase, should be connected with "adoption of sons."

6 *Accepted in the Beloved;* in Christ. All believers have their standing before the law in Christ.

7 *Through His blood;* which made atonement for sin.

8 *In all wisdom and understanding;* in bestowing all wisdom and understanding upon us through the Holy Spirit, as the life of Jesus is reproduced in us.

9 *The mystery;* explained in v. 10.

10 *For a dispensation of the fulness of the seasons;* the Christian dispensation introduced when the full time had come. *To sum up all things in Christ;* to gather together or unite in one Kingdom all beings and worlds in Christ, by putting them under His dominion.

11 *Were made a heritage;* true believers are God's inheritance or heritage in Christ. What infinite love the Father had for us, since it led Him to give His only Son to die for us and redeem us! *Having been predestinated according to the purpose;* these words indicate a divine purpose based upon God's foreknowledge or omniscience.

12 *We;* referring to the Jews, to whom the Gospel was first preached, and from whom the first fruits were gathered.

13 *Ye also;* Gentiles. *Were sealed;* branded or marked for Christ, by receiving the gift of the Holy Spirit.

of promise, 14 which is an earnest of our inheritance until[4] the redemption of the purchased possession, to the praise of His glory.

15 On this account I also, having heard of the faith, on your part, in the Lord Jesus, and the love which *ye show* towards all the saints, 16 cease not to give thanks on your behalf, making mention *of you* in my prayers; 17 that the God of our Lord Jesus Christ, the Father of Glory, would give you a spirit of wisdom and of revelation in the full knowledge of Him; 18 the eyes of your heart having been enlightened, that ye may know what is the hope of His calling, what the riches of the glory of His inheritance in the saints, 19 and what the surpassing greatness of His power toward us who believe, according to the working of the strength of His might, 20 which He wrought in Christ, when He raised Him from the dead, and seated Him at His right hand in the Heavenly *places*, 21 far above all rule, and authority, and power, and dominion, and every name that is named, not only in this age, but also in that to come; 22 and He put all things in subjection under His feet, and gave Him as Head over all things to the assembly, 23 which, indeed, is His body, the fulness of Him Who is filling all in all.

4 Gr. *Into*, or *unto*.

14 *Earnest;* a first fruit. Full fruition comes in Heaven.

18 *The hope of His calling;* the hope to which He hath called the believer. *Riches of the glory of His inheritance in the saints;* God has a rich inheritance in His people; these words imply also the richness of the inheritance God has given to His people.

19 *The surpassing greatness of His power;* in saving, preserving, transforming us in the likeness of His Son. This power extends over the whole work of redemption, and embraces the whole time from regeneration to glorification.

20 *Raising Him from the dead;* the same power that raised Jesus Christ from the dead is at work in every true believer, to make him fit for union in the body of Christ.

21 *All rule, and authority, and power, and dominion;* these words include every order of intelligences in Heaven and on earth. Jesus is above them all.

22 *Head over all things;* all things in the universe. *To the assembly;* to the elect, or ransomed, including all the saved. Here the word assembly is used in its widest sense. Christ, as Head over all *things*, makes all things subservient to the good of His people.

23 *His body;* the whole assembly is His people. *The fulness;* His body is called His fulness, because He fills all with Himself.

CHAPTER II.

1 You also *did He make alive*, when ye were dead in your trespasses and sins, 2 in which ye once walked according to the course[1] of this world, according to the prince of the authority of the air, the spirit that is now working in the sons of disobedience; 3 among whom we also all once lived in the desires of our flesh, doing the will of the flesh and of the mind, and were by nature children of wrath, even as the rest; 4 but God, being rich in mercy, on account of His great love wherewith He loved us, 5 even when we were dead in *our offenses*, made us alive with Christ (by grace ye have been saved), 6 and raised us up with Him, and made us sit with Him in the heavenly *places* in Christ Jesus; 7 that in the ages to come He might show the surpassing riches of His grace in *His* kindness toward us in Christ Jesus. 8 For by grace ye have been saved through faith; and this, not of yourselves, *it is* the gift of God; 9 not of works, lest any one should boast; 10 for we are His workmanship, having been created in Christ Jesus for good works, which God before prepared, that we should walk in them.

11 Wherefore, remember that ye, the gentiles in flesh, who are called uncircumcision by that *which is* called circumcision in flesh made by hand, 12 that at that time ye were apart from Christ, alienated from the commonwealth of Israel, and

1 Gr. *Age*.

NOTES ON CHAPTER II.

1 *Did He make alive;* this verb in the Greek does not appear till we reach v. 5, but it helps the English reader to supply it in v. 1. One is made alive, when he is regenerated, or receives the Christ-life in the new birth.

2 *Prince of the authority of the air;* referring to Satan who has headquarters in the air. He will be cast down after the Rapture, (Rev. 12:9).

3 *We all;* Jews and gentiles.

5 *Quickened together with Christ;* As Christ died for us, so He was raised from the dead in our behalf, and His resurrection life is the life of His people.

6 *Sit with Him;* Christ is seated at the right hand of the Father in *our behalf*, and we are seated with Him, judicially; having our standing in Him.

8 *And this;* salvation by grace is brought about through faith. *Gift of God;* salvation with all its accompaniments and blessed consequences is the gift of God.

10 *His workmanship;* God is the Author of our spiritual life, and the Builder of our spiritual character.

11-13 *Remember;* the apostle reminds the brethren at Ephesus of their former wretched and hopeless state, and would have them consider the unspeakable blessedness that had come to them through Christ.

strangers to the covenants of promise, having no hope, and without God in the world. 13 But now, in Christ Jesus, ye who were once afar off were made nigh in the blood of Christ. 14 For He is our peace, Who made both one, and broke down the middle wall of the partition, 15 having abolished in His flesh the enmity, *even* the law of commandments *expressed* in decrees, that He might make the two one new man in Himself, making peace, 16 and might reconcile both in one body to God through the cross, having slain the enmity thereby; 17 and, coming, He proclaimed the Gospel of peace to you who were afar off, and peace to those *who were* near; 18 because through Him we both have access in one Spirit to the Father. 19 Accordingly, therefore, ye are no longer strangers and sojourners; but *ye are* fellow-citizens of the saints and of the household of God; 20 having been built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief corner-stone; 21 in Whom all the building, fitly framed together, is growing up into a holy temple in the Lord; 22 in Whom ye also are being built together for a habitation of God in the Spirit.

14 *He is our peace;* the Author and ground of our peace, in the widest sense: 1. between man and his Maker; and, 2. as a consequence of this, between Jew and gentile.

15 *Having abolished in His flesh;* by His death He abolished the ceremonial law, which was the occasion of enmity and separation between Jews and gentiles. *That He might make the two;* Jew and gentile. *One new man in Himself;* not that He made one man out of two; but, by putting His life in each, He makes each a new man in Himself; so that now neither of them is either Jew or gentile, but simply a new man in Christ.

16 *Reconcile both;* both Jew and gentile. *In one body;* in one spiritual body—i. e., in the assembly of Christ. *By the cross;* by His death on the cross, in which He put away sin. (Heb. 9:26). *Having slain the enmity;* by fulfilling the ceremonial law, and putting it away. *Thereby;* by dying on the cross.

17 *Afar off;* meaning the gentiles. *Near;* the Jews.

20 *Having been built;* into a spiritual temple. *The foundation of the apostles and prophets;* that is, upon their teachings as a foundation; the corner-stone of the building being Christ.

21 *In Whom;* in Christ. *All the building;* every believer who is placed in this Great Temple, as a living stone. (I Peter 2:5).

23 *Habitation of God in the Spirit;* each individual Christian ought to be infilled by the Holy Spirit, (Eph. 5:18); indwelt by Christ. (John 14:20, 21; 15:4, 5); and also indwelt by the Father. (John 14:23; I John 1:3).

CHAPTER III.

1 For this cause I, Paul, the prisoner of Christ Jesus in behalf of you gentiles, 2 if, at least, ye heard of the dispensation[1] of the grace of God which was given to me for you, 3 that by revelation was made known to me the mystery, as I wrote before in brief; 4 respecting which ye can, *by* reading, perceive my understanding in the mystery of Christ, 5 which in other generations was not made known to the sons of men, as it was now revealed to His holy apostles and prophets in the Spirit; 6 that the gentiles are fellow-heirs, and of the same body, and partners with *us* of the promise in Christ Jesus through the Gospel; 7 of which I was made a minister, according to the gift of the grace of God which was given to me according to the working of His power. 8 To me, who am less than the least of all saints, was this grace given, to proclaim, to the gentiles, the glad tidings of the unsearchable riches of Christ; 9 and to plainly show what *is* the dispensation of the mystery which from the ages has been hidden away in God, Who made all things; 10 in order that now might be made known to the principalities and authorities in the heavenly *places*, through the assembly, the manifold wisdom of God, 11 according to a purpose of the ages which He

1 Or, *stewardship.*

NOTES ON CHAPTER III.

1 *For this cause;* in view of all that has been said in regard to their admission to the household of faith through Christ. *The prisoner of Jesus Christ;* one who was imprisoned because of His fidelity to Christ. *You gentiles;* Paul's ministry was especially to the gentiles.

All from v. 2 to v. 13, inclusive, is a parenthesis that serves to expand the idea in the words, "In behalf of you gentiles"; while, what follows from v. 14 to 19, inclusive, is a completion of the sentence begun in v. 1.

3 *Mystery;* namely, that gentile believers were to be made equal in every way with the believing Jews. (see v. 6).

9 *Dispensation of the mystery;* perhaps the word *administration* is better suited to express the idea here than dispensation. The mystery is the same as that referred to above (v. 6), and the unfolding and carrying out of this mystery was a work largely, for the time, assigned to Paul.

10 *The principalities and authorities;* the different orders or ranks of heavenly beings. (I Peter 1:12). *Through the assembly;* by God's mighty workings in and through the assembly, or the saints.

made in Christ Jesus our Lord, 12 in Whom we have boldness and access with confidence through the faith of Him. 13 Wherefore, I ask that ye faint not at my tribulations in your behalf, which, indeed, is your glory.

14 For this cause I bow my knees to the Father, 15 from Whom every family in Heaven and on earth is named, 16 that He may grant you, according to the riches of His glory, to be strengthened with power through His Spirit as to the inward man; 17 that Christ may dwell in your hearts through faith; that ye, having been rooted and grounded in love, 18 may be strong to apprehend, with all the saints, what is the breadth, and length, and depth, and height, 19 and to know the knowledge-surpassing love of Christ, that ye may be filled unto all the fulness of God.

20 Now to Him Who is able to do exceeding abundantly above all that we ask or think, according to the power that is working in us, 21 to Him *be* the glory in the assembly, and in Christ Jesus, unto all generations of the age of the ages. Amen.

13 *My tribulations;* the tribulations that came to him on account of preaching the Gospel to the gentiles. *Your glory;* brought glory to you.

14 *For this cause:* here the apostle resumes the thought he started out with in v. 1.

15 *Every family;* comprising every different order and rank of holy beings in Heaven and on earth. *Is named;* bears His name, as belonging to Him. All holy beings, therefore, belong to one great family, being brought into union with God in Christ.

16 *Strengthened with power through His Spirit;* it is a blessed work of the Spirit to *strengthen* the believer in whom He is permitted to dwell, unhindered; implying a personal Pentecost. *The inward man;* "the new man," the Christ-life bestowed in the new birth.

17 *That Christ may dwell in your hearts by faith;* this is not "the new man," or the new nature given in regeneration; but it is Christ Himself, through the mighty working of the Spirit, dwelling and ruling in one's heart. Few seem to have this gracious experience.

18 *Rooted and grounded;* stable as a tree in a deep, fruitful soil, planted by the river of waters, or solid as a building founded on a rock. *Strong to apprehend;* to take in the mysteries of redeeming love as seen in Christ.

19 *Unto all the fulness of God;* having the Holy Trinity—Spirit, Son, and Father—filling one's whole being, and as an ultimate consequence, having the perfect life of Christ developed in the one so filled, (John 14:17-23).

20 *Exceeding abundantly above all we ask, or think;* our finite minds cannot even imagine the wonderful power of God that is working in him who is filled unto all the fulness of God! This furnishes hope that, in the last years, months, and days, of a fully surrendered believer, God will work mightily to bring such a one up to His standard. This, however, should furnish no reason for loitering in the way, or relaxing one's energies in his onward pressure towards the goal, (Phil. 3:14).

CHAPTER IV.

1 I, therefore, the prisoner in the Lord, exhort you to walk worthily of the calling with which ye were called, 2 with all humility and meekness, with long-suffering, bearing with one another in love; 3 earnestly endeavoring to keep the unity of the Spirit in the bond of peace. 4 *There is* one body, and one Spirit, even as also ye were called in one hope of your calling; 5 one Lord, one faith, one immersion, 6 one God and Father of all, Who *is* over all, and through all, and in all. 7 But to each one of us was the grace given according to the measure of the gift of Christ. 8 Wherefore, He saith, "Having ascended on high, He led captivity captive, and gave gifts to men."

9 Now the *word*, "He ascended," what does it mean, but that He also descended into the lower parts of the earth? 10 He Who descended is Himself also the One Who ascended far above all the heavens, that He might fill all things. 11

NOTES ON CHAPTER IV.

1 *Therefore;* in view of the glorious truths revealed in the Gospel. *Walk worthily of the calling;* in a manner answerable to its high and holy nature.

3 *Unity of the Spirit;* oneness of purpose, principle, and life, which the Spirit works in all fully surrendered and obedient Christians.

4 *One body;* one assembly, which is the one body, (ch. 1:22, 23); comprising all the true children of God.

5 *One Lord;* Jesus Christ. *One faith;* whether it relates to the system of truth revealed in the Gospel—which is the thing to be believed; or the power to believe, accept, and appropriate the Gospel; both being gifts from God. *One immersion;* whether it refers to the outward ordinance which, in symbol, identifies the believer with Christ in His death, burial, and resurrection; or to the immersion in the Holy Spirit, wherein Christ becomes real to the heart of the believer, as He makes those wholly yielded to His government conformed to His death, (Phil. 3:10).

8 *He saith;* Psa. 68:18. This teaches that the gifts received by the ascended Savior He bestows upon men. *Led captivity captive;* conquered all His foes, and led a multitude of captives as He rose from the grave.

9 *Lower parts of the earth;* referring, probably, to His burial.

10 *Far above all the heavens;* to the highest state of heavenly dignity and glory, (Matt. 28:18).

And He gave some, indeed, *to be* apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 with a view to the perfecting of the saints for the work of ministry, for the building up of the body of Christ; 13 until we all attain to the unity of the faith, and of the full knowledge of the Son of God, to a full-grown man—to the measure of the stature of the fulness of Christ; 14 that we may no longer be babes, billow-tossed, and carried about with every wind of teaching, in the sleight of men, in the craftiness suited to the artifice of error; 15 but, speaking the truth in love, may grow up in all things into Him, Who is the Head, Christ; 16 from Whom all the body, fitly framed and knit together through every joint of supply, according to the working in *due* measure of each single part, secures the growth of the body to the upbuilding of itself in love.

17 This, therefore, I say, and testify in the Lord, that ye no longer walk as the gentiles also walk, in the vanity of their mind, 18 being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardness of their hearts; 19 who, indeed, having become without feeling, delivered themselves up to lasciviousness for the working of all uncleanness with greediness.

20 But ye did not so learn Christ; 21 if, indeed, ye heard Him, and were taught in Him, as truth is in Jesus; 22 that ye put off, as to *your* former manner of life, the old man, who is corrupt according to the desires of deceit; 23 and that ye be renewed in the spirit of your mind, 24 and put on the new man, who after God was created in righteousness and holiness of the truth.

25 Wherefore, having put away falsehood, speak ye truth each one with his neighbor, because we are members one of another. 26 Be ye angry, and sin not: let not the sun go down upon your wrath; 27 neither give place to the Devil. 28 Let him who stole steal no more; but rather let him labor, working with his hands that which is good, that he may have to impart to him that has need. 29 Let no corrupt speech proceed out of your mouth, but whatever is good for the supplying[1] of the need, that it may give grace to those who hear. 30 And grieve not the Holy Spirit of God, in Whom ye were sealed unto the day of redemption.

1 Gr. *Upbuilding.*

11 *Apostles . . . prophets;* see note I Cor. 12:28.

13 *To the measure of the stature of the fulness of Christ;* this is the highest ideal set forth in the Gospel, as that to which God would have His children aspire. We can scarcely imagine what this means! Can it mean less than this—that God wishes to repeat the character and life of His Son in His people? While this is an *Ideal* for all, it is approximated only by individuals, each appropriating for himself the wonderful provisions of grace in Christ Jesus.

15 *Grow up into Him;* so as to put on His full life by growth, and be made like Him, (v. 13). *In all things;* in all the elements of our character.

16 *From Whom;* as the Head and Source of life. *Secures the growth of the body;* the assembly is here compared to a human body under the direction of the head, and made perfect by every member performing its proper office.

18 *Alienated from the life of God;* separated from, and knowing nothing of, the life which God gives to His people.

19 *Without feeling;* insensible to moral and religious impressions.

20 *Ye did not so learn Christ;* a true knowledge of Christ implies a knowledge of His teachings and obedience to their requirements, thus making the true believer rise above all sinful corruptions that characterize the ungodly.

22 *Put off the old man;* the old life, the self-life, or "the flesh," are expressions very nearly equal, and include all in the believer that is not just right—all that is antagonistic to the inward man, new man, or Christ-life. We put off any characteristic of the self-life by disowning it and giving it over to Christ for Him to cancel it from our being.

24 *Put on the new man;* put on Christ, by putting on more and more of His holy nature—especially His love, kindness, humility, etc. *After God;* after a godly type, made in His image.

25 *Members one of another;* members of the same body, and all having a common interest.

26 *Be ye angry, and sin not;* it is right to feel a temporary anger at some great outrage; and not to feel indignant at such conduct, would imply indifference to crime and wrong; but we must not nurse anger, whatever may be the cause; for anger, nursed, would grow into *wrath;* and to indulge wrath is to give place to the Devil. Anger, nursed, will turn to hatred; and hatred is of the Devil.

28 *Working with his hands;* manual labor is honorable; and whosoever feels himself above labor is out of God's order. Let each one find the work God wishes him to do, and then do it as unto the Lord.

29 Idle talk and foolish jestings as well as "corrupt speech" are unbecoming in a Christian; if one has the love of Christ in him, he will not be dependent upon forbidden methods for entertaining others.

30 *Grieve not the Holy Spirit;* by refusing or neglecting to yield to His teachings. *Sealed;* marked or branded as God's property. The Spirit-filled person carries the mark of God on him all the time. *Redemption;* final and complete, after the body has been raised in the likeness of Christ.

31 Let all bitterness, and wrath, and anger, and clamor, and reviling, be put away from you, with all wickedness; 32 and become kind to one another, tenderhearted, forgiving one another, even as God also in Christ forgave you.

31 *Let all bitterness, and wrath . . . and reviling, be put away from you;* yield these evils, and the nature that gives them birth, to Christ, and He will put them away from you; but you must let Him dwell in your heart (ch. 3:17), if you would realize full deliverance. Those who will not surrender to Christ have fearful struggles with self.

CHAPTER V.

1 Become ye, therefore, imitators of God, as beloved children; 2 and walk in love, as Christ also loved you, and delivered Himself up for you, an offering and a sacrifice to God for an odor of sweet smell.

3 But fornication, and all uncleanness, or covetousness, let it not even be named among you, as becomes saints; 4 nor filthiness, nor foolish talking, nor jesting, which are not becoming, but rather thanksgiving. 5 For this ye know, assuredly,[1] that no fornicator, nor unclean person, nor covetous man (who is an idolater), has any inheritance in the Kingdom of Christ and God. 6 Let no one deceive you with empty words; for, because of these things, comes the wrath of God upon the sons of disobedience. 7 Do not, therefore, become partakers with them; 8 for ye were once darkness, but now *are ye* light in the Lord; walk as children of light (9 for the fruit of the light *is* in all goodness and righteousness and truth), 10 proving what is well-pleasing to the Lord; 11 and have no fellowship with the unfruitful works of darkness, but rather even reprove *them;* 12 for it is a shame even to speak of the things done by them in secret. 13 But all things, when reproved,[2] are made manifest by the light; for all that makes manifest is light. 14 Wherefore, He saith: "Awake, you who are sleeping; and arise from the dead, and Christ will shine[3] upon you!"

15 Look, therefore, carefully, how ye walk, not as unwise, but as wise, 16 buying up the opportunity, because the days are evil. 17 For this reason, be not foolish, but understand what the will of the Lord is. 18 And be not drunken with wine, in which is riot,[4] but be filled with[5] the Spirit; 19 speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord; 20 giving thanks always for all things, in the name of our Lord Jesus

1 Gr. *Knowing.*

2 Or, *refuted.* 3 Or, *give light.* 4 Or, *profligacy.* 5 Or, *in.*

NOTES ON CHAPTER V.

1 *Imitators of God;* in His love to men. It is as we let His love possess us, that we may, in a measure, imitate Him.

2 *An odor of sweet smell;* pleasing and acceptable to God.

3 *Covetousness;* a desire for more—usually applied to money or worldly possessions. Craving more is sinful in a pauper or millionaire.

4 *Filthiness;* obscenity in words or actions. *Foolish talking;* speaking idle words. How many Christians drive the Spirit from them because of their idle, empty words and silly jestings!

5 *Who is an idolater;* the covetous man is an idolater. He worships Mammon, and can have no inheritance in the Kingdom of God.

6 *Let no man deceive you;* by leading you to think that the persons described in v. 5 can enter Heaven.

8 *Once darkness;* before they accepted Christ they were living in ignorance and sin. *Light in the Lord;* believing on Christ, they were enlightened, purified, and became reflectors of the light of Christ to the world.

10 *Proving;* or testing in an experimental way, by yielding the life wholly to God.

12 *It is a shame to speak of those things;* they are too vile to mention, or even to think of without abhorrence.

13 *Are made manifest by the light;* by the light that reproof throws upon them their vileness is exposed. *All that makes manifest is light;* two readings are possible here; "All that is made manifest is light." The former seems preferable, as it is difficult to see how exposed vileness can itself become light.

14 *He saith;* God says in the teachings of his word. *Awake, you who are sleeping;* awake from your death-like slumbers in sin and pollution. *Arise from the dead;* from your position of death in sin, and trust in Jesus who will pardon you, and live His life in you, if you will let Him.

15 *Buying up the opportunity;* making the most of every opportunity; and even sacrificing all minor interests, that you may make most of your spiritual opportunities. *The days are evil;* evil surrounds us every day; and, unless we keep our wills centered in Jesus, and firmly set against all evil, we will not make the most of our opportunities.

18 *Be not drunk with wine;* drunkenness, whether on wine, strong drink, or opiates, is a great sin. *In which is riot;* the elements of *riot* are in the wine, and it shows itself in the conduct of the drunken one. *Be filled with the Spirit;* this is a command, and ought to be obeyed. The Christian should be habitually and freshly filled with the Holy Spirit; and he who fails to live the Spirit-filled life impoverishes himself immeasurably, and curtails his possibilities of greatest usefulness and happiness.

19 *Psalms;* these were songs accompanying a musical instrument. *Hymns and spiritual songs;* these were songs that had no relation to musical instruments.

Christ, to God, even the Father; 21 submitting yourselves one to another in the fear of Christ; 22 the wives, to their own husbands, as to the Lord; 23 because a husband is head of the wife, as Christ also *is* Head of the assembly; Himself *the* Savior of the body. 24 But, as the assembly is subject to Christ, so also *let* the women *be* to their husbands in everything.

25 Husbands, love your wives, as Christ also loved the assembly, and delivered Himself up for it, 26 that He might sanctify it, having cleansed it by the washing of the water in[6] the word, 27 that He might present to Himself the assembly, glorious, not having spot, or wrinkle, or any such thing, but that it may be holy and without blemish. 28 So ought husbands also to love their own wives as their own bodies. He who loves his own wife loves himself; 29 for no one ever hated his own flesh, but nourishes and cherishes it, as also Christ the assembly; 30 because we are members of His body. 31 For this cause, will a man leave *his* father and mother, and cleave to his wife, and the two shall be one flesh.[7] 32 This mystery is great; but I am speaking of Christ and of the assembly. 33 Nevertheless, do ye also, severally, each one, so love his own wife, as himself; and *let* the wife *see* that she fear[8] her husband.

6 Or, *with.*

7 Gr. *For one flesh.* 8 Or, *revere.*

21 *Submitting yourselves one to another;* yielding cheerful obedience to rightful authority, because God requires it.

22 *The wives, to their own husbands, as to the Lord;* God has appointed the husband as head of the family, but not as a tyrant. When the husband requires anything of the wife that is contrary to God's expressed will, she should obey God rather than her husband.

23 *Himself the Savior of the body;* Christ is the Savior of the assembly—which is His body. He is also the Savior of our individual bodies.

24 *In everything;* see note on v. 22.

25 *Husbands, love your wives, as Christ also loved the assembly;* this is a very high standard for husbands, implying great self-sacrifice in the interest of their wives.

28 *He who loves his own wife loves himself;* referring to the declaration, "They shall be one flesh," (Gen. 2:24). Their interests are one, and what promotes the good of one promotes it also of the other.

29 *As Christ also the assembly;* which is "His flesh and His bones," (v. 30). As a man cares for himself, and as Christ cares for the assembly, so a husband should care for his wife.

30 *Members of His body;* hence He loves and cherishes us as His own flesh.

31 *For this cause;* on account of this oneness between man and wife.

32 *This mystery is great;* this union between Christ and believers, as represented by the marriage relation, (I Cor. 6:17).

33 *Nevertheless;* dropping the figure, and returning to plain speech. *Fear her husband;* have due reverence for her husband. While the husband loves his wife as himself; and this excludes all severity, austerity, and lording it over his wife.

CHAPTER VI.

1 Children, obey your parents in the Lord; for this is right. 2 "Honor your father and mother" (which, indeed, is the first commandment with a promise), 3 "that it may be well with you, and that you may live long on the earth."

4 And, fathers, do not provoke your children to anger, but bring them up in the discipline and admonition of the Lord.

5 Servants, obey your masters according to the flesh, with fear and trembling, in singleness of your heart, as to Christ; 6 not with eye-service, as men-pleasers, but as servants of Christ, doing the will of God from the soul, 7 with good-will doing service, as to the Lord, and not to men; 8 knowing that whatsoever good thing each one does, this shall he receive from the Lord, whether bond or free. 9 And, masters, do the same thing to them, forbearing the threat; knowing that both their Master and yours is in Heaven, and there is no respect of persons with Him.

NOTES ON CHAPTER VI.

1 *Obey your parents;* here the same limitation exists as in the case of the wife; if the father commands his children to violate the law of God, or to do things manifestly contrary to the will of God, the child should obey God rather than its father. Neither parents nor one's government itself should be permitted to come in between one and his God.

2 *A promise;* of long life, (Ex. 20:12).

4 *Provoke not your children;* give them no just occasion to be angry, or to feel that they are wronged.

5 *Masters according to the flesh;* those to whom you owe service, or who, according to human laws, have the legal right to demand your service.

6 *Not with eye-service;* not merely while they are looking at you, but in their absence as well; not a constrained outward service, but a service proceeding from the heart, out of regard to God.

9 *Masters do the same thing to them;* adopt the same principles as those enjoined on servants; be honest, kind-hearted, just, and loving, in your dealings with them. Master and servant have a common Savior and a common Judge, Who has no respect to the person of one more than to the other.

10 Finally, be strong in the Lord, and in the strength of His might. 11 Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil; 12 because to us the struggle is not against blood and flesh, but against the principalities, against the authorities, against the world-rulers of this darkness, against the spiritual *forces* of evil in the heavenly *places*. 13 On this account, take up the whole armor of God, that ye may be able to withstand in the evil day; and, having fully accomplished all, to stand. 14 Stand, therefore, having girded your loins about with truth, and having put on the breast-plate of righteousness, 15 and having shod your feet with the preparation of the Gospel of peace; 16 withal having taken up the shield of faith, with which ye will be able to quench all the fiery darts of the evil *one*. 17 And receive the helmet of salvation, and the sword of the Spirit, which is the word of God: 18 with all prayer and supplication praying at every opportunity in the Spirit, and watching thereunto in all perseverance and supplication for all the saints; and on my behalf that utterance may be given to me, in opening my mouth to make known with boldness the mystery of the Gospel, 20 for which I am an ambassador in chains,[1] that therein I may speak boldly, as I ought to speak.

21 But, that ye also may know my affairs, what I am doing, Tychicus, the beloved brother and faithful minister in the Lord, will make all things known to you; 22 whom I sent to you for this very purpose, that ye may know our affairs, and that he may encourage your hearts.

23 Peace *be* to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ.

24 Grace be with all who love our Lord Jesus Christ in sincerity.

1 Gr. *In a chain.*

10 *Be strong in the Lord;* strong to resist evil, and to overcome every foe within and without. This strength comes from God. And, if one is vitally united to Christ by a living faith, he will be strong to do all that Christ requires at his hands.

11 *Put on the whole armor of God;* put on the *panoply* of God. *Wiles;* methods, strategies, snares, etc.

12 *The struggle;* conflict, contest, or wrestling. *Not with blood and flesh;* weak mortals like ourselves. *The principalities . . . authorities . . . world-rulers of this darkness;* the various orders of evil spirits that rule the world. *Spiritual forces of evil in the heavenly places;* meaning Satan and his wicked armies that inhabit the air, (see note on ch. 2:2).

13 *The whole armor;* the *panoply:* viz., the full armor provided for the believer in the Gospel of Christ. *In the evil day;* when Satan brings on the battle, and one is tempted to sin, or assaulted in spirit, soul, or body.

14 *Having girded your loins about with truth;* alluding to the girdle of the soldier, which he wore about his loins for strength. The Christian soldier has *truth*—divine truth—as his girdle. *The breast-plate of righteousness;* the righteousness of Christ inwrought in the believer in whose heart Christ rules.

15 *Having shod your feet;* after the fashion of a soldier who has put on his military shoes. *The preparation of the Gospel of peace;* the inward preparation, or readiness of mind and heart which the Gospel of peace bestows, (Phil. 4:7).

16 *Fiery darts;* alluding to the darts that were ignited and shot or hurled into the ranks of the enemy. This indicates the severity of the temptations with which Satan assaults God's people.

17 *The helmet of salvation;* "For a helmet the hope of salvation," (I Thess. 5:8). *The sword of the Spirit;* the word of God which the Spirit has furnished.

N. B.—The panoply fully protected the vital parts of the Roman soldier in front, but made no provision for the protection of his back; it being understood that the Roman soldier never turned his back to the enemy. So the soldier of the cross is provided with the full armor of the Gospel; and, if he is wise to use it, he will never be injured by the enemy.

18 *Praying . . . watching;* it is the privilege and duty of the believer to pray in the Spirit for all saints; and then to *watch* for the answers. Christians, no doubt, would be greatly elevated in the tone of their piety and living, if all believers would earnestly heed this injunction.

20 *An ambassador in chains;* Paul was an ambassador for Christ, but he wore a chain that fastened him to a Roman soldier.

21 *Tychicus;* by whom Paul sent this epistle to Ephesus.

22 *Encourage your hearts;* by recounting the goodness of God to Paul, and the great power of the Gospel to save and bless those who accept it.

— THE —

EPISTLE TO THE PHILIPPIANS.

Philippi was a city of Macedonia, situated on a plain ten miles north-west of Neapolis, its port. The account of the planting of the Gospel in Philippi is recorded in Acts 16:12–40, during which visit Paul and Silas were so cruelly treated, and so miraculously delivered from the custody of the infuriated populace. In going and returning from Corinth, Paul visited the Philippian brethren again, (Acts 20:1–6). The occasion of the present epistle was the contribution sent by the Philippian brethren for Paul's relief while a prisoner at Rome, (ch. 4:10–18). It was probably written from 61 to 63 A. D., and, as some think, during his first imprisonment; though others claim that it was written during his second imprisonment.

CONTENTS.

I. Introduction; salutation, thanksgiving and prayer, (I:1–11). II. Personal; account of his own circumstances, and of the progress of the Gospel at Rome, (I:12–26). III. Hortatory and doctrinal; exhortation to unity and humility, (I:27—II:1–4); based upon the humility of Christ, (II:5–11); and exhortation, (II:12–18). IV. Personal; regarding himself, Timothy, and Epaphroditus, (II:19–30). V. Hortatory, with doctrinal parenthesis; exhortation interrupted by (1) a warning against Judaistic formalism (III:1–16), and (2) antinomianism, (III:17–24). Renewed exhortation, (IV:1–9). VI. Personal; acknowledgment of the aid received, (IV:10–19). Farewell, (IV:20–23).

PHILIPPIANS.

CHAPTER I.

1 Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus who are at Philippi, with the bishops[1] and deacons: 2 Grace to you, and peace from God our Father and the Lord Jesus Christ.

3 I thank my God upon every remembrance of you— 4 always, in every supplication of mine on behalf of you all, making supplication with joy— 5 on account of your fellowship for the Gospel, from the first day until now; 6 having become persuaded of this very thing, that He Who began in you a good work will perfect it until the day of Jesus Christ; 7 even as it is right for me to think this in behalf of you all; because ye have me in your heart, both in my bonds and in the defense and confirmation of the Gospel, all of you being partakers with me of *the* grace. 8 For God is my witness, how I long for you all in the tender affections of Christ Jesus. 9 And this I pray, that your love may abound yet more and more in full knowledge and all discernment; 10 so that ye may approve[2] the things that are excellent; that ye may be pure and without offense to the day of Christ; 11 being filled with the fruit of righteousness, which is through Jesus Christ, to the glory and praise of God.

12 Now I wish you to know, brethren, that the things relating to me have resulted rather in the furtherance of the Gospel; 13 that my bonds became manifest in Christ in the whole prætorium, and to all the rest; 14 and that the greater part of the brethren, having become confident in the Lord by my bonds, are much more bold to speak the word of God without fear. 15 Some, indeed, preach Christ even because of envy and strife; and some also of good-will; 16 the one, from love, knowing that I am set for the defense of the Gospel; 17 but the other proclaim Christ of contention, not sincerely, thinking to add[3] tribulation to

1 Or, *overseers.*

2 Or, *prove.* 3 Or, *to stir up.*

NOTES ON CHAPTER I.

5 *Your fellowship for the Gospel;* their interest in the Gospel, and in its proclamation in the world.

6 *Will perfect it;* that is, will perfect the good work He began in you. *Until the day of Jesus Christ;* the day of His coming for His people.

7 *Because ye have me in your heart;* the Greek would justify this rendering, "Because I have you in *my* heart"; but the other accords better with the context.

9 *That your love may abound . . . in full knowledge and all discernment;* love, thus accompanied by a full knowledge of the truth and a spirit of correct discernment, is one of the highest spiritual attainments. Love, without these two accompaniments, is *blind*, and may lead to many excesses.

10 *Approve things that are excellent;* the idea seems to be, that they were to test or prove the things that differ, so as to approve the good, and reject the evil.

12 *The things relating to me;* my imprisonment and all the circumstances attending it.

13 *My bonds became manifest in Christ;* not merely his bonds, but his bonds in Christ, became manifest. *In the whole prætorium;* meaning, likely, the prætorian camp, or the camp of the emperor's body-guard.

14 *Having become confident by my bonds;* by seeing how God protected and supported Paul, and gave efficacy to his preaching, even as a prisoner.

15 *Envy and strife;* envy towards Paul for his influence, and a desire to build up a party against him. No doubt, these were the Judaizing teachers who opposed Paul in Corinth, and did such fearful work among the assemblies in Galatia.

my bonds. 18 What then? save that in every way, whether in pretense or in truth, Christ is being proclaimed; and in this I rejoice, yea, and will rejoice. 19 For I know that this will turn out for my salvation, through your supplication and a supply of the Spirit of Jesus Christ; 20 according to my earnest expectation and hope, that I shall in nothing be put to shame, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether through life, or through death. 21 For to me to live is Christ, and to die is gain. 22 But if *it be* to live in flesh, this is to me a fruit of labor; and what I shall choose I know not; 23 but I am constrained by the two; having the desire to depart and be with Christ, for it is far better; 24 but to abide in flesh is more needful for you. 25 And, having become assured of this, I know that I shall abide, and continue with you all for your progress and joy in[4] the faith, 26 that your glorying may abound in Jesus Christ in me through my presence with you again.

27 Only demean yourselves in a manner worthy of the Gospel of Christ; that, whether coming and seeing you, or being absent, I may hear of your affairs, that ye are standing fast in one spirit, with one soul striving together for the faith of the Gospel; 28 and in nothing terrified by the adversaries; which, indeed, to them is a token of destruction, but of your salvation, and this from God; 29 but to you it was granted as a favor in behalf of Christ, not only to believe on Him, but in His behalf to suffer also; 30 having the same conflict which ye saw in me, and now hear of in me.

4 Gr. *Of.*

18 *In pretense;* such as the false teachers used, covering up their real designs.

19 *For my salvation;* in the widest sense; vindicating his apostleship as genuine, and his teachings as approved of God. *Through your supplication;* Paul hoped to be helped mightily through their prayers for him.

20 *Christ shall be magnified in my body;* in what shall befall me.

21 *For me to live is Christ;* Christ had come into Paul to live, (Gal. 2:20); and now the apostle's living was Christ manifested in him. *To die is gain;* it would have contributed to the apostle's happiness to die, and go to live with Christ.

22 *This is the fruit of my labor;* this is the way in which my labor can be fruitful to others.

23 *Constrained by the two;* strongly drawn both ways. *Having the desire to depart and be with Christ;* Paul saw that death would be followed by an immediate departure of his spirit into the presence of Christ. *Far better;* better as respects his enjoyment of Christ, or his own personal happiness for the time.

25 *Having become assured of this;* viz., that his longer continuance would be for their good.

27 *Only demean yourselves in a manner worthy;* let all your conduct be such as the Gospel of Christ requires.

28 *A token of destruction;* the sustaining presence and power of God which He grants to you, is proof that He will destroy your enemies, and save you.

29 *It was granted as a favor . . . in His behalf to suffer;* it is a great honor to suffer in behalf of Jesus—to suffer persecutions, and all manner of trials and hardships because of one's identification with Christ and His cause. (I Peter 4:13, 14; Rom. 8:17; II Tim. 2:11, 12).

30 *Having the same conflict;* with the opposers of the Gospel. These Philippian Christians were not exempt from persecutions and trials; nor are any who live godly in Christ Jesus.

CHAPTER II.

1 If *there is* any consolation in Christ, if any encouragement of love, if any fellowship of *the* Spirit, if any tender affections and compassions, 2 fill ye up my joy, that ye think the same thing; having the same love; united in soul; minding the one thing; 3 *doing* nothing through strife or vainglory; but in lowliness of mind, *each* esteeming others better than himself; 4 not looking each to his own things, but each also to the things of others.

5 Have this mind in you, which *was* also in Christ Jesus; 6 Who, existing originally in the form of God, accounted it not a prize[1] to be equal with God, 7 but emptied Himself, taking a slave's form, coming to be in *the* likeness of men; 8 and, being found in fashion as a man, He humbled Himself, becoming obedient unto death, even *the* death of *the* cross. 9 Wherefore also God highly exalted Him, and bestowed upon Him the name which is above every name; 10 that, in the name of Jesus, every knee should bow, of *beings*

1 Or, *a thing to be grasped.*

NOTES ON CHAPTER II.

6 *Accounted it not a prize;* or something to be eagerly grasped, because, in fact, He was equal with the Father, (Isa. 9:6; John 1:1-4; Heb. 1:8). *Emptied Himself;* for the time He relinquished the glory which He had with the Father before the world was (John 17:5), and His vast riches. (II Cor. 8:9).

9 *Highly exalted Him;* as Mediator, and Head of all things to the universal assembly, (Matt. 28:18; Heb. 1:3).

10 All beings in Heaven and on earth will worship Jesus, (Rom. 14:11).

in Heaven, and on earth, and under the earth, 11 and every tongue should confess that Jesus Christ *is* Lord to the glory of God *the* Father.

12 So then, my beloved, as ye always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; 13 for it is God Who is working in you both to will and to work for His good pleasure.

14 Do all things without murmurings and disputings; 15 that ye may become blameless and harmless, children of God, irreproachable in the midst of a crooked and perverse generation, among whom ye appear as luminaries in the world, 16 holding forth the word of life, for an occasion of glorying to me at the day of Christ, that I ran not in vain, neither labored in vain. 17 But even if I am offered as a libation upon the sacrifice and ministry of your faith, I rejoice, and I rejoice with you all; 18 and in[2] the same thing do ye also rejoice, and rejoice with me.

19 But I am hoping in the Lord Jesus shortly to send Timothy to you, that I also may be cheerful, *when* having known the things concerning you. 20 For I have no one like-minded, who, indeed, will sincerely care for your interests; 21 for all are seeking their own, not the things of Jesus Christ. 22 But ye know the proof of him, that, as a child with a father, he served with me in furtherance of the Gospel. 23 Him, indeed, therefore, I hope to send immediately, as soon as I may look away from the things which concern me: 24 but I trust in the Lord that I myself also shall come shortly. 25 Yet I deemed *it* necessary to send to you Epaphroditus, my brother, and fellow-worker, and fellow-soldier, but your messenger and minister to my need; 26 since he was longing after you all, and was in great distress, because ye heard that he was sick. 27 For, in fact, he was sick, near to death; but God had mercy on him, and not on him only, but on me also, that I might not have sorrow upon sorrow. 28 I sent him, therefore, the more urgently, that, seeing him again, ye may rejoice, and I may be the less sorrowful. 29 Receive him, therefore, in the Lord with all joy, and hold such in honor; 30 because, for the work of Christ, he came near to death; imperiling his soul,[3] that he might fill up your lack of ministry toward me.

2 Or, *as to.*

3 Or, *life.*

12 *Work out your own salvation;* by yielding absolute obedience to God in all things. *With fear and trembling;* lest you should fail to please God in your daily walk.

13 *Who is working in you;* influencing your will, and controlling your actions, through the power of the Holy Spirit.

15 *Appear as luminaries in the world;* as the luminaries of the heavens give light to the material world, so true believers are luminaries in the moral and spiritual world.

16 *Holding forth the word of life;* exhibiting in principle and practice the Gospel of Christ.

17 *Offered as a libation;* that is, if my blood is poured out as a libation. *Upon the sacrifice and ministry of your faith;* upon the service of presenting your faith as a sacrifice acceptable to God. As a priest, the apostle labored to present everybody who came under his ministry perfect. (Col. 1:28).

18 *Rejoice with me;* grieve not at my sufferings for your sake, but rejoice with me in it all.

20 *No man like-minded;* in his deep concern for the welfare of the brethren at Philippi. We are to understand that Paul limits his expression to those about him at the time of his writing.

21 *All seek their own;* selfishness is a fearful blight upon Christianity; and then, as now, there were few who had risen above it.

23 *As soon as I may look away from the things which concern me;* his own trial before the Roman emperor was a matter of paramount importance to him; and, when things might transpire that would enable him to take his mind off this pending crisis, he might then have leisure to attend to other matters. The rendering, "so soon as I may see how it will go with me," is an inference from what is said, rather than a translation of the Greek.

25 *Epaphroditus;* he was from Philippi, and came to bring assistance to Paul from the Philippian brethren, (ch. 4:18).

29 *Hold such in honor;* persons who make such sacrifices in the cause of Christ should be honored by their brethren.

30 *That he might fill up your lack of ministry to me;* the Philippians were absent and could not render the personal attention to the wants of the apostle that they would gladly have rendered, had they been present. Epaphroditus seems to have endured much hardship, and to have incurred much danger, by reason of his labors and sacrifices in the interest of Paul. We are not to understand that the apostle was complaining of any neglect on the part of his Philippian brethren.

CHAPTER III.

1 Finally, my brethren, rejoice in the Lord. To write the same things to you to me, indeed, *is* not irksome, while for you *it is* safe.

NOTES ON CHAPTER III.

1 *The same things;* meaning, probably, the same things which he had before inculcated. *For you it is safe;* they needed his mature thoughts on these subjects.

2 Beware of the dogs, beware of the evil-workers, beware of the mutilation.[1] 3 For we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in flesh: 4 though I might have confidence even in flesh; if any other man supposes that he has *occasion* for confidence in flesh, I more: 5 circumcised the eighth day, of *the* race of Israel, of *the* tribe of Benjamin, a Hebrew of Hebrews; as to *the* law, a Pharisee; 6 as to zeal, persecuting the assembly; as to the righteousness which is in the law, blameless. 7 But what things were gain to me, these I accounted loss for Christ. 8 Nay, more, I even account all things to be loss for the excellency of the knowledge of Christ Jesus my Lord, for whose sake I suffered the loss of all things, and account them refuse, that I may gain Christ, 9 and be found in Him, not having my own righteousness, which is of law, but that *which is* through faith in Christ—the righteousness which is of God by[2] faith; 10 that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death; 11 if by any means I may attain to the out-resurrection from the dead. 12 Not that I already obtained, or have already been made perfect; but I am pressing on, if I may lay hold of that for which I was laid hold of by Christ Jesus. 13 Brethren, I do not account myself to have laid hold of *it;* but one thing *I do*, forgetting the things which are behind, and reaching forth to the things before, 14 I am pressing on toward the mark, for the prize of the high calling of God in Christ Jesus. 15 Let us, therefore, as many as are perfect, think[3] this; and, if in anything ye think differently, even this God will reveal to you; 16 nevertheless, whereunto we advanced, by the same rule let us walk.

17 Brethren, become imitators together of me, and mark those who so walk, as ye have us as an example. 18 For many are walking, of whom I often told you, and now tell you even weeping, *that they are* the enemies of the cross of Christ, 19 whose end is destruction, whose god *is their* belly, and *whose* glory *is* in their

1 Gr. *Cutting down, "hacking."* 2 Gr. *Upon.*

3 Which implies, *being of the same mind.*

2 *Dogs;* false, fighting teachers. *The mutilation;* the advocates of circumcision, who believed in *cutting* or mutilating the bodies of people as a condition of salvation; meaning the Judaizing teachers.

3 *We;* true believers in Christ. *Are the circumcision;* have the true circumcision which is of the heart; being cut off from the guilt of sin through faith in Christ. *No confidence in flesh;* in any natural goodness, or works of law, as a ground of salvation.

5 *As to the law;* as he viewed it before his conversion.

6 *As to the righteousness which is in the law;* the righteousness which, as a Pharisee, he supposed his legal observances brought him.

7 *What things were gain to me;* the things that, he supposed, made him righteous, and gave him importance before God and men. *Loss;* as of no importance, utterly worthless as helps to salvation.

8 *I account all things to be loss;* all ritual observances, and all works of law are utterly worthless as aids to salvation. *The excellency of the knowledge of Christ Jesus;* to know Christ is most excellent knowledge; and, when one comes to know Christ truly all other knowledge dwindles into insignificance. *That I may gain Christ;* gain His presence and rule in the heart, and become a partaker of the Divine Nature (II Pet. 1:4), and of God's holiness, (Heb. 12:10), and reach His full stature (Eph. 4:13).

10 *Know Him;* Christ in all His full provisions for spirit, soul, and body. *The power of His resurrection;* by partaking, more and more, of His resurrection life. *The fellowship of His sufferings;* the patient endurance of persecutions, tribulations, and every sort of ill, because of one's attachment to Christ and His cause. *Being conformed to His death;* Christ's death in our behalf was perfect; and He wishes us to be conformed to His death, to the end that His perfect resurrection life may be imparted to us. (I Cor. 4:10, 11). The extent of one's death (to self and to all out of harmony with God) measures the extent of the Christ-life in one.

11 *May attain to the out-resurrection from the dead;* the apostle wished to be a full overcomer; and this would give him a special resurrection, which would insure him a place in the throne of Jesus. (Rev. 3:21).

12 *Not that I already obtained;* the full resurrection life of Jesus. There were heights in the divine life that he had not yet scaled. *Lay hold of:* seize upon, possess, and realize.

13 *I account not myself to have laid hold of;* the fulness that was possible to him, he had not yet realized.

14 *I am pressing toward the mark;* the goal at the end of the course. *For the prize of the high calling of God in Christ Jesus;* this prize is perfect likeness to Jesus Christ, (Eph. 4:13). God's high calling holds out this high Ideal to the believer.

15 *As many as are perfect;* if any have already reached perfection, it is still safe for him to keep pressing forward. *Think this;* let him cherish the thought just expressed above. *Think differently;* if any did not see just as the apostle did on this subject, God was ready to give him light.

16 *Let us walk by the same rule;* Christians of the same grade of advancement should be able to walk together in perfect harmony.

19 *Who are thinking of earthly things;* have their minds fixed upon temporal matters.

shame, who are thinking of earthly things. 20 For our citizenship is in Heaven, whence also we are waiting for a Savior, the Lord Jesus Christ; 21 Who will transform the body of our humiliation *into* conformity to the body of His glory, according to the working whereby He is able also to subject all things to Himself.

20 *Our citizenship is in Heaven;* our names are there, our hearts are there, and our King is there. *We are waiting for a Savior;* this is the true attitude of the believer; viz., to be waiting for His King to come from Heaven, (I Thess. 1:10).

21 *Transform the body of our humiliation;* at His coming for the ready ones, (I Thess. 4:15-17; I Cor. 15:51, 52), *The body of His glory;* the glorious body of Christ. What infinite grace to give us bodies like His own! It will be blessed to exchange our mortal body for one like His.

CHAPTER IV.

1 Therefore, my brethren, beloved and longed for, my joy and crown, so stand fast in the Lord, beloved.

2 I entreat Euodia, and I entreat Syntiche, to think the same thing in the Lord. 3 Yea, I request you also, true yoke-fellow, help these women, who, indeed, labored[1] with me in the Gospel, with Clement also, and my remaining fellow-laborers, whose names are in *the* book of life.

4 Rejoice in the Lord always; again I will say, rejoice. 5 Let your forbearance be known to all men: the Lord is near! 6 Be anxious for nothing; but, in everything by prayer and supplication with thanksgiving, let your requests be made known to God; 7 and the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are righteous, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if *there be* any virtue, and if *there be* any praise, think on these things. 9 The things also, which ye learned, and received, and heard, and saw in me, these practice; and the God of peace will be with you.

10 But I rejoiced in the Lord greatly, that now at length ye revived your thought in my behalf, for whom ye were taking thought, but ye lacked opportunity. 11 Not that I am speaking in respect of want; for I learned in whatsoever *circumstances* I am, to be content. 12 I both know how to be humbled, and I know how to abound: in everything, and in all things, I have learned both to be well fed, and and to be hungry, both to abound, to be in want. 13 I am strong enough for all things in Him Who strengtheneth me. 14 Notwithstanding, ye did well, in sharing with me in my tribulation. 15 And know ye[2] also, Philippians, that in the beginning of the Gospel, when I went forth from Macedonia, no assembly had fellowship with me in the

1 Gr. *Acted the athlete with me.*

2 Or, *ye know.*

NOTES ON CHAPTER IV.

1 *So stand fast in the Lord;* as those whose citizenship is in Heaven, and who have such a glorious destiny awaiting them.

2 *Euodia . . . Syntiche;* two Christian women, who lived at Philippi, who seem to have been at variance.

3 *True yoke-fellow;* these words may be addressed to Epaphroditus; but this is not certain. *Help these women;* the two women named in v. 2. *Who, indeed, labored with me in the Gospel;* the Greek indicates that these women waged a combat conjointly with the apostle, in furtherance of the Gospel. Many women have been skillful soul-winners, and some have been successful in piloting weary pilgrims into Beulah Land.

5 *Forbearance;* your moderation in your dealings with others; gentle, kind, easy to be entreated.

6 *Be anxious for nothing;* anxiety is a sin, being a product of unbelief, or of distrust in the providence of God.

7 *The peace of God;* God's peace He bestows upon those who yield their being all to Him. *Will guard your hearts and minds in Christ Jesus;* guard them from all outward temptations and surprises, and keep them securely shut up in Christ.

8 *Think on these things;* that is, the things that are true, honorable, righteous, pure, and of good report. *If there be any virtue;* the apostle does not mean to suggest a doubt as to whether there is such a thing as virtue; but he meant to emphasize the fact, and upon this, to urge the Philippians to think of what he was saying.

10 *Revived your thought in my behalf;* in sending him aid by Epaphroditus. *Ye lacked opportunity;* Paul was far separated from them, and they had few opportunities for helping him.

11 *In respect of want;* it was not because of any want that the apostle wrote thus to the Philippians.

12 *To be humbled;* to be brought low by reason of having but little. *To abound;* to have more than enough to supply his wants. *I have learned;* literally, have been initiated, as into a great secret, of which the world knows nothing, viz., how to bear prosperity with meekness, and adversity with contentment.

13 *I am strong enough for all things;* to which God hath called me.

15 *In the beginning of the Gospel;* when he first preached to them. *Had fellowship with me;* by sending him needed help.

matter of giving and receiving, but ye only; 16 because even in Thessalonica ye sent once and again to my need. 17 Not that I am seeking for the gift; but I seek for the fruit that abounds to your account. 18 But I have all, and abound; I have been filled, having received from Epaphroditus the things *sent* from you, an odor of sweet smell, an acceptable sacrifice, well-pleasing to God. 19 But my God will liberally supply all your need according to the riches of His glory in Christ Jesus.

20 Now to our God and Father be the glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren who are with me salute you. 22 All the saints salute you, but especially those who are of Cæsar's household.

23 The grace of our Lord Jesus Christ *be* with your spirit.

17 *Not that I am seeking for the gift;* he was not writing thus, that they might bestow gifts upon him; but he saw in such gifts a *fruit* that was set to the account of the donors.

19 *All your need;* all our needs, so to speak, are stored up in Christ; and, if our lives are wholly subordinated to Him, and we have permitted Him to place us in His program for our lives; and, if we are absolutely obedient to Him, and pliable in His hands, our utmost need for spirit, soul, and body, will be supplied.

22 *Cæsar's household;* members of the household of the Roman emperor, who had espoused the Christian faith.

— THE —

EPISTLE TO THE COLOSSIANS.

Colosse was a city in the south-western part of Phrygia, and not a great way from Laodicea and Hierapolis, (ch. 4:13). It would appear from ch. 2:1, that Paul wrote this letter before he had ever visited the Colossian brethren. It was probably written from Rome during Paul's first-imprisonment; and, as in the case of the letter to the Ephesians, it was sent by Tychicus, (ch. 4:7, 8; Eph. 6:21, 22). The exact date on which this letter was written is not known, but different parties have put the time all the way from 61, to 64 A. D. In this epistle the apostle dwells on the dignity and glory of Christ's person, and brings out the great mystery of the indwelling Christ, and God's purpose to unite under the Headship of Jesus Christ all things in Heaven and earth.

CONTENTS.

I. Salutation, thanksgiving, and prayer, (I:1-13). II. Doctrinal: (1) Christ our Redeemer, (I:14); the image of God, (v. 15); the Creator and Ruler of the universe, (vs. 16, 17); the Head of the assembly (v. 18), in Whom the whole God-head dwells, (v. 19); (2) To Him the Colossians owe their reconciliation (I:20-22), in which they should stand fast, (v. 23); the great mystery (vs. 24-27), of which Paul was an earnest minister, (vs. 28, 29—II:1-5). III. Polemical: (1) Colossians warned to cling to Christ (II:6-10), and to spiritual circumcision, (vs. 11, 12); (2) Ordinances done away (II:13, 14), triumphing over rulers and authorities, (v. 15); (3) Colossians not to submit to circumcision (II:16, 17), nor to angel worship, (vs. 18, 19); (4) They have died with Christ to ordinances (II:20-23), and have risen to a heavenly life, (III:1-4). IV. Hortatory: (1) All evil passions, to be put off (III:5-11), and all graces of the Spirit to be put on, (vs. 12-17); (2) Domestic, (III:18—IV:1); other duties, (vs. 2-6). V. Personal: (1) Tychicus would explain, (IV:7-9); (2) Salutations, (IV:10-15); a message, (vs. 16, 17); (3) Farewell, (v. 18).

COLOSSIANS.

CHAPTER I.

1 Paul, an apostle of Christ Jesus through the will of God, and Timothy, the brother, 2 to the saints and faithful brethren in Christ *who are* in Colosse: Grace to you, and peace, from God our Father.

3 We give thanks to God, *the* Father of our Lord Jesus Christ, praying always for you, 4 having heard of your faith in Christ Jesus, and of the love which ye have toward all the saints, 5 because of the hope laid up for you in Heaven, of which ye heard before in the word of the truth of the Gospel, 6 which is present among you, even as it is in all the world bearing fruit and increasing, as *it does* in you also, since the day ye heard and knew the grace of God in truth; 7 even as ye learned from Epaphras, our beloved fellow-servant, who is for us a faithful minister of Christ, 8 who also made known to us your love in the Spirit.

9 For this cause we also, since the day we heard *it*, cease not praying for you, and asking that ye may be filled with the full knowledge of His will, in all wisdom and spiritual understanding, 10 to walk worthily of the Lord to all pleasing, bearing fruit in every good work, and growing in the knowledge of God; 11 strengthened with all power, according to the might of His glory, unto all patience and long-suffering with joy; 12 giving thanks to the Father, Who made us meet for the portion of the inheritance of the saints in light; 13 Who delivered us out of the dominion of darkness, and translated us into the Kingdom of the Son of His love; 14 in Whom we have redemption, the forgiveness of sins; 15 Who is the image of the invisible God, First-born[1] of all crea-

1 Or, *Primal Source.*

NOTES ON CHAPTER I.

5 *Because of the hope;* their faith and love, spoken of in v. 4, had a favorable position for growth and vigorous exercise in the *hope* of the glorious inheritance awaiting them.

6 *Bearing fruit;* wherever the Gospel is faithfully preached and accepted, fruitage will appear.

7 *Epaphras;* the teacher and minister of the Colossian brethren, but with Paul at the time this letter was written.

8 *Love in the Spirit;* the Spirit is the dispenser of love to believers, (Rom. 5:5).

9 *Spiritual understanding;* power to understand spiritual things.

10 *Unto all pleasing;* pleasing to God in every way.

11 *Patience;* endurance of trials without complaint.

12 *Make us meet for the portion;* prepared us to receive this portion of the glorious inheritance awaiting the saints.

13 *The dominion of darkness;* Satan's domain.

15 *Image of the invisible God;* Jesus Christ is the image of His Father. *First-born;* this word in this connection seems difficult to explain. As in v. 18, there is no great mystery, as He was the first raised from the dead; but, spoken of in relation to "all creation," as in v. 15, the interpretation is not so easy; for He, in fact, as to His divine nature, was never born at all in the ordinary sense of the word "born"; and, of course, He was never First-born in the ordinary meaning; for, as a member of the God-head, He was absolutely eternal, (see John 1:1-4; vs. 16, 17). It is possible that the expression, "First-born" in v. 15, may refer to that decree in the God-head, whereby Jesus Christ in His divine nature took a place in subordination to the Father; but it would seem that even this

tion; 16 because in Him were all things created, in the heavens, and upon the earth, the visible and the invisible, whether thrones, or dominions, or principalities, or powers—all things have been created through Him, and for Him; 17 and He is before all things, and in Him all things have held together. 18 And He is the Head of the body, the assembly; Who is *the* Beginning, *the* First-born from the dead, that in[2] all things He may be pre-eminent; 19 because it was pleasing that in Him all the fulness should dwell; 20 and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, whether the things on the earth, or the things in the heavens. 21 And you, being in time past alienated and enemies in *your* mind in evil works, 22 yet now did He reconcile in the body of His flesh through death, to present you holy, and without blemish, and irreproachable, before Him; 23 if, at least, ye continue in the faith, founded and steadfast, and not moved away from the hope of the Gospel, which ye heard, which was preached in all creation under the heaven, of which I, Paul, was made a minister.

24 Now I rejoice in *my* sufferings in your behalf, and fill up in turn the deficiencies of the tribulations of Christ in my flesh for the sake of His body, which is the assembly; 25 of which I was made a minister, according to the dispensation[3] of God, which was given to me for you, to fulfill the word of God, 26 the mystery which has been hidden from the ages and from the generations, but was now made manifest to His saints; 27 to whom God willed to make known what *is* the riches of the glory of this mystery among the gentiles, which is Christ in you, the hope of glory; 28 Whom we proclaim, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ; 29 to which *end* I am toiling also, striving according to His working, which is working in me with[4] power.

2 Or, *among.*

3 Or. *stewardship.* 4 Gr. *In power.*

had ultimate reference to His redemptive work, (I Cor. 15:28). Some say that the word "First-born" refers to the eternal Sonship of Christ; but this view is fraught with the same difficulty as that hinted at above. If the word, in v. 15, could have an active signification; as, *Primal Source*, or Original Begetter, then the difficult phrase would be intelligible; for we would have "Primal Source of all creation"; and then the causal clause, following it, would serve to explain what "Primal Source" means as connected with "all creation.'

16, 17 All creation owes its existence to Jesus Christ; and it would follow from this that the expression, *First-born*, as applied to Christ, does not imply that He was created, or that there was ever a time, when He did not exist. *Thrones, principalities*, etc.; see note on Eph. 1:21; 3:10.

18 *Head of the body;* the ruler, director, and life, of believers, who compose His body, or assembly. *First-born from the dead;* He was the first to rise from the dead. *Pre-eminent;* standing above all in authority.

19 *All fulness;* the fulness of the God-head. (ch. 2:9).

20 *Having made peace;* by putting away sin through the shedding of His blood on the cross.

21 *Alienated from God;* all the human family are alienated from God by reason of sin; and this alienation continues, until one really accepts Christ.

22 *In the body of His flesh through death;* by His vicarious death on the cross. *To present;* to present His ransomed ones perfect before His Father.

23 *Founded and steadfast;* firm and unshaken in their belief of the truth.

24 *Fill up . . . the deficiencies;* there was no defect in the atonement of Christ; but to get the people of God developed in the image of Christ requires much fellowship suffering on the part of God's true servants.

25 *To fulfill the word of God;* to fulfill his ministry, or stewardship in faithfully preaching the word.

27 *Christ in you, the hope of glory;* Christ enthroned in the hearts of His people, so as to impart His nature and holiness to them—this is the essense of the mystery of godliness. The full overcomers are the ones who enthrone Christ in their hearts, and put the government of their being all on His shoulder, and keep it there.

28 *That we may present every man perfect in Christ;* perfect in Christian development, having the fruitage of the Spirit fully grown and matured, (Gal. 5:22, 23); leading them on toward "the measure of the stature of the fulness of Christ," (Eph. 4:13); and urging them to press toward the goal, (Phil. 3:14). Paul was not content to lead people to become "babes in Christ"; but he labored assiduously to lead them on towards full-grown manhood in Him.

CHAPTER II.

1 For I wish you to know how great a conflict I am having for you, and those in Laodicea, and as many as have not seen my face in flesh; 2 that their hearts may be comforted, they being knit together in love, and unto all riches of the full assurance of the understanding, unto the full

NOTES ON CHAPTER II.

1 *Conflict;* alluding to what was said in v. 29 of the first chapter.

2 *Knit together in love;* bound together, as it were, in a bundle with divine love-cords. This would bring them comfort. *Unto all riches of the full assurance of understanding;* these words show the end to which such a union in love tends. The apostle means that understanding of

knowledge of the mystery of God, *even* Christ, 3 in Whom are all the treasures of wisdom and knowledge hidden[1] away. 4 This I say, that no one may delude you with persuasive speech; 5 for even if I am absent in the flesh, yet am I with you in the Spirit, rejoicing, and beholding your order, and the steadfastness of your faith in Christ.

6 As, therefore, ye received Christ Jesus the Lord, *so* walk ye in Him; 7 having been rooted and being built up in Him, and being established in the faith as ye were taught, abounding with thanksgiving.

8 Beware, lest there should be any one who makes a spoil of you through *his* philosophy and vain deceit, according to the tradition of men, according to the rudiments[2] of the world, and not according to Christ; 9 because in Him dwells all the fulness of the God-head bodily; 10 and ye have been made complete in Him, Who is the Head of all principality and power; 11 in Whom ye were also circumcised with a circumcision not made with hand, in the putting off of the body of the flesh, in the circumcision of Christ; 12 having been buried with Him in *your* immersion, in which ye were also raised with *Him* through faith in the working of God, Who raised Him from the dead; 13 and you, being dead in[3] your trespasses and the uncircumcision of your flesh, did He make alive with Him; having freely forgiven us all our trespasses; 14 having blotted out the hand-writing in decrees against us, which was contrary to us, and He has taken it out of the midst, nailing it to the cross; 15 having despoiled the principalities and the powers, He made an example *of them*, celebrating a triumph over them in it.

16 Let no one, therefore, judge you in food, or in drink, or in respect of a feast, or a new moon, or sabbaths, 17 which are a shadow of things to come, but the body is Christ's. 18 Let no one rob[4] you of your prize, wishing *to do it* in humility and in a worshipping of angels, speculating about the things which he has seen, being vainly puffed up by the mind of his flesh, 19 and not holding fast the Head from Whom all the body, being supplied and knit together through the joints and bands, increases with the increase of God.

1 Or, *stored up.* 2 Or, *elements.*

3 Or, *by.* 4 Or, *decide against.*

spiritual things which imparts the full assurance of their reality and supreme excellence, which is possessed in rich measure. *Unto the full knowledge;* these words express the object to which the understanding, just mentioned, has reference. *The mystery of God;* the mystery of redemption in Christ.

3 *Hidden away;* stored up. All the treasures of wisdom and knowledge, needed by the believer, is stored up in Christ.

6 *As ye received Christ Jesus the Lord;* when they received Him as their Savior, there was no burden of carnal ordinances imposed upon them; and so they should continue to be free in Christ.

7 *Rooted . . . built;* as a tree deeply rooted in the ground, or as a house built upon a rock.

8 *Who makes a spoil of you;* robs you of your spiritual rights and privileges in Christ. *Rudiments of the world;* meaning, probably, the Mosaic ceremonies, which, as observed by false teachers, tended to foster self-righteousness.

9 *God-head bodily;* God dwelling in a human body, (John 1:14; Rom. 9:5; I Tim. 3:16; Heb. 1:6, 8).

10 *Ye have been made complete in Him;* having salvation, wisdom, righteousness, holiness, healing—all needs supplied in Him.

11 *Ye were circumcised;* not physically; but spiritually, when they accepted Christ as their Savior. The ordinance of circumcision, rightly understood, taught the necessity of giving up sin and of having the sinful nature cut off.

12 *Buried with Him;* the ordinance of immersion, in symbol, identifies the believer with Christ in His death, burial, and resurrection. (Rom. 6:4).

13 *Dead;* the sinner in the natural state is represented as dead. *In trespasses;* or by trespasses. Rather, it appears that *in* trespasses corresponds better with the facts; for every one is *dead* spiritually, even before he commits any overt act of disobedience.

14 *The hand-writing in decrees;* the ceremonial law, which most Jews interpreted according to the letter, and not in their true spiritual import. *Contrary to us;* burdensome, and against true Christian liberty. *Nailing it to the cross;* thus abrogating, or annulling it by His death on the cross.

15 *Having despoiled the principalities and powers;* Christ, by His death and resurrection, despoiled the rulers—undermagnates of Satan—of their power to lord it over true believers; having conquered all these for His true followers, (John 12:31; 16:11). *Made an example of them;* led them as captives, after the manner of ancient conquerors, (Eph. 4:8). *In it;* in His death on the cross.

16 *Judge you;* pronounce you good or bad, according to the standard of the ceremonial law. Do not enter trial under that law, because it has no bearing on you at all.

17 *A shadow;* of the Messiah; pointing to Him as the only and all-sufficient Redeemer and Savior. *The body is Christ's;* Christ is the substance, of which the law was a shadow.

18 *Let no one rob you of your prize;* your liberty and all-sufficiency in Christ. *A worshiping of angels;* probably meaning those who seek to worship God through the medium of angels, or any agency other than Christ.

19 *Head;* Christ. *The body;* all true believers. *The increase of God;* the increase which God bestows, (Gal. 5:22, 23).

20 If ye died with Christ from the rudiments of the world, why, as if living in the world, do ye subject yourselves to decrees, 21 "Handle not, taste not, touch not," (22 which are all for destruction in the using), according to the commandments and teachings of men? 23 Which things, having, indeed, a show of wisdom, in will-worship, humility, and severe treatment of *the* body, are not of any value, [5] against the indulgence of the flesh.

20 *If ye died with Christ;* compare Rom. 6:3-11. *The rudiments of the world;* Mosaic law. *Why, therefore, as if living in the world;* and not dead with Christ, should they subject themselves *to decrees.*

21 *"Handle not," "touch not;"* these were specimens of Jewish commands which tended to enslave them in regard to meats.

5 Or, *honor.*

22 *All for destruction in the using;* these meats, when eaten, would pass away, having no vital relation to their spiritual being.

23 *A show of wisdom;* an empty pretense of wisdom; in three things: viz., *will-worship;* something of man's invention, not required by God; *humility;* a vain show of it; *and severe treatment of the body;* all this to please the flesh.

CHAPTER III.

1 If, therefore, ye were raised up with Christ, seek the things above, where Christ is, seated on the right hand of God. 2 Keep thinking of the things above, not of the things on the earth, 3 for ye died, and your life has been hid with Christ in God. 4 When Christ, our Life, shall be manifested, then shall ye also with Him be manifested in glory.

5 Make dead, therefore, *your* members which are upon the earth; fornication, uncleanness, passion, evil desire, and covetousness, which, indeed, is idolatry; 6 on account of which things the wrath of God comes upon the sons of disobedience;[1] 7 in which things ye also formerly walked, when ye were living in these things. 8 But now do ye also put away all *these;* anger, wrath, malice, reviling, shameful talk out of your mouth. 9 Lie not one to another, having put off the old man with his practices,[2] 10 and having put on the new *man* who is being renewed unto full knowledge, according to *the* image of Him Who created him; 11 where there is no Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all.

12 Put on, therefore, as God's elect, holy and beloved, tender affections[3] of compassion, kindness, humility, meekness, long-suffering; (13 bearing with one another, and freely forgiving one another, if any one have a complaint against any; even as the Lord freely forgave you, so also *do* ye): 14 and over all these *put on* love, which is the uniting-bond of perfect-

1 Some Mss. omit, *upon the sons of disobedience.*

2 Or, *doings.* 3 Or, *a heart.*

NOTES ON CHAPTER III.

1 *Raised up with Christ;* as your representative. Christ died for us; and, judicially, we died in Him; He was raised for us, and, judicially, we were raised in Him, (see Eph. 2:5, 6; Rom. 6:3-11).

3 *Ye died;* in the sense above explained; or it may also refer to their actual death to the love of sin, when they accepted Christ as their Savior. *Your life;* your new life, which was given in the second birth, (John 3:3, 5, 36; 5:24; 6:40; I John 5:11, 12). *Hid with Christ in God;* the new life is in Christ, and Christ is God.

4 *Christ, our life;* Christ is the Christian's life; and one is a Christian only as Christ's life exists in him. *Shall be manifested;* shall come for His saints. *Ye also;* all the members of Christ's body will ultimately appear with him in glory.

5 *Make dead;* since ye died with Christ, now put to death all the members of your body that lead to excess and sin. The death here spoken of, however, is not a blotting out of these members, but subjecting all wrong action in them to death. Every excessive or wrong indulgence of any member is here forbidden; and the principle of sin that leads to wrong indulgence should be stricken from our being, and all our members should be dead to all such indulgence. It is not the blotting out of the members themselves, but the cancellation, rather, of the sin-principle from any participation in the government of the body, (see Rom. 6:13, 19).

9 *Having put off;* in purpose and in attitude. *The old man; the principles, habits, and evil tendencies,* that control the unregenerate. Perhaps the whole idea would be expressed in the word, *depravity.* Of course, if "the old man," in the case of these Colossian brethren, had been absolutely and perfectly put off, all these injunctions would have been unnecessary.

10 *Having put on the new man;* in accepting Christ as their Savior, they received the new life, or Christ-life; and the position of every one who has this Christ-life in him is, that he has *put on Christ*—he has taken Him as his ideal, and his life; and now it is the business of his life to let this new life grow, until it reaches the measure of the stature of the fulness of Christ.

11 *Greek . . . Jew;* all grades and orders of men, when born of the Spirit, have equal privileges and rights in Christ, all being members of the one body.

12 *Put on . . . tender affections of compassion, kindness, humility, long-suffering;* the believer, yielding up to death, all sinful elements in his being, should depend upon the Holy Spirit to work in him all these noble elements, thus becoming more like Christ.

14 *Love . . . the uniting-bond of perfectness;* that is, love binds together all the other graces, into one whole, thus making the Christian character complete.

ness. 15 And let the peace of Christ rule[4] in your hearts, unto which also ye were called in one body; and become thankful.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another with psalms, hymns, spiritual songs, singing with grace in your hearts, to God. 17 And whatsoever ye do in word or in deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through Him.

18 Wives, submit yourselves to *your* husbands, as it was fitting in the Lord. 19 Husbands, love *your* wives, and be not bitter toward them. 20 Children, obey your parents in all things; for this is well pleasing in the Lord. 21 Fathers, provoke not your children, lest they be disheartened. 22 Servants, obey in all things your masters[5] according to *the* flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing the Lord. 23 Whatsoever ye do, do it heartily,[6] as to the Lord, and not to men; 24 knowing that from the Lord ye shall receive the recompense of the inheritance: ye are doing service to the Lord, Christ. 25 For he that does wrong shall receive back the wrong which he did; and there is no respect of persons.

4 Or, *be umpire.*

5 Gr. *Lords.* 6 Gr. *From the soul.*

15 *Peace of God;* the peace He gives, (see note on Phil. 4:7).

16-25 See notes on Eph. 5:19 to 6:1-9.

21 *Provoke not your children;* by harsh criticism, severity, or fault-finding. *Disheartened;* discouraged, or despair of being able to please you, and so become hardened in sin, and indifferent to the wishes of their father.

22 *In all things;* except in wrong. When a man orders his wife, children, or servant to do wrong, his sinful order should be set at nought; and the subordinate one should trust the whole matter to God.

24 *The reward of the inheritance;* the reward of the heavenly inheritance which will be given to all the true children of God.

25 *No respect of persons;* servant and master will stand together before God, to be judged by the same law, and rewarded or punished according to their characters and works.

CHAPTER IV.

1 Masters, render justice and equity to *your* servants, knowing that ye also have a Master in Heaven.

2 Persevere in prayer, watching therein with thanksgiving; 3 at the same time praying for us also, that God may open to us a door for the word, to speak the mystery of Christ (because of which I have also become bound), 4 that I may make it manifest as I ought to speak.

5 Walk in wisdom toward those without, buying up the opportunity. 6 Let your speech *be* always with grace, seasoned with salt, that ye may know how ye ought to answer each one.

7 All the things relating to me Tychicus will make known to you, the beloved brother, and faithful minister, and fellow-servant in the Lord; 8 whom I sent to you for this very purpose, that ye may know the things that concern us, and *that* he may comfort your hearts; 9 together with Onesimus, the faithful and beloved brother, who is from among you; they will make known to you all things here.

10 Aristarchus, my fellow-captive, salutes you, and Mark, the cousin of Barnabas, concerning whom ye received commandments (if he come to you, receive him), 11 and Jesus, who is called Justus, who are of the circumcision: these only *are my* fellow-workers in the interests of the Kingdom of God, who, indeed, became a comfort to me.

12 Epaphras, who is from among you, salutes you, a servant of Christ Jesus, always striving in your behalf in *his* prayers, that ye may stand perfect and fully assured in all the will of God. 13 For I bear him

NOTES ON CHAPTER IV.

1 *Ye also have a Master;* those who have servants under their control should remember that they have a Master—even Christ—who will punish every wrong done to subordinates.

2 *Persevere in prayer;* there is no dispensing with prayer, if we are to be real Christians.

3 *A door for the word;* an opportunity for preaching the word.

5 *Walk in wisdom;* act with prudence at all times. *Those without;* the unconverted.

6 *Let your speech be with grace;* such as grace in the heart would supply. *Seasoned with salt;* not silly and profitless, but helpful and edifying.

7 *Things relating to me;* as a prisoner.

8 *Whom I sent;* Tychicus was the bearer of this epistle to the Colossians, as also that of the Ephesians, (Eph. 6:21).

9 *Onesimus;* see Phile. 16, 17, 21.

10 *Mark;* the author of the second Gospel. *Ye received commandments;* possibly in connection with the contention that arose between Paul and Barnabas in regard to him, (Acts 15:37-39).

11 *Of the circumcision;* Jews.

12 *Laodicea . . . Hierapolis;* cities of Phrygia, in the vicinity of Colosse.

witness, that he has much concern in behalf of you, and those in Laodicea, and those in Hierapolis. 14 Luke, the beloved physician, and Demas, salute you. 15 Salute the brethren in Laodicea, and Nymphas, and the assembly in her[1] house. 16 And, when the letter may be read among you, cause that it be read also in the assembly of the Laodiceans, and that ye also read the one from Laodicea. 17 And say to Archippus, "Take heed to the ministry which you received in the Lord, that you fulfill it."

18 The salutation, with my hand, of Paul. Remember my bonds. Grace *be* with you.

1 Some Mss. have *his*.

14 *Luke;* the author of the third Gospel. *The beloved physician;* there is no proof that he ever practiced medicine after he became a disciple of Jesus. *Demas;* Phile. 24; II Tim. 4:10.

15 *The assembly in her house;* a true Gospel assembly, or ecclesia, may be held in a private house. The text of *Westcott & Hort*, which, upon the whole, we deem the best, treats Nymphas as a woman, in whose house an assembly met for worship.

16 *That ye also read the one from Laodicea;* this epistle to the Laodiceans failed to be preserved with the other epistles of Paul.

17 *Archippus;* Phile. 2. *The ministry which you received in the Lord;* the true ministry is something that God bestows on those whom He wishes to preach His Gospel; and those who have received this ministry should make it the chief object of their lives to fulfill it with the utmost fidelity.

— THE FIRST —

EPISTLE TO THE THESSALONIANS.

Thessalonica, now Saloniki, situated at the head of the Thermaic gulf, was the capital of one of the four divisions of the Roman province of Macedonia. Driven from Philippi, Paul visited Thessalonica, and preached the Gospel to the people for a short time, (see Acts 17:1-9). After a brief stay in Thessalonica, he was driven out of the city by the angry Jews to Beræa, and from Beræa to Athens. It was probably written at Corinth about A. D. 52.

CONTENTS.

I. Salutation, (I:1). II. Narrative and personal, (I:2—III:1-13): (1) Grateful remembrance of his successful ministry among them, (I:2-10); (2) The character of his preaching among them, (II:1-10: (3) Renewed thanks for their conversion and endurance under persecution, (II:13-16); (4) The apostle's concern for them, and despatch of Timothy, (II:17—III:1-10); (5) His prayer, (III:11-13). III. Hortatory, (IV:1—V:1-20): (1) Warning and exhortation, (IV:1-12); (2) The Savior's second coming— (a) The dead to be raised, and the living (who are prepared for it) will be translated, (IV:13-18); (b) His coming sudden and unexpected, (V:1-3); (c) Argument for watchfulness, (V:4-11)—(3) Concluding exhortation, prayer, and directions, (V:12-28).

I. THESSALONIANS.

CHAPTER I.

1 Paul, and Sylvanus, and Timothy, to the assembly of Thessalonians in God *the* Father, and the Lord Jesus Christ: grace to you, and peace.

2 We give thanks to God at all times for you all, making mention *of you* in our prayers; 3 remembering, without ceasing, your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, before our God and Father; 4 knowing, brethren beloved by God, your election; 5 because our Gospel came not to you in word only, but also in power, and in *the* Holy Spirit, and in much assurance;[1] even as ye know what manner of men we became toward you, for your sake. 6 And ye became imitators of us and of the Lord, having received the word in much tribulation with joy of *the* Holy Spirit; 7 so that ye became a model to all who believe in Macedonia and in Achaia. 8 For from you has sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith toward God has gone forth; so that we have no need to speak anything; 9 for they themselves report, concerning us, what manner of entrance we had to you, and how ye turned to God from idols to serve a living and true God, 10 and to wait for His Son from Heaven, Whom He raised from the dead, Jesus, Who delivers us from the coming wrath.

1 Or, *fulness.*

NOTES ON CHAPTER I.

1 *The assembly of Thessalonians in God;* not only must the individual Christian derive his life from God, but every assembly has its life in Him.

3 *Work of faith;* work growing out of faith, or resulting from it. *Labor of love;* labor prompted by love. *Patience of hope;* patience sustained by hope.

4 *Knowing your election;* knowing that God had chosen them, of which their acceptance and treatment of the Gospel were proof.

5 *In power and in the Holy Spirit;* when one preaches in the power of the Holy Spirit, he has much boldness and assurance as to the truth of the Gospel.

6 *In much tribulation;* owing to the fierce opposition and persecutions they endured. *With joy of the Holy Spirit;* the joy which the Spirit imparts.

7 *Macedonia and Achaia;* adjoining Roman provinces, comprising the whole of Greece.

8 *The word of the Lord;* the word as verified and illustrated in their lives.

9 *They themselves;* the Thessalonian brethren from whom *the word* of the Lord sounded forth. *What manner of entrance we had;* what effect the preached word had upon them.

10 *To wait for His Son;* it is a part of the duty of the believer to wait for Christ to return from Heaven. The true Christian, who is living up to his duty, is *watching, ready,* and *waiting,* for the coming of Christ, (Matt. 24:42, 44; 25:13). Christians who feel no concern in the second coming of our Lord, and have made no preparation to receive Him, are not Christians of the New Testament type.

CHAPTER II.

1 For ye yourselves, brethren, know our entrance to you, that it has not become vain;[1] 2 but, having suffered before, and having been shamefully treated, as ye know, in Philippi, we grew bold in our God to speak to you the Gospel of God in much conflict. 3 For our exhortation *is* not of error, nor of uncleanness,

1 Or, *ineffectual.*

NOTES ON CHAPTER II.

2 *In Philippi;* Acts 16:19-24. *In much conflict;* with the opposers of the Gospel.

3 *Error, nor uncleanness, nor in guile;* his exhortation was one based upon the truth; his motives were pure, nor was there any deceit at the bottom of it.

nor in guile; 4 but even as we have been approved by God to be entrusted with the Gospel, so we speak; not as pleasing men, but God, Who proveth our hearts. 5 For neither, at any time, did we use a word of flattery, as ye know, nor a semblance of covetousness, God *is* witness; 6 nor seeking glory of men, neither from you, nor from others; *though* able to be in authority,[2] as apostles of Christ. 7 But we became gentle in the midst of you, as when a nurse cherishes her own children: 8 so, being affectionately desirous of you, we were well pleased to impart to you, not only the Gospel of God, but also our own souls, because ye became dear to us. 9 For ye remember, brethren, our labor and toil; working night and day, that we might not be burdensome to any of you, we preached to you the Gospel of God. 10 Ye are witnesses, and God, how piously and righteously and unblamably we behaved toward you who believe; 11 as ye know how *we dealt* with each one of you, as a father with his own children, exhorting you, and encouraging *you*, and testifying, 12 that ye should walk worthily of God, Who is calling you into His own Kingdom and glory.

2 Or, *burdensome.*

5 *A semblance of covetousness;* not the least tinge of personal greed.

6 *Able to be in authority;* to exercise authority over you, especially in requiring a support at your hands.

8 *Our own souls;* our lives. He was so concerned for their welfare, that he was willing, if need be, to lay down his life for them. (I John 3:16).

9 *Our labor and toil;* referring to his labor for his own support.

15 *Contrary to all men;* scorning the gentiles, and hating the Jews who believed in Christ.

13 And, for this reason, we also give thanks to God without ceasing, that, having received *the* word of God which ye heard[3] from us, ye received *it*, not as the word of men, but, as it truly is, *the* word of God, which also is working in you who believe. 14 For ye, brethren, became imitators of the assemblies of God, that are in Judæa in Christ Jesus; because ye suffered the same things from your own countrymen, as they also *did* from the Jews; 15 who both killed the Lord Jesus and the prophets, and drove us out, and pleased not God, and are contrary to all men; 16 forbidding us to speak to the gentiles, that they might be saved, for the filling up of their sins always; and the wrath came upon them to the uttermost.

17 But we, brethren, having been bereft of you for a short season, in presence, not in heart, endeavored the more exceedingly to see your face, with great desire. 18 Because we wished to come to you, even I, Paul, both once and again; and Satan hindered us. 19 For what is our hope, or joy, or crown of glorying? Are not even ye, in the presence of our Lord Jesus at His coming? 20 For ye are our glory and joy.

3 Or, *of hearing.*

16 *To speak to the gentiles;* to preach the Gospel to the gentiles. *For the filling up of their sins;* in their opposition to the Gospel, the Jews were filling the measure of their iniquity, and were calling upon themselves the vengeance of the Almighty—which culminated a few years later in the utter destruction of Jerusalem, and the loss of many Jewish lives, under the Roman general, Titus.

18 *Satan hindered us;* using the agency of wicked men. Satan has far more power than is usually supposed.

20 Those whom the faithful servants of God win to Christ will contribute to their joy at the coming of Christ.

CHAPTER III.

1 Wherefore, *when* no longer *able* to endure[1] *it*, we were well pleased to be left behind at Athens alone, 2 and sent Timothy, our brother and minister of God in the Gospel of Christ, to establish you, and to exhort *you* concerning your faith; 3 that no one should be shaken in these tribulations; for ye yourselves know that for this we are appointed. 4 For even when we were with you, we told you beforehand, "We are about to suffer tribulation"; even as also it came to pass, and ye know. 5 For this reason, I also, no longer enduring *it*, sent, that I might know your faith, lest by some means the tempter tempted you, and our labor should be in vain.

6 But, Timothy having just now come to us from you, and having brought us good tidings of your faith and love, and that ye have good remembrance of us at

1 Or, *concealing.*

NOTES ON CHAPTER III.

3 *Shaken in these tribulations;* shaken from their faith by the pressure of the trials that had come upon them. *For this we are appointed;* that is, they were appointed to endure trials, persecutions, tribulations, etc., as a part of their mission.

5 *The tempter;* Satan. *Tempted you;* to reject Christ,

all times, longing to see us, as we also *to see* you— 7 for this reason, brethren, we were comforted over you, in all our tribulation and distress, through your faith; 8 because now we live, if ye stand fast in the Lord. 9 For what thanksgiving can we render again to God concerning you for all the joy wherewith we rejoice on your account before our God; 10 night and day praying exceedingly that we may see your face, and perfect the deficiencies in your faith?

11 Now may our God and Father Himself, and our Lord Jesus, direct our way to you; 12 and may the Lord make you increase and abound in love toward one another, and toward all, as we also *do* toward you, 13 to the end that He may establish your hearts unblamable in holiness before our God and Father, at the coming of our Lord Jesus with all His saints.

8 *We live, if ye stand fast in the Lord;* our life is tied up, as it were, in your spiritual welfare, (see ch. 2:19, 20). If pastors generally felt such interest, as Paul did, in the spiritual welfare of the people of their charges, we would see a much higher type of Christianity, than is presented at the present day, (see Col. 1:28, 29.)

10 *Perfect the deficiencies in your faith;* whatever they may be. This may mean, either what was lacking in their knowledge of the doctrines of Christ, and the provisions of His grace; or it may have reference to their capability of believing the word and promises of God. Probably, he had reference to the former; or he may have had reference to both.

12 *Increase and abound in love;* this is the supreme need to-day. O that the professed people of God, and those who are His children, might have an increase and an overflowing of love toward one another, and toward all men!

13 *Unblameable in holiness;* so that no fault could be found in them, even before God. This blessed state can be reached by no experience less than a personal Pentecost that is sustained from moment to moment, whereby Christ is made real and unspeakably blessed to the believer. *At the coming of our Lord Jesus with all His saints;* this is not His coming into the air *for* His saints, but His subsequent coming to the earth *with* them.

CHAPTER IV.

1 Finally, brethren, we beseech and exhort you in the Lord Jesus, that, as ye received from us how ye ought to walk, and please God—even as ye also are walking—that ye abound more and more; 2 for ye know what charges we gave you through the Lord Jesus. 3 For this is the will of God—*even* your sanctification, that ye abstain from fornication; 4 that each one of you know how to possess his own vessel in sanctification and honor; 5 not in passion of desire, even as the gentiles, who know not God; 6 that he go not beyond and gain an advantage over his brother in the matter; because the Lord is an avenger of all these things, as we also told you before, and solemnly testified. 7 For God did not call us unto uncleanness, but in sanctification. 8 Therefore, indeed, he that rejects, rejects not man, but God, Who giveth His Holy Spirit to you.

9 But concerning brotherly love, ye have no need that *I* write to you; for ye yourselves are taught by God to love one another; 10 and, in fact, ye do it to all the brethren who *are* in all Macedonia; but we exhort you, brethren, to abound yet more; 11 and to make it your aim to be quiet, and to do your own business, and to work with your own hands, as we charged you; 12 that ye walk becomingly towards those without, and *that* ye may have need of nothing.

13 But we do not wish you to be ignorant, brethren, concerning those falling asleep, that ye sorrow not even as the rest who have no hope; 14 for, if we believe that Jesus died and rose again, so also those who fell asleep in[1] Jesus will God bring with Him. 15 For this we say to you, in a word of the Lord, that we, the living who remain over to the coming of the Lord, shall in nowise precede those

1 Gr. *Through.*

NOTES ON CHAPTER IV.

3 *This is the will of God, your sanctification;* it is God's will that our bodies, as well as our souls and spirits, should be holy. Our bodies are temples of the Holy Spirit; and, if we would have holy bodies, we should let the Holy Spirit have them to occupy as His temple.

4 *Possess his own vessel;* regard and treat his body as the work and property of God, and as a habitation of God in the Spirit, (Eph. 2:22).

12 *That ye walk becomingly;* in an honorable and reputable manner. *Those without;* unbelievers. *Need of nothing;* nothing that is needful for support, comfort, or usefulness.

13 *Asleep;* those dying in union with Christ. This is called *sleep*, not *death*.

14 *Will God bring with Him;* He will raise from the dead those who have fallen asleep in Jesus, and these with those who are alive at His coming, will appear with Him in glory, (I Cor. 15:51-52).

15 *We, the living;* when the Lord shall come in the air for His bride. *Will not precede;* or rise to meet the Lord till those who sleep in Jesus shall be raised from the dead.

who fell asleep; 16 because the Lord Himself will descend from Heaven, with a shout, with a voice of an archangel, and with a trumpet of God; and the dead in Christ shall rise first; 17 after that we, the living who are left over, will be caught up together with them in clouds, into *the* air, to meet the Lord; and so shall we always be with *the* Lord. 18 So then, comfort one another with these words.

16 *The dead in Christ shall rise first;* before the living are changed, or caught up.

17 *After that;* after the dead in Christ have been raised. *We, the living;* we who are alive at the time of His coming, and are *ready* to meet Him. *Will be caught up together with them;* the living saints, and those raised from the dead will be caught up together. *To meet the Lord;* literally, for a meeting of the Lord. *So shall we always be with the Lord;* be always in His presence, but not always in the air. Near the close of the tribulation, Christ will come down to the earth, having His saints with Him, (Zech. 14:5). Then He will destroy the armies of the beast and false prophet, (Rev. 19:19–21), and inaugurate His Millennial reign, (Rev. 20:1-4).

CHAPTER V.

1 But, concerning the times and the seasons, brethren, ye have no need that aught be written to you; 2 for ye yourselves know accurately that the day of the Lord so comes as a thief at night. 3 When they are saying, "Peace and safety," then sudden destruction comes upon them, as travail upon a woman with child; and they shall in nowise escape. 4 But ye, brethren, are not in darkness, that the day should overtake you as a thief; 5 for ye are all sons of light, and sons of day; we are not of night, nor of darkness. 6 So, then, let us not sleep as *do* the rest, but let us watch and be sober. 7 For those who sleep sleep at night, and those who are drunken are drunken at night. 8 But let us, being of *the* day, be sober, having put on a breast-plate of faith and love; and, as a helmet, a hope of salvation; 9 because God did not appoint us to wrath, but to *the* obtaining of salvation through our Lord Jesus Christ, 10 Who died for us, that, whether we watch or sleep, we may live together with Him. 11 Wherefore, exhort one another, and build up one another, as also ye do.

12 And we beseech you, brethren, to know those who labor among you, and are over you in the Lord, and admonish you; 13 and to esteem them very highly in love because of their work. Be at peace among yourselves. 14 And we exhort you, brethren, admonish the disorderly, encourage the faint-hearted,[1] support the weak, be long-suffering toward all. 15 See that no one render to any one evil for evil; but always pursue that which is good, toward one another, and toward all.

16 Rejoice always; pray without ceasing. 17 In everything give thanks; for this is God's will in Christ Jesus respecting you. 19 Quench not the Spirit. 20 Despise not prophesyings; 21 but prove

1 Or, *those of little soul.*

NOTES ON CHAPTER V.

1 *The times and the seasons;* pertaining to the Lord's second coming, of which he had been speaking above. *No need that aught be written to you;* because they already knew.

2 *The day of the Lord;* the day of His coming. *As a thief at night;* suddenly and unexpectedly. The time of Christ's return is left indefinite, that men may be watching for it, and be ready at any time to meet Him.

3 *They;* the wicked, who are living in false security, (Matt. 24:37-39.)

4 *Ye are not in darkness;* ye believers are not in sin and ignorance. *Should overtake you;* take you by surprise, as a thief does.

6 *Let us not sleep;* live in carnal security, unmindful of their peril, and blinded by sin.

7 *Those who sleep sleep at night . . . drunken at night;* as the night is the time when people sleep, and as the drunken choose the night as the period best suited to their debaucheries; so those who are living in sin, and in the night of spiritual darkness, abandon themselves to spiritual sleep and pollution.

8 *Breast-plate . . . helmet;* see notes on Eph. 6:13-18.

9 *To the obtaining of salvation;* as evinced in the fact that they had believed in Christ.

10 *Whether we watch or sleep;* whether we be living or dead.

12 *Know those who labor among you;* as ministers of the Gospel. Love and respect them highly.

13 *Because of their work;* as preachers of the Gospel, and promoters of your good.

14 *Disorderly;* those who disobey God's word. *Faint-hearted;* those easily discouraged. *The weak;* those weak in faith.

16 *Rejoice always;* in the Lord and His great salvation. The Lord is the Source of joy to His people. The joy comes from Him, and finds an outlet through the hearts of obedient, faithful disciples.

19 *Quench not the Spirit;* by failing to do what He bids you. The unconverted resist the Spirit; the unconsecrated Christian grieves the Spirit, and the consecrated Christian may quench the Spirit.

20 *Prophesyings;* see note on I Cor. 12:28.

21 *Prove all things;* by comparing them with the Bible, the only standard of truth.

all things, hold fast that which is good. 22 Abstain from every form of evil. 23 And the God of peace Himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming[2] of our Lord Jesus Christ.

2 Or, *in the presence.*

24 Faithful *is* He Who calleth you, Who also will do it.

25 Brethren, pray for us.

26 Salute all the brethren with a holy kiss. 27 I adjure you by the Lord that this letter be read to all the brethren.

28 The grace of our Lord Jesus Christ *be* with you.

23 *Sanctify you wholly;* make you perfectly holy. *May your whole spirit, soul, and body;* man is composed of spirit, soul, and body. The spirit represents the God-sense or the Christ-life, which was given in regeneration. The soul represents the intellect, the affections, the natural life, or the natural self. The body is our physical being, with its natural appetites and passions. The body allies one to the animal creation; the soul, to the rational; and the spirit, to the moral. *Preserved entire;* kept sound, or complete in every part. *Without blame at the coming of our Lord Jesus Christ;* this is a very high standard, but the person who lives the Spirit-filled life, and has Christ enthroned in his heart as the Ruler of his whole being, can be so kept. *At the coming of our Lord Jesus Christ;* when He comes for His bride.

24 *Who also will do it;* God, Who has begun the sanctification of His people, will perfect it in His own way and time, if one yields all to Him, and obeys Him in all things.

27 *Be read to all the brethren;* to all the members.

— THE SECOND —

EPISTLE TO THE THESSALONIANS.

The second epistle to the Thessalonians seems to have been written shortly after the first, and from the same place—Corinth. The main design of the epistle was to correct some misapprehensions they had received in regard to the second coming of the Lord; and, in doing this, the apostle gives a very graphic view of "the man of sin," and exhorts them to fidelity and steadfastness amid all their trials.

CONTENTS.

I. Opening salutation, (I:1, 2). II. Correction of the error regarding the second advent, (I:3—II:1-16): (1) Thanksgiving, (I:3, 4); (2) Encouragement to endure their trials in view of the coming judgment (I:5-10), and prayer, (I:11, 12); (3) The advent must be preceded by the appearance of "the man of sin" (II:1-5), the restraining power must be removed (II:6, 7), the lawless one and his followers destroyed, (II:8-12; Rev. 19:19-21; Zech. 14:12-15); (4) Further exhortation and prayer, (II:13-17). III. Practical, (III:1-16): (1) Prayer for himself and the Thessalonians, (III:1-5); (2) Instructions to the idle and disorderly (III:6-15), and prayer, (III:16); (3) Conclusion, (III:17, 18).

II. THESSALONIANS.

CHAPTER I.

1 Paul, and Sylvanus, and Timothy, to the assembly of the Thessalonians, in God our Father and *the* Lord Jesus Christ: 2 grace to you, and peace, from God *the* Father and *the* Lord Jesus Christ. 3 We ought to thank God always for you, brethren, as it is meet, because your faith is growing exceedingly, and the love of each one of you abounds toward one another; 4 so that we ourselves glory in you in the assemblies of God, for your patience and faith in all your persecutions and tribulations which ye endure; 5 a proof of the righteous judgment of God, to the end that ye may be accounted worthy of the Kingdom of God, for which ye also suffer; 6 since it is a righteous thing with God to recompense tribulation to those who cause you tribulation; 7 and to you who suffer tribulation, relief with us, at the revelation of the Lord Jesus from Heaven with *the* angels of His power, in flaming fire,[1] 8 awarding vengeance to those who know not God, and to those who obey not the Gospel of our Lord Jesus; 9 who, indeed, shall pay a penalty, eternal destruction from the presence of the Lord and from the glory of His might, 10 when He shall come to be glorified in His saints, and to be marveled at in all who believed (because our testimony to you was believed), in that day. 11 To which end we also pray for you always, that our God may account you worthy of *your* calling, and fulfill all the good pleasure of *His* goodness and work of faith, with[2] power; 12 that the name of our Lord Jesus may be glorified in you, and ye in Him, according to the grace of our God and Lord Jesus Christ.

1 Gr, *In fire of flame.* 2 Gr. *In.*

NOTES ON CHAPTER I.

5 *A proof;* their patience and faith, amid their sore persecutions and tribulations, furnish proof that a righteous judgment would reward them and punish their foes. *That ye may be accounted worthy;* this is the result of the righteous judgment of God in behalf of all who patiently suffer for Christ's sake.

7 *Relief;* God will recompense tribulation to those who cause His people tribulation; and He will recompense *relief* or rest to the persecuted. *At the revelation of the Lord Jesus from Heaven;* when He comes with His saints and mighty angels, to destroy His enemies, and establish His rule on the earth. This seems to refer to the judgment of the nations during the establishing and continuance of the Millennial reign; but it probably includes, also, the White Throne Judgment in Rev. 20:11-15.

9 *Everlasting destruction from the presence of the Lord;* their destruction is not annihilation, but eternal separation from God, and the endurance of the sufferings that result from unpardoned sin, (Rev. 20:15; Matt. 25:41, 46).

10 *Marveled at in all who believed;* all believers who are transformed into the image of Christ will be marveled at because of the developed life of Christ in them. It is Christ, however, that is the attraction; Christ in His disciples. *In that day;* the day of His coming and reign.

11 *Fulfill all the good pleasure of His goodness;* in carrying forward the work of sanctification in them, and perfecting them in His likeness. *The work of faith;* that is, perfect their faith, which, also, is a mighty work of God. Some think that the apostle meant to say that God would accomplish all *their* (the Thessalonians) desire for goodness and work of faith; but this seems tame, compared with the view above, which makes God's good pleasure the measure of their blessedness, rather than that of the Thessalonians themselves.

12 *Be glorified in you, and you in Him;* in your being made like Him, and in your promoting His glory, and in occupying your proper places in the world of bliss.

CHAPTER II.

1 Now we request you, brethren, regarding the coming of our Lord Jesus Christ, and our gathering together to Him,

2 that ye be not quickly shaken from your mind, nor be troubled, either by spirit, or by word, or by letter as from us, as that the day of the Lord has set[1] in. 3 Let no one deceive you in any manner; because *that day will not come*, unless the falling away come first, and the man of lawlessness[2] be revealed—the son of perdition; 4 he that opposes himself against, and exalts himself above, all that is called God, or that is worshiped; so that he sits in the temple of God, exhibiting himself as God.

5 Do ye not remember that, when I was yet with you, I was wont to tell you these things? 6 And now ye know what hinders his being revealed in his own season; 7 for the mystery of lawlessness is already working: only He Who hinders *will hinder*, until He is taken out of the midst. 8 And then shall be revealed the lawless one, whom the Lord Jesus will slay with the breath of His mouth, and will bring to nought by the manifestation of His presence; 9 *him* whose coming is according to the working of Satan in all power and signs and lying wonders, and in all deceit of unrighteousness to those who perish; because they received not the love of the truth, that they might be saved. 11 And, for this cause, God sendeth them a working of delusion, that they may believe the lie; 12 that they all may be judged,[3] who believe not the truth, but had pleasure in unrighteousness.

13 But we ought to give thanks to God always for you, brethren, beloved by the Lord; because God, from *the* beginning, chose you to salvation, in sanctification of *the* Spirit and belief of truth; 14 unto which He called you through our Gospel, to an obtaining of *the* glory of our Lord Jesus Christ. 15 So, then, brethren, stand fast, and hold the instructions which ye were taught, whether through speech, or through letter of ours.

16 Now our Lord Jesus Christ Himself, and God our Father Who loved us and gave us eternal consolation and good hope in grace, 17 comfort your hearts, and establish you in every good work and word.

1 Or, *is just at hand.* 2 Some Mss. read, *sin.*

3 Or, *condemned.*

NOTES ON CHAPTER II.

2 *By spirit;* by any pretended revelation from God.

3 *The falling away;* an apostasy from the truth, as witnessed in Catholicism—both Roman and Greek. *The man of lawlessness;* yet to arise; not a system, but a man, summing up in himself all the iniquities of the past, and clothed with the wisdom and power of Satan. (Rev. 13:2-6: 19:19, 20; Dan, 8:23-25; 9:27). It seems impossible to explain these statements as referring to a system.

6 *What hinders;* many are the guesses as to what it is *that hinders.* That hypothesis seems to have the preference, which considers that the Holy Spirit is the hindering agency here referred to. After the rapture (I Thess. 4:15-18; Rev, 12:5), Satan will be thrust down to the earth (Rev. 12:9), and soon after this "the man of lawlessness" will be developed; the restraining power of the Holy Spirit being withdrawn after the rapture.

7 *The mystery of iniquity;* the diabolical spirit that was working in men even in the days of Paul, and has been working ever since.

8 *Then;* after the rapture and the withdrawal of the restraining power of the Holy Spirit. *Revealed;* "the lawless one," the anti Christ, will be revealed shortly after the rapture, as Satan will have opportunity for a little while to display his power on the earth.

9 *Signs and lying wonders;* Satan has power to work mighty signs and wonders now; but, when the restraining power of the Spirit is withdrawn, he will do vastly more, (Rev. 13:13-15), working through his two agents, "the beast" and "the false prophet."

10 *Because they received not the love of the truth;* it is a refusal to receive the truth in the love of it, that brings upon men eternal ruin.

11 *For this cause;* because they do not accept the truth. *A working of delusion;* an evil spirit that guides them into error, and deludes them.

12 *May be judged;* and condemned to a just punishment.

13 *Chose you to salvation, in sanctification of the Spirit and belief of truth;* God chooses his people to salvation, and He chooses the way also—"in sanctification of the Spirit and belief of truth." The Spirit is the Agent Who sanctifies believers, but in connection with their belief of the truth.

14 *Unto which;* salvation as described above.

15 *The instructions;* which the apostle had given them in his personal ministry and writing.

CHAPTER III.

1 Finally, brethren, pray for us, that the word of the Lord may run and be glorified, as also *it is* with you; 2 and that we may be delivered from unreasonable and evil men; for not all have the faith. 3 But the Lord is faithful, Who will establish you, and guard you from the evil

NOTES ON CHAPTER III.

1 *Run;* without hindrance or opposition. *Be glorified;* by the display of the divine power in the salvation and edification of believers.

2 *Have not the faith;* the faith that accepts the Gospel. Many reject it, and oppose those who believe it.

3 *The Lord is faithful;* He will keep all His promises, and may always be trusted.

one. 4 And we have become confident in the Lord regarding you, that ye both do, and will do, the things which we command. 5 And the Lord guide your hearts into the love of God, and into the patience of Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, to withdraw yourselves from every brother walking disorderly, and not according to the instruction which ye received from us. 7 For ye yourselves know that ye should imitate us; because we were not disorderly among you; 8 nor did we eat any one's bread, gratuitously; but, in labor and toil, working night and day, that we might not be burdensome to any of you; 9 not because we have not authority, but that we might give ourselves *as* a model to you, that ye might imitate us. 10 For, even when we were with you, this we commanded you, "If anyone is not willing to work, neither let him eat." 11 For we hear of some who walk among you in a disorderly manner, who work not at all, but are busybodies. 12 Now such we command and exhort in the Lord Jesus Christ, that, working with quietness, they eat their own bread.

13 But ye, brethren, be not weary in well-doing. 14 And, if anyone obey not our word through this[1] letter, note this one, not to associate with him, that he may be ashamed. 15 And regard *him* not as an enemy, but admonish him as a brother.

16 Now the Lord of peace Himself give you peace always, in every way. The Lord be with you all.

17 The salutation of Paul with my own hand, which is a sign in every letter; so I write.

18 The grace of our Lord Jesus Christ *be* with you all.

1 Gr. *The.*

6 *In a disorderly manner;* not according to the teachings of the word, as taught by the apostle and other divinely appointed teachers.

9 *Authority;* right, or power, according to the Gospel. *A model;* for their imitation, in being ready to work, in any way God might appoint, to supply their personal needs.

10 *Neither let him eat;* a man who will not work should not live on another's earnings.

11 *Busybodies;* those who neglect their own business, and concern themselves in the affairs of others.

15 *Regard him not as an enemy, but admonish him as a brother;* the principle here set forth is full of wisdom. The disorderly and wayward believer is not to be treated as an enemy, though, as in v. 14, we may be required to withdraw our companionship from him; yet we are not to treat him as an enemy, but admonish, reprove, rebuke, and correct him, as the facts may require; and all this with the view of correcting his disorderly walk.

17 *Which is a sign;* or mark by which the epistle may be known to be from me.

— THE FIRST —

EPISTLE TO TIMOTHY.

The epistles to Timothy and Titus are known as pastoral epistles, because they treat so fully on the duties of the pastor. It is not known at just what time this epistle was written, though it appears most likely that it was written after his first imprisonment at Rome, in A. D. 64; and about the year A. D., 65, or possibly a little later.

CONTENTS.

1. Salutation, (I:1, 2). 2. Personal admonition to Timothy, (I:3, 4). 3. Uses of the law, false teachers, (I: 5-10). 4. Paul entrusted with the Gospel, (I:11-17). 5. Directions for public prayer, (II:1-8). 6. Directions for the deportment of women, (II:9-15). 7. Qualifications of bishops, overseers, or pastors, (III:1-7). 8. Qualifications of deacons, (III:8-13). 9. The Christian's creed, (III:14-16). 10. False teachers, and false teachings, (IV:1-5). 11. How Timothy is to conduct himself, (IV:6-16). 12. How to treat widows, (V:2-16). 13. Elders, (V:17-19). 14. Servants, (VI:1, 2). 15. Heresy and covetousness, (VI:3-10). 16. The rich, (VI:17, 18). 17. Final charge, (VI:20, 21).

I. TIMOTHY.

CHAPTER I.

1 Paul, an apostle of Christ Jesus according to a command of God our Savior and Christ Jesus our Hope, 2 to Timothy, a true child in faith: grace, mercy, peace, from God *our* Father, and Jesus Christ our Lord.

3 As I exhorted you to continue in Ephesus, *when I was* journeying into Macedonia, that you might charge certain ones not to teach a different doctrine, 4 nor to give heed to fables and endless genealogies; which, indeed, occasion disputes rather than God's dispensation, which *is* in faith, *so do I now.* 5 But the end of the charge is love out of a pure heart and a good conscience and of faith unfeigned; 6 which some having missed turned aside to vain talk; 7 wishing to be teachers of the law, understanding neither what they say, nor whereof they confidently affirm. 8 But we know that the law is good, if one use it lawfully; 9 knowing this, that law is not enacted for a righteous man, but for lawless and unruly *ones*, for ungodly and sinful, for unholy and profane, for patricides, and matricides, for man-slayers, 10 for fornicators, for sodomites,[1] for man-stealers, for liars, for false swearers; and whatever else is contrary to healthful teaching; 11 according to the Gospel of the glory of the Blessed God, with which I was entrusted.

12 I have thanks for Him Who empowered me, Christ Jesus our Lord, because He accounted me faithful, putting *me* into *His* service, 13 though formerly I was a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I, being ignorant, did *it* in unbelief; 14 and the grace of our Lord abounded exceedingly with faith and love which *is* in Christ Jesus. 15 Faithful *is* the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief; 16 but for this

1 *Those who abuse themselves with men.*

NOTES ON CHAPTER I.

2 *A true child;* Paul was Timothy's spiritual father, in the sense that he won him to Christ through the Gospel.

3 *A different doctrine;* different from what Paul had taught.

4 *Fables;* called "old wives' fables," (ch. 4:7); and "Jewish fables," (Titus 1:14). The apostle had reference to the absurd legends that abounded among the Jews at that time. *Endless genealogies;* by which he probably meant the Jewish record, or geneological tables by which they endeavored to show their relationship to Abraham. *Which occasion disputes;* lead to empty discussions, and profitless wranglings. *Rather than God's dispensation;* these endless genealogies did not further the Gospel in any sense, but were a great obstacle in the way of it.

5 *The end of the charge;* that which it is designed to promote. The word *charge*, in this connection, alludes to the *charge* in v. 3, where Timothy was instructed to *charge* certain ones. The design of this was to promote true godliness in those for whom he was laboring, which is love out of a pure heart.

6 *Some having missed;* failed to get true Christianity. *Vain talk;* empty, profitless words.

8 *Lawfully;* according to the real import of the word.

9 *Law is not enacted for a righteous man;* such a man is a law to himself; but it is enacted to curb all grades of wicked-doers, and lead men to see their sins, and turn from them.

10 *Contrary to healthful teaching;* opposed to the doctrines of the Gospel.

12 *Accounted me faithful;* and hence worthy, through His grace, to preach the Gospel of salvation.

13 *Injurious;* hurtful to others, in punishing them for their avowal of the name of Christ, or causing them to deny Jesus.

14 *The grace of the Lord;* the grace that led so vile a sinner to repentance. *With faith and love;* faith and love are attendants and fruits of divine grace. *Which is in Christ Jesus;* both love and faith have Christ as their source, and those who are in vital union with Christ have love and faith.

cause I obtained mercy, that in me, as chief, Christ Jesus might show forth all His longsuffering for an example to those about to believe on Him unto eternal life. 17 Now to the King of the ages, incorruptible, invisible, only God, *be* honor and glory forever and ever. Amen.

18 This charge I commit to you, child Timothy, according to the prophecies going before[2] in respect to you, that you may war with these the noble warfare; 19 holding faith, and a good conscience, which some having thrust from *them* made shipwreck concerning the faith; 20 of whom is Hymenæus and Alexander, whom I delivered up to Satan, that they might be taught[3] not to blaspheme.

2 Or, *leading on to you.* 3 Or, *taught by discipline.*

16 *For an example;* for encouragement to the vilest sinners to turn to Christ for salvation. If God could save such a sinner as Saul of Tarsus, no sinner need despair, while on mercy's side of eternity.

18 *This charge;* the directions in this letter. *Prophecies;* prophecies, most likely, of some of the early Christians, bearing on the ministry of Timothy. *With these;* with these prophecies; using them as an inspiration in all his work. *War the noble warfare;* being obedient, faithful, and zealous in the service of his Captain, contending heroically against all the hosts of Satan.

19 *Holding faith, and a good conscience;* holding these as invaluable possessions. Faith here probably has reference to the believing faculty of the inner man; and one who trifles with his conscience will soon find himself shipwrecked as to the faith—i. e., unable to believe the doctrines of the Gospel.

20 *Delivered up to Satan;* Satan is ready to seize a Christian, and afflict him in various ways. The apostle, under the inspiration of the Spirit, delivered up these two persons, not to be eternally lost, but to be saved, through the severity of their sufferings administered to them by Satan. The hope was, that they would see their sins, and confess them, and be saved. Satan has a wonderful ministry in connection with the discipline of Christians.

CHAPTER II.

1 I exhort, therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; 2 for kings, and all who are in high position, that we may lead a tranquil and quiet life in all godliness and gravity. 3 This *is* good and acceptable in the sight of God our Savior, 4 Who wisheth all men to be saved, and to come into a full knowledge of truth. 5 For there is one God, one Mediator also between God and men, a Man, Christ Jesus, 6 Who gave Himself a ransom for all, the testimony for its own times, 7 whereunto I was appointed a preacher and an apostle (I speak truth, I lie not), a teacher of gentiles in faith and truth. 8 I desire, therefore, that the men pray in every place, lifting up holy hands, without wrath and disputing; 9 in like manner, that women adorn themselves in becoming apparel, with modesty and sobriety, not with braided *hair*, and gold, or pearls, or costly raiment, 10 but (which becomes women professing godliness) through good works. 11 Let a woman in quietness learn in all subjection. 12 But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness. 13 For Adam first was formed, then Eve. 14 And Adam was not deceived; but the woman, being deceived, has fallen into transgression. 15 But she shall be saved through *her* child-bearing, if they abide in faith, and love, and holiness, with sobriety.

NOTES ON CHAPTER II.

1 *First of all;* first in importance.

2 *High position;* as public officers. *That we may lead a tranquil and quiet life;* as a result of the good government brought about through their supplications, prayers, etc.

3 *For this;* this interest in rulers.

4 *Who wisheth all to be saved;* by embracing the Gospel; and the godly lives of Christians, connected with their prayers for others, conduces largely to their salvation.

5, 6 *For there is one God, and one Mediator,* this is given as a reason for the preceding exhortation, and the declaration that He wishes all to be saved. *A Mediator;* one who represents the interests of two parties. Jesus Christ in His two-fold nature, as God-Man, represents the interests of God and man. And this He is able to do, because He had given Himself a *Ransom*—his own life—to redeem sinners from under the curse of the law. *A testimony for its own times;* this doctrine of redemption through the vicarious sufferings of the Messiah had been but dimly foreshadowed in prophecy and in many of the sacrifices offered by the priests; but now, when the apostle was writing, it was made public in *its own time.*

8 *Without wrath or disputing;* which hinder prayer, and are incompatible with holiness.

9 *Costly raiment;* that nurses pride. All needless adorning and extravagant dress are unbecoming a woman professing godliness.

12 *I permit not a woman to teach;* this must be taken with many limitations, else it will violate other Scriptures. Some women are called to win souls, and to edify Christians; and this implies teaching and unfolding the word. *Nor to have dominion over a man;* woman is not to lord it over her husband; but, if she knows the truth, she may teach it to him. Man is the head, and woman is his helpmeet.

14 *Adam was not deceived;* but he ate with his eyes open; and hence his was the greater sin.

15 *She shall be saved through child-bearing;* those who appropriate this promise, receive wonderful benefit.

CHAPTER III

1 Faithful is the saying, "If anyone desires the office of bishop,[1] he covets a noble work." 2 It is needful, therefore, that the bishop be irreproachable, a husband of one wife, temperate, sober-minded, orderly, hospitable, apt to teach, 3 not given to wine, not a striker, but gentle, not contentious, not a lover of money, 4 presiding well over his own house, having *his* children in subjection with all gravity (5 but, if one knows not how to preside over his own house, how will he take care of an assembly of God?); 6 not a novice; lest, being puffed up, he fall into condemnation of the Devil. 7 And it is needful also that he have an honorable testimony from those without, lest he fall into reproach and a snare of the Devil.

8 *It is needful* that deacons, in like manner, be grave, not double-tongued, not addicted to much wine, not greedy of base gain; 9 holding the mystery of the faith in a pure conscience. 10 But let these also first be proved; then let them serve as deacons, being without reproach. 11 *It is needful* that *their* wives, in like manner, be grave, not slanderers, sober, faithful in all things. 12 Let deacons be husbands of one wife, presiding well over their own children and their own houses. 13 For those serving well as deacons acquire for themselves a noble standing, and great boldness in *the* faith which *is* in Christ Jesus.

14 These things I write to you, hoping to come to you shortly; 15 but, if I delay, that you may know how you ought to behave *yourself* in a house of God, which, indeed, is an assembly of *the* living God, a pillar and basis of the truth, 16 And, confessedly, great is the mystery of godliness; God[1] was manifested in flesh, was justified in *the* Spirit, was seen by angels, preached among the gentiles, believed on in *the* world, taken up in glory.

1 Or, *overseer*.

1 Some Mss. give "*Who*."

NOTES ON CHAPTER III.

1 *A bishop;* an overseer or pastor of an assembly.

2 *Irreproachable;* in his conduct and habits. *A husband of one wife;* not a bigamist or polygamist.

3 *Not a lover of money;* not using his office to extort money from people.

4 *Presiding well over his own house;* having his children all in due subjection, and all his domestic affairs in proper condition.

6 *A novice;* one recently converted, who had not sufficient time to acquire knowledge necessary to the ministerial office. *Fall into condemnation of the Devil;* as a result of his pride. The thought seems to be that those who are responsible for putting men into the ministry ought, for the sake of the novice himself, not to put him in the office.

7 *An honorable testimony;* a good report, resulting from his honorable life and blameless conduct.

8 *Grave;* dignified and decorous in deportment. *Not double-tongued;* talking different ways to different parties, or talking one way and acting another.

9 *The mystery of the faith;* the doctrines of the Gospel, which are addressed to faith, and containing the mystery of the incarnation, vicarious sufferings, and regeneration of the Spirit, etc.

10 *Proved;* tried as to their qualifications and fitness for the office.

11 *Their wives be grave;* dignified, and suited as a helpmeet in the work of the deaconship. A wild, unconsecrated, or selfish woman is not fit to be the wife of a deacon; nor is it safe to appoint to the office a man who has such a wife.

13 *Acquire a noble standing;* one who performs well the office of deacon acquires a noble standing, or fine reputation as a Christian. *Great boldness in the faith;* Stephen and Philip were fine illustrations of the boldness which a Spirit-filled deacon may display in testifying to the truth, and in setting forth the Gospel.

15 *That you may know how you ought to behave;* this clause is to be connected back to the words, "I write." This letter was designed to teach Timothy how to manage the interests of the assembly over which he presided; giving special directions as to the character of persons that should be inducted into the office of bishop, and that of deacon. *Pillar and basis of the truth;* a pillar is that which supports all that rests upon it; and a *basis*, or foundation, is that upon which the structure rests; so a true assembly is the foundation and support of the Gospel of Christ: and such an assembly stands for and supports the whole Gospel in all its provisions for spirit, soul, and body.

16 *Mystery of godliness;* the mystery of the incarnation of Christ in flesh, with what follows. *Manifested in flesh;* see John 1:14. *Justified in the Spirit;* the Spirit rested upon Him in power. Some understand "*in spirit*" as referring to the spirit of Christ as a man; but the other view seems preferable. *Taken up in glory;* where He now interceeds for His people, (Heb. 7:25).

CHAPTER IV.

1 But the Spirit expressly saith, that in later times, some will fall away from the faith, giving heed to seducing spirits, and

NOTES ON CHAPTER IV.

1 *Fall away from the faith;* or apostatize from the truth of the Gospel. *Teachings of demons;* there are countless demons subordinate to Satan, and these are ready to teach people their false and ruinous doctrines; such as those found now among Theosophists, Spiritists, Christian Scientists, etc.

to teachings of demons, 2 in hypocrisy *of men* speaking lies, branded in their own conscience with a hot iron; 3 forbidding to marry, and *commanding* to abstain from foods, which God created for reception with thanksgiving by those who believe and have full knowledge of the truth. 4 Because every creature of God *is* good, and nothing *is to be* rejected, *when it is* received with thanksgiving; for it is sanctified through the word of God and intercession.

6 Suggesting these things to the brethren, you will be a good minister of Christ Jesus, nourished in the words of the faith and of the good teaching which you have strictly followed; 7 but refuse the profane and old wives' fables, and exercise yourself unto godliness; 8 for bodily exercise is profitable for a little;[1] but godliness is profitable for all things, having promise of the life *which is* present and that to come. 9 Faithful is the saying, and worthy of all acceptance. 10 For to this end we labor and strive, because we have set our hope on *the* living God, Who is Savior of all men, especially of believers. 11 These things command and teach. 12 Let no one despise your youth; but become a model for believers, in speech, in conduct, in love, in faith, in purity. 13 Until I come, give heed to the reading, to the exhortation, to the teaching. 14 Neglect not the gift *that is* in you, which was given you through prophecy, with laying on of the hands of the eldership.

15 Attend to these things; give[2] yourself wholly to them; that your progress may be manifest to all. 16 Take heed to yourself, and to the teaching; continue in them; for, doing this, you will save both yourself and those who hear you.

1 Or, *for little while.*

2 Gr. *Be in them.*

2 *Speaking lies;* the Greek construction refers this "Speaking lies" to the demons; but, as they spake through men, it is thought proper to supply "*of men*"; and this seems the more proper, as we can scarcely conceive of wicked spirits as having their conscience branded with a hot iron, seeing that they give no proof of having a conscience. This seems clearly to refer to men who have had their conscience blunted by their wickedness, so that now it serves as no restraint to them.

3 *Forbidding to marry;* this has found a fulfillment in Catholicism, in forbidding the clergy to marry. *To abstain from foods;* as, on many occasions papists do.

4 *Every creature;* that God has made for food is good for food, and not to be rejected, but is to be eaten with gratitude.

5 *It is sanctified;* to him who eats it, so that it does not defile or injure him. *By the word of God;* authorizing it to be eaten as food. *Intercession;* which brings God's blessing upon it.

6 *Suggesting these things;* bringing these things to the consideration of the brethren.

7 *Refuse the profane and old wives' fables;* see note on ch. 1:4. These were not only profitless, but harmful stories.

8 *Bodily exercise is profitable for a little;* referring probably to the bodily discipline of fasting. Or it may refer, possibly, to the bodily exercise or training to which the athletes subjected themselves—which viewed as a physical exercise, was not profitless to the body; but this was, at most, small, when compared with spiritual discipline. *Godliness is profitable;* in a higher sense, and for both time and eternity.

9 *Faithful is the saying;* "that godliness is profitable," (v. 8).

10 *For to this end;* that we may realize the fruits of godliness, and have the same developed in the lives of others. *Savior of all men;* in having provided salvation for all. *Especially of those who believe;* because by these alone His salvation is accepted and realized.

11 *Command and teach;* teach all men these truths, and command them, as God's messenger, to receive and obey them.

12 *Let no one despise your youth;* if you are young, demean yourself so wisely, and preach the word so faithfully, that all will be compelled to respect you.

13 *Reading;* reading of the Scriptures. *To the exhortation;* the exhortation which accompanied the reading. *Teaching;* when the word was read, it needed to be explained; and to do this, was to teach.

14 *The gift that is in you;* the spiritual gift imparted to Timothy by the Spirit. *Through prophecy;* in accordance with prophecies that designated Timothy as a man suited to the work of the ministry. *Laying on of the hands;* great blessings were bestowed upon those upon whom the apostles and early Christians laid their hands. So it might be now, if the elders were Spirit-filled. *Eldership;* an assembly of elders, or ministers of the Gospel.

16 *Take heed to yourself;* see that your conduct, habits, and life, are just right. *And to the teaching;* the truths which he taught. *In them;* in the truths in "the teaching." *Save yourself;* in the larger sense of the word, by getting the benefit that comes from obeying all the truth. *Those who hear you;* on condition that they would accept and obey his teachings.

CHAPTER V.

1 Rebuke not an elder, but exhort him as a father; the younger men, as brethren; 2 the elder women, as mothers; younger, as sisters, in all purity.

3 Honor widows who *are* widows in-

NOTES ON CHAPTER V.

1 *An elder;* meaning here, most likely, an aged Christian man. It may refer to a preacher, who is an elder in the Gospel use of the word.

3 *Honor widows;* here meaning that such as were widows truly should be enrolled as beneficiaries of the assembly of which they were members.

deed. 4 But, if any widow has children or grand-children, let them learn first to show regard to their own family, *and* to make returns to their parents; for this is acceptable before God. 5 Now she *that is* really a widow, and left alone, has set her hope on God, and continues in supplications and prayers, night and day. 6 But she who lives in pleasure, though living, has died. 7 And these things give in charge, that they may be blameless. 8 But, if any one provides not for his own, and especially for his own household, he has denied the faith, and is worse than an unbeliever.

9 Let a widow be enrolled, *when* she has become not less than sixty years old, *having been* a wife of one man, 10 noted for good works; if she nourished children, if she used hospitality, if she washed the saints' feet, if she relieved those in tribulation, if she diligently followed every good work. 11 But younger widows refuse; for, when they grow wanton against Christ, they wish to marry, 12 having condemnation, because they set aside *their* first faith. 13 And, at the same time, they learn to be idle, going around from house to house, and not only idle, but tattlers also and busy-bodies, speaking things which they ought not.

14 I desire, therefore, that younger *widows* marry, bear children, rule a household, give no occasion to the adversary for reproach; 15 for already some turned aside after Satan. 16 If any believing woman has widows, let her relieve them, and let not the assembly be burdened, in order that it may relieve those *who are* really widows.

17 Let elders *who* preside well be counted worthy of double honor, especially those who labor in word and teaching. 18 For the Scripture says, "You shall not muzzle the ox while threshing," and "The laborer *is* worthy of his wages."

19 Against an elder receive not an accusation, except on *the testimony* of two or three witnesses. 20 Those who sin reprove before all, that the rest also may have fear.

21 I solemnly charge *you* before God, and Christ Jesus, and the elect angels, that you observe these things without prejudice,[1] doing nothing by partiality.

22 Lay hands hastily on no one, neither be partaker of other men's sins. Keep yourself pure. 23 Be no longer a drinker of water, but use a little wine because of your stomach and your frequent infirmities.

1 Or, *preference.*

4 *Children or grand-children;* widows, having children or grand-children able to support them, should be supported by them, and not be a burden on the assembly.

5 *Left alone;* without any one to support her.

6 *Lives in pleasure;* in wantonness and sinful extravagance. *Though living, has died;* has animal life, but is spiritually dead in sin

8 *If any one provides not for his own;* those who leave the dependent members of their own household, to suffer for food and clothing, while it is in their power to prevent it, have denied the faith, and are not to be counted as believers. *Worse than an unbeliever;* because he has denied the Gospel which enjoins the support of one's family; and, in this respect, he is worse than an unbeliever who lets his family suffer for food and clothing.

9 *Washed the saints' feet;* to do the lowliest service to God's people. This was a mark of a thoroughly yielded life.

11 *Younger widows;* who apply for enrollment as beneficiaries on the assembly list. *Wanton against Christ;* unwilling to submit to proper discipline because of their wantonness and love of pleasure.

13 *They;* these young widows who have violated their obligation. Having done wrong, they grow worse and worse, being idle, tattlers, busy-bodies, etc.

14 *The adversary:* the Devil, or some enemy of Christianity. *Cause of reproach;* ground for evil speaking.

15 *Some;* of the young widows spoken of above, (vs. 11-13). *Turned aside after Satan;* by yielding to his temptations, and falling into his snares.

16 *Has widows;* a widowed mother or grandmother, or any whom she ought to support. *Who are really widows;* who are left alone, without support; and are of the required age, etc., (v. 9).

17 *Elders;* those having the chief direction of the interests of the assembly, and those who preach, and teach. *Double honor;* those laboring in word and teaching; devoting their whole time and energies to the ministry. These should receive support.

18 *The Scripture;* Deut. 25:4.

19 *Two or three witnesses;* Deut. 19:15.

20 *Who sin;* whose guilt is proved.

21 *The elect angels;* who have lived in perfect obedience to the will of God, and have been preserved in a state of perfect sinlessness. These are the ministering spirits, who are sent forth to minister to those who shall be heirs of salvation, (Heb. 1:14).

22 *Lay hands hastily on no one;* in ordination. Ordain no novice, and no one until his doctrines and spirit are understood. *Partakers of other men's sins;* as he would be, if he ordained unworthy men to the Gospel ministry.

23 *Of water;* water only. *Use a little wine;* not as a beverage, but as a blood-tonic, and as an antidote for his weak stomach and frequent infirmities. We do not certainly know whether this was fermented wine, or sweet wine. In either event, it seems strange that Timothy had not learned to take the Lord for all his bodily ailments and weaknesses.

24 Some men's sins are openly manifest, going before to judgment; and some men also they follow after. 25 In like manner also the works that *are* good are openly manifest; and those that are otherwise can not be hid.

24 *Going before to judgment;* some men's sins are so open and notorious, that they condemn them in the public mind before the day of trial. *Other men they* (the sins) *follow after;* their sins are concealed, and must be developed later. Men who have set evil influences in the world, will have to account for all the results hereafter.

CHAPTER VI.

1 Let as many as are slaves under a yoke account their own masters worthy of all honor, that the name of God and the teaching be not blasphemed. 2 And let those having believing masters not despise them, because they are brethren; but let them serve them the more, because they are faithful and beloved, who are partakers of the benefit. These things teach and exhort.

3 If anyone teaches otherwise, and consents not to healthful words, the words of our Lord Jesus Christ, and the teaching according to godliness, 4 he has become puffed up, knowing nothing, but morbid about questions and word-battles, out of which come envy, strife, railings, evil surmisings, 5 wranglings of men corrupted in mind and bereft of the truth, supposing godliness to be a source of gain. 6 But godliness with contentment is a great source of gain; 7 for nothing have we brought into the world, neither can we carry anything out; 8 but, having food and raiment, with these we shall be content. 9 But those, purposing to be rich, fall into temptation, and a snare, and many foolish and hurtful desires, which, indeed, sink men into destruction and perdition. 10 For the love of money is a root of all the evils; which some reaching after wandered away from the faith, and pierced themselves through with many sorrows.

11 But do you, O man of God, flee these things; but pursue righteousness, godliness, faith, love, patience, mildness. 12 Fight the good fight of the faith, lay hold on the eternal life, to which you were called, and confessed a good confession before many witnesses. 13 I charge you before God who preserves alive all things, and Christ Jesus Who before Pontius Pilate testified a good confession, 14 that you keep the commandment, unsullied, irreproachable, until the appearing of our Lord Jesus Christ, 15 which in His own times the Happy and Only Potentate will show, the King of kings and Lord of lords, 16 Who only hath immortality, inhabiting light unapproachable, Whom no man *ever* saw or is able to see; to Whom *be* honor and dominion[1] eternal. Amen. 17 Charge those who are rich in this present age, not to be high-minded, nor to have *their* hope set on the uncertainty of riches, but on God, Who giveth us richly all things for

1 Or, *power*.

NOTES ON CHAPTER VI.

1 *Under a yoke;* yoke of bondage or servitude.

2 *Believing masters;* Christians. *Not despise them;* but treat them in a kind, obedient, Christian spirit, because they are brethren in Christ.

3 *Teach otherwise;* in a manner different from the teachings of the apostle on this subject. *The words of our Lord Jesus Christ;* see Matt. 5:39; 6:12-15; 18:21-35.

5 *Supposing godliness to be a source of gain;* see the case of Simon the sorcerer, (Acts 8:18-24); the false teachers in Corinth, (II Cor. 11:20; II Tim. 3:5, 6). Worldly people attach themselves to some congregation, for the standing it gives them, and for the profit they hope to gain thereby.

6 *Godliness, with contentment, is a great source of gain;* but not of worldly gain; for the Christian's riches are spiritual. Gain, in the highest sense, comes to the godly person who is contented with his earthly lot, and finds his riches in God.

8 *With these;* food and raiment. *We shall be content;* this is all we can really use, and we should be content with it.

9 *Purposing to be rich;* have their minds set on riches, and are resolved to become rich. *A snare;* a snare of the Devil. If he can influence a man to set his mind and heart on riches, he has a fine opportunity for capturing his soul.

10 *The love of money is a root of all the evils;* it tempts one to commit all sorts of evils. All evils have a common center in Satan; and he who is tied on to Satan by one evil is liable to become a participant in every species of it.

12 *Fight the good fight of faith;* the Christian is a warrior, and has the flesh, the world, and the Devil, to combat. Faith to identify one with Christ, faith to grasp the promises, faith to use the sword of the Spirit—faith is indispensible to victory over these enemies. *Confessed a good confession;* in his baptism and ordination, as also in the sharp persecutions he [Timothy] had endured.

14 *Commandment;* the whole charge contained in this letter. *Unsullied, irreproachable;* these descriptives may refer to Timothy or to the commandment; the position of the words would favor their reference to the word "commandment." Keep the commandment unsullied, irreproachable.

15 *Which;* the appearing of the Lord. *In His own times;* in God's own appointed time. *Will show;* will reveal, or make manifest. *King of kings;* literally, King of those exercising kingship; and "Lord of those exercising lordship."

16 *Immortality;* life in Himself, and underived, independent, and eternal.

enjoyment; 18 that they do good, that they be rich in good works, free to impart, liberal; 19 treasuring up for themselves a good foundation for the future, that they may lay hold on that *which is* really life.

20 O Timothy, guard the deposit; turning away from the profane babblings, and oppositions of that *which is* falsely called knowledge; 21 which some professing erred concerning the faith. Grace *be* with you.

19 *A good foundation;* those who so live as to properly represent Christ in this world have a good foundation for the future. Blessed realizations will be theirs in the eternity to follow. If God's people would live with Heaven in view, how it would lighten their present burdens!

20 *The deposit;* that which was committed to him, or the same as the *commandment*, (v. 14). *Oppositions;* contentions and contradictions growing out of that which is falsely called knowledge—that is, false knowledge, or knowledge that is pernicious.

— THE SECOND —

EPISTLE TO TIMOTHY.

This epistle was written from Rome, when Paul was nearing the close of his second imprisonment, and shortly before his execution, (ch. 4:6). Many of his friends, not wishing to imperil their lives by showing their friendship to him as a prisoner, forsook him, (1:15; 4:10). Needing the presence and help of Timothy, he writes, urging him to come at once, and to bring certain articles he had left at Troas. Feeling that his end was near, he improved the opportunity by giving Timothy more valuable instruction, and his final apostolic counsel and encouragement. The epistle was written A. D. 67, or 68.

CONTENTS.

1. Salutation, (I:1, 2). 2. Timothy and his charge, (I:3-14). 3. Phygellus and Hermogenes forsake Paul, services rendered by Onesiphorus, (I:15-18). 4. Directions and admonitions, (II:1-16). 5. Doctrinal error of Hymenæus and Philetus, (II:17,18). 6. Doctrinal statements, (II:19-21). 7. Other injunctions, (II:22-25). 8. Perilous times and corrupt men foretold, (III:1-9). 9. Timothy contrasted with the deceivers, (III:10-17). He must be firm in reproving, (IV:1-5). 10. The apostle's course is run, (IV:6-8). 11. Personal message and directions, (IV:9-18). 12. Concluding salutation, (IV:19-22).

II. TIMOTHY.

CHAPTER I.

1 Paul, an apostle of Jesus Christ through *the* will of God, according to the promise of life which is in Christ Jesus, 2 to Timothy, a beloved child: grace, mercy, peace, from God *the* Father, and Christ Jesus our Lord.

3 I thank God, Whom I serve from my fore-fathers, in a pure conscience, that[1] I have an unceasing remembrance of you in my supplications night and day; 4 longing to see you, remembering your tears, that I may be filled with joy; 5 having a remembrance of the unfeigned faith *which is* in you; which, indeed, dwelt first in your grand-mother Lois, and your mother Eunice; and, I have become persuaded, in you also. 6 For which cause, I put you in remembrance that you stir into flame the gift of God, which is in you through the laying on of hands. 7 For God did not give us a spirit of timidity, but of power and love and sobriety. 8 Be not ashamed, therefore, of the testimony of our Lord, nor of me His prisoner; but suffer hardship with *me* for the Gospel, according to the power of God, 9 Who saved us, and called us with a holy calling, not according to our works, but according to His own purpose, and grace which was given us in Christ Jesus before eternal ages,[2] 10 but now made manifest through the appearing of our Savior Christ Jesus; Who, indeed, abolished death, and brought[3] to light life and incorruption through the Gospel; 11 for which I was appointed a preacher, and an apostle, and a teacher. 12 For which cause I am suffering also these things; but I am not ashamed; for I know Whom I have believed, and have become persuaded that He is able to guard my deposit unto that day. 13 Hold *the* pattern of healthful words which you heard from me, in faith and love *which is* in Christ Jesus. 14 The good deposit guard

1 Or. *how.*

2 Gr. *Times.* 3 Gr. *Illuminated.*

NOTES ON CHAPTER I.

1 *According to the promise of life;* Paul was called to be an apostle for the purpose of making known the Gospel of Christ.

2 *A beloved child;* Paul was Timothy's spiritual father, and Timothy, therefore, was his beloved child.

3 *From my fore-fathers;* his Jewish ancestors, from whom he had learned much of the letter of the Old Testament Scriptures.

4 *Your tears;* when they parted. *Filled with joy;* on meeting him again.

6 *Stir into flame the gift of God;* earnestly and vigorously use the gift for the glory of God. The Holy Spirit had bestowed some gift upon Timothy in connection with the laying on of hands, (I Tim. 4:14).

8 *Suffer hardship with me for the Gospel;* Paul was suffering hardship at the time this letter was written; and he encourages Timothy to be a sufferer with him for the Gospel. This Timothy would, in some measure, do, if he should come to Rome, and make Paul his companion. But it is better to refer this, perhaps, to all sufferings that were incident to every faithful preacher of the Gospel. *According to the power of God;* the power to endure sufferings is from God, but He is ready to bestow the power, whenever it is needed.

9 *Given us . . . before eternal ages;* His grace was given us in His eternal purpose.

10 *Abolished death;* destroyed the dominion of sin and death over believers. *Brought to light life and incorruption through the Gospel;* revealed more clearly the incorruptible, and, hence, unending life of the true believer.

12 *For which cause;* on account of his preaching the Gospel. *Guard my deposit;* himself and all his eternal interests; these he had committed to, or deposited with, God, and he was sure that his deposit would be kept securely.

14 *The good deposit guard;* look well to the ministry which has been committed to you, and fulfill all its obligations.

through the Holy Spirit Who dwelleth in us.

15 You know this, that all in Asia turned away from me; of whom are Phygellus and Hermogenes. 16 The Lord give mercy to the house of Onesiphorus; because he oft-times refreshed me, and was not ashamed of my chain; 17 but, being in Rome, he diligently sought me, and found *me* (18 the Lord grant to him to find mercy from the Lord in that day); and in how many things he ministered to me at Ephesus, you know very well.[4]

4 Gr. *Better.*

15 *All in Asia;* meaning proconsular Asia, of which Ephesus was the capital. The word "all" is not to be understood as meaning every one, but the vast majority.

12 *Onesiphorus;* a Christian who lived in Asia. (ch. 4:19). *Refreshed me;* by supplying his wants, and giving him Christian fellowship in his sufferings. *My chain;* which bound Paul to the soldier who guarded him.

18 *In that day;* when Christ shall come as Judge, to reward men according to the deeds done in the body. (Matt. 25:34-40).

CHAPTER II.

1 Do you, therefore, my child, be strong in the grace that *is* in Christ Jesus. 2 And the things which you heard from me, through many witnesses, these commit to faithful men, who will be competent to teach others also. 3 Suffer hardship with *me*, as a good soldier of Christ Jesus. 4 No one, serving as a soldier, entangles himself with the affairs of life, that he may please him who enrolled him as a soldier. 5 And, if also one contends in the games, he is not crowned, unless he contends lawfully. 6 The toiling husbandman must first partake of the fruits. 7 Consider what I am saying; for the Lord will give you discernment in all things.

8 Remember Jesus Christ, raised from the dead, of the seed of David, according to my Gospel; 9 wherein I am suffering hardship, even to bonds, as a malefactor; but the Word of God has not become bound. 10 Therefore, I suffer all things for the sake of the elect, that they also may obtain the salvation which *is* in Christ Jesus, with eternal glory. 11 Faithful is the saying; for, if we died with *Him*, we shall also live with *Him;* 12 if we endure, we shall also reign with *Him*; if we deny *Him*, He will also deny us; 13 if we are faithless, He remaineth faithful, for He cannot deny Himself. 14 Of these things put *them* in remembrance, solemnly charging *them* before God, that they engage not in word-battles to no profit, to the subverting of those who hear.

15 Give diligence to present yourself approved to God, a workman not to be ashamed, rightly dividing the word of truth. 16 But shun the profane babblings, for they will proceed to more ungodliness; 17 and their word will spread,[1] as a gangrene; of whom is Hymenæus and Philetus; 18 who erred concerning the truth, saying that *the* resurrection has already taken place, and are overthrowing the faith of some. 19 Nevertheless, the firm foundation of God has been standing, having this seal, "The Lord knew those who are His;" and

1 Gr. *Will have pasture or place.*

NOTES ON CHAPTER II.

3 *Suffer hardship with me;* such hardships as would fall to the lot of every faithful minister.

4 *Entangles himself;* the soldier cannot carry on business such as other men manage, while he is a soldier. The man who is called into the ministry will find enough to do, if he has permitted the Lord to prepare him, by His Spirit, for the work.

5 *Contends lawfully;* according to the laws that controlled in athletic contests.

6 *The toiling husbandman . . . first partake of the fruits;* before partaking of the fruit, the husbandman must first toil. So the preacher must labor in the ministry, before he can enjoy its fruits.

8 *Raised from the dead;* hence you are serving a living Christ, Who is able to reward you.

9 *The truth has not become bound;* enemies might bind the apostle, but they could not bind the Gospel.

10 *For the sake of the elect;* those whom God had chosen to salvation.

11 *If we died with Him;* see note on Rom. 6:6.

13 *He cannot deny Himself;* act contrary to His nature and promises.

15 *Rightly dividing the word of truth;* giving its true import and application, in a way to supply each with his portion of meat in due season.

16 *Profane babblings;* all kinds of profitless talk. *They will proceed to more ungodliness;* these babblings will lead men to more ungodliness. Indulgence in the wrong use of the tongue leads to other fatal excesses.

17 *Their word will spread, as a gangrene;* the poisonous influence of words upon the spiritual man will spread as a mortifying sore over the body. Such words serve to illustrate both the nature and the contagious character of false teachings.

18 *That the resurrection has already taken place;* thus making it, probably, spiritual rather than physical.

19 *The firm foundation of God;* His purpose of human redemption in Christ; Christ being Himself the foundation upon which all the redeemed stand. (I Cor. 3:10, 11; Eph. 2:19-22). *The Lord knew;* knew from all eternity. *Those who are His;* His elect. God saw the end from the

"Let every one who names the name of the Lord depart from unrighteousness." 20 But, in a great house, there are not only vessels of gold and silver, but also of wood and of earth; and some, indeed, unto honor and some unto dishonor. 21 If, therefore, one fully purify himself from these, he shall be a vessel unto honor, sanctified, serviceable to the Master, prepared for every good work. 22 But flee youthful desires; and pursue righteousness, faith, love, peace with those calling upon the Lord out of a pure heart. 23 But the foolish and ignorant questionings reject, knowing that they beget strifes; 24 now a servant of the Lord must not engage in strife, but should be gentle towards all, apt in teaching, patient of wrong, 25 in meekness correcting those opposing themselves, if peradventure God should give them repentance to a full knowledge of *the* truth, 26 and they may return to soberness out of the snare of the Devil, having been taken captive by him in accordance with his will.

beginning. Here most translators ignore the *aorist tense*, "*knew*," and substitute the present "know," instead. God has a people, and He knows them; and knowing, He will protect them.

20. *A great house;* here representing the visible cause of Christ on earth. *Vessels of gold and silver . . . of wood and earth;* a figurative method of teaching that in visible Christendom there will be found the precious and the vile, the good and the bad, (see Matt. 13:24-30, 36-43, and 47-50).

26 *The snare of the Devil;* set to ruin them by leading them into error. Satan is now at work with great diligence, to muddle people, and pervert the truth.

CHAPTER III.

1 But know this, that in the last days perilous times will come; 2 for men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, ungrateful, unholy, 3 without natural affection, implacable, slanderers, intemperate,[1] fierce, no lovers of good, 4 traitors, reckless, puffed up, lovers of pleasure rather than lovers of God; 5 holding a form of godliness, but denying the power thereof: from these also turn away. 6 For of these are those who creep into houses, and lead captive silly women laden with sins, and led on by manifold desires, 7 always learning, and never able to come to the full knowledge of *the* truth. 8 And as Jannes and Jambres withstood Moses, so do these withstand the truth; men utterly corrupted in mind, disapproved concerning the faith. 9 But they will proceed no further; for their folly will be fully manifest to all, as theirs also became.

10 But you did closely follow my teaching, conduct, purpose, faith, patience, 11 persecutions, sufferings; what manner of things happened to me in Antioch, in Iconium, in Lystra; what persecutions I endured, and out of them all the Lord delivered me. 12 Yea, and all who wish to live godly in Christ Jesus will be persecuted. 13 But evil men and imposters will grow worse and worse, deceiving and being deceived. 14 But do you abide in the things which you learned and were assured of; knowing from whom you learned *them;* 15 and that, from a babe, you have known the holy Scriptures, which are able to make you wise unto salvation through faith that is in Christ Jesus. 16 Every Scripture inspired[1]

1 Or, *without self-control.*

1 Or, *is inspired, and is profitable,* etc.

NOTES ON CHAPTER III.

1 *In the last days;* in the latter part of the Gospel dispensation.

2-4 The description given in these verses finds many a fulfillment in the men of our times.

5 *Holding a form of godliness;* being nominally religious, but having none of the life, spirit, and power of Christ. *Denying the power thereof;* showing by their worldly lives that they are destitute of power. This may include those who deny that miracles can take place now, and thus, in their thought, eliminate the supernatural from Christianity.

6 *Of these;* men of this type. *Creep into houses;* go slily into families.

7 *Ever learning;* from their false teachers. *Never able;* under such teachers to learn the lesson of salvation through Christ.

8 *Jannes and Jambres;* traditional names of the magicians who withstood Moses, (Ex. 7:11). These magicians sought to break the force of the miracles wrought by Moses and Aaron, and thus to keep the children of Israel in Egypt. Some false teachers in Paul's age and in our own are trying to undermine the doctrines of Christ, and cripple and ruin Christians.

9 *As theirs also became;* referring to Jannes and Jambres, whose efforts failed to thwart the mission of Moses.

11 *Antioch . . . Iconium, and Lystra;* Acts 13:14, 15, 50; 14:2, 5, 19).

15 *Holy Scriptures;* the Old Testament Scriptures.

16 *Every Scripture inspired of God;* not every Scripture, but every Scripture that is inspired of God. *Is profitable;* for the truth it contains. *For reproof;* in showing one his sins. *For correction;* in reclaiming one from error. *For instruction in righteousness;* teaching what is right to be done toward man and God.

of God is also profitable for teaching, for reproof, for correction, for instruction in righteousness; 17 that the man of God may be complete, thoroughly furnished for[2] every good work.

2 Or, *unto.*

17. *Thoroughly furnished for every good work;* a thorough knowledge of the Scriptures will, with the blessing of the Holy Spirit, equip one for every work to which God calls one.

CHAPTER IV.

1 I charge you before God, and Christ Jesus, Who is to judge *the* living and *the* dead, and by His appearing and His Kingdom, 2 preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching. 3 For there will be a time when they will not endure the healthful teaching; but, having itching ears,[1] they will for themselves heap up teachers according to their own desires; 4 and will turn away *their* ears[2] from the truth, and will turn aside to the fables.

5 But be sober in all things, suffer hardship, do *the* work of an evangelist, fully accomplish your ministry. 6 For I am already being offered,[3] and the time of my departure has arrived. 7 I have contended in the noble contest, I have finished the course, I have kept the faith; 8 henceforth there is laid up for me the crown of righteousness, which the Lord, the Righteous Judge, will recompense to me in that day, and not only to me, but also to all those who have loved His appearing.

9 Give diligence to come to me speedily; 10 for Demas forsook me, having loved this present age,[4] and went to Thessalonica; Crescens, to Galatia; Titus, to Dalmatia. 11 Only Luke is with me. Taking Mark, bring *him* with you; for he is useful to me for ministering. 12 But Tychicus I sent to Ephesus. 13 The cloak which I left in Troas with Carpus, when you come, bring, and the books, especially the parchments.

14 Alexander, the coppersmith, showed me much evil; the Lord will reward him according to his works: 15 of whom do you also beware; for greatly did he withstand our words. 16 In my first defense, no one stood by me, but all forsook me. May it not be laid to their account! 17 But the Lord stood by me, and strengthened me, that through me, the proclamation might be fully announced, and that all the gentiles might hear; and I was delivered out of *the* mouth of a lion. 18 The Lord

1 Gr. *Itching as to the hearing.* 2 Gr. *The hearing.*
3 Gr. *Poured out as a libation.*

4 Or, *world.*

NOTES ON CHAPTER IV.

2 *Be urgent in season, out of season;* always be ready for any service that you can render the cause of Christ, whether by preaching the Gospel or by ministering to the wants of God's people.

3 *Having itching ears;* literally, itching as to the hearing. Meaning that they have fastidious tastes which they wish to have gratified. Hence *they heap teachers;* employ a variety of teachers, that through these their tastes may be gratified. Such people have no Christianity beyond a mere sentiment, and they do not desire real Gospel preachers to serve them. How true is this at the present day! Such people turn away from the Gospel, and are entertained with any kind of speculations!

6 *I am being offered;* pouring forth my blood as a drink offering. Seeing that his execution is near, he speaks of it as already begun.

7 *I have contended in;* have taken part in. *The noble contest;* the one set before me by my Lord. The language is borrowed from the Grecian games. *I have finished the course;* the race set before him. (Phil. 3-14). Note particularly that the aged apostle did not learn that he had finished "the course," till he learned definitely that his life was speedily to pay the forfeit for his loyalty to Christ. Had he stopped running before the Judge put in His decision by a permissive providence that ended the apostle's race, he would surely have lost the prize—not his *soul*, but his *crown*. (Rev. 3:11).

10 The apostle seems to have censured Demas particularly as having forsaken him in his bonds; ascribing his departure from Rome, the place of danger, to his fondness for the world and its enjoyments. He mentions the fact that Crescens and Titus had also left Rome, but he lays nothing to their charge.

11 *Luke;* the writer of Acts and the third Gospel.

13 *Parchments;* dressed skins on which the more valuable of ancient books were written. As to what particular parchments these were, we have no means of knowing.

16 *In my first defense;* his first hearing before the Roman emperor or a court commissioned by him to try Paul. The word *first* implies a subsequent trial; and from the language of the apostle in vs. 6 and 7, it appears that the trial was over, and that Paul's doom had been declared. Or it may have been that Paul clearly saw what would be his fate even before the final trial, and wrote vs. 6 and 7 under the influence of such conviction.

17 *Out of the mouth of the lion;* some understand these words literally, to the effect that Paul was made to fight with a lion, and that he escaped death through his good fortune as a fighter; killing or disabling the lion, and saving his own life. Others suppose that he referred to the Roman emperor as a lion.

will deliver me from every evil work, and will bring me safe into His heavenly Kingdom; to Whom be the glory for ever and ever. Amen. 19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode in Corinth; but Trophimus I left in Miletus sick. 21 Give diligence to come to me before winter. Eubulus salutes you, and Pudens, and Linus, and Claudia, and all the brethren. 22 The Lord *be* with your spirit. Grace *be* with you.

18 *From every evil work;* not from persecution or even death which he clearly saw to be his doom, but from spiritual detriment at the hands of evil teachers. Paul seemed to dread the influence of false teachers upon one's spiritual interests far more than death at the hand of a pagan emperer. Man can kill the body; but error, embraced and followed, ruins the soul.

19 *Onesiphorus;* ch. 1:16.

— THE —

EPISTLE TO TITUS.

Titus was another traveling companion of Paul, and served as an assistant to the apostle. He was of gentile origen. (Gal. 2:3). He performed some valuable service for Paul, as seen in II Cor. 7:13, 14; 8:6, 16-19, 22-24, about the year A. D. 57. Several years after this, he is found in Crete, having a pastoral charge; and this epistle was addressed to him at Crete. It is not known at what date or from what place this epistle was written; but as it is a pastoral letter, it is supposed that it was written about the time of the epistles to Timothy, or about A. D. 65, or 66.

CONTENTS.

1. Salutation. (I:1-4). 2. Qualifications of elders, or bishops, (I:5-9). 3. Character of the Cretans, (I:10-16). 4. Duty of various classes (II:1-10), in view of their Christian calling, (II:11-15). 5. Other exhortations (III:1, 2), based upon the change wrought in them by the acceptance of Christ (III:3-7), which is widely different from the follies of heresy, (III:8-11). 6. Personal message and salutation, (III:12-15).

TITUS.

CHAPTER I.

1 Paul, a servant of God, and an apostle of Jesus Christ, according to *the* faith of God's elect, and *the* full knowledge of *the* truth which is according to godliness, 2 upon hope of eternal life which God, Who cannot lie,[1] promised before eternal times, 3 but in His own seasons manifested His word in a proclamation with which I was entrusted according to the commandment of God our Savior; 4 to Titus, a true child according to the common faith: grace and peace from God the Father and Christ Jesus our Savior.

5 For this cause I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city, as I directed you; 6 if anyone is blameless, a husband of one wife, having believing children not in accusation of rioting, or unruly. 7 For the bishop[2] must be blameless, as God's steward; not self-willed, not soon angry, not given to wine, not a striker, not greedy of base gain; 8 but hospitable, a lover of good, sober-minded, righteous, pious, temperate; 9 holding fast the faithful word which *is* according to the teaching, that he may be able both to exhort in the healthful doctrine, and to convict those who contradict. 10 For there are many unruly men, vain-talkers and deceivers, especially those of the circumcision, 11 whom it is needful to reduce to silence;[3] who, indeed, are overthrowing whole houses, teaching what they ought not, for the sake of base gain. 12 One of themselves, a prophet of their own, said, "Cretans *are* always false, evil beasts, idle gluttons."[4] 13 This testimony is true. For which cause, reprove them sharply, that they may be sound in the faith; 14 not giving heed to Jewish fables, and commandments of men who turn away from the truth.

15 To the pure all things *are* pure; but to the defiled and unbelieving nothing *is* pure; but both their mind and their conscience have become defiled. 16 They profess to know God; but by their works they deny *Him;* being abominable, and disobedient, and for every good work worthless.[5]

1 *Not false.* 2 Or, *overseer.*

3 Or, *to stop the mouth.* 4 Gr. *Bellies.* 5 Or, *without approval.*

NOTES ON CHAPTER I.

2 *Promised;* in His eternal purpose.

3 *His word;* the revelation of this eternal purpose. *A proclamation;* or preaching the Gospel. *With which I was entrusted;* the proclamation of the Gospel was laid upon Paul as a duty.

5 *Set in order;* complete arrangements which Paul had begun among them, regarding the planting of assemblies, and the appointing of elders.

7-9 *A bishop;* an overseer, or pastor, (I Tim. 3:2-7).

10 *Those of the circumcision;* the Jews.

11 *To reduce to silence;* literally, to stop their mouths; meaning that they should be silenced by the force of truth. *Overthrowing whole houses;* subverting the faith of whole households.

12 *A prophet of their own;* Epimenides, who was one of their poets.

15 *To the defiled and unbelieving;* those who do not believe on Christ, and hence are defiled with sin. *Nothing is pure;* but everything they touch is polluted.

16 *By their works they deny Him;* their works contradict their profession.

CHAPTER II.

1 But speak the things which become the healthful teaching; 2 that aged men be temperate, grave, sober-minded, sound[1] in faith, in love, in patience; 3 that aged

1 Or, *healthy.*

women, in like manner, be reverent in demeanor, not slanderers, not enslaved to much wine, teachers of that which is good; 4 that they may train the young women to be lovers of their husbands, lovers of *their* children, 5 to be sober, pure, workers at home, good, submitting themselves to their own husbands, that the word of God be not blasphemed. 6 The younger men, in like manner, exhort to be soberminded; 7 in all things showing yourself an example of good works; in teaching, *showing* incorruptness, gravity, 8 sound speech not to be condemned; that he who is of the contrary *part* may be ashamed, having no evil thing to say concerning us.

9 *Exhort* servants to be obedient to their own masters, to be well-pleasing in all things; not contradicting, 10 not keeping back *anything*, but showing forth all good faith; that they may adorn the teaching of our Savior God in all things. 11 For the salvation-imparting grace of God appeared to all men, 12 teaching us, that, denying ungodliness and worldly desires, we should live soberly, and righteously, and godly in the present age; 13 looking for the blissful hope and appearing of the glory of the great God and our Savior Jesus Christ; 14 who gave Himself for us, that he might redeem us from all iniquity, and purify for Himself a special[2] people, zealous of good works. 15 These things speak and exhort and reprove with all authority. Let no one despise you.

2 Or, *as His own possession.*

NOTES ON CHAPTER II.

5 *Be not blasphemed;* be not reproached because of the inconsistency of professed Christians.

9 *In all things;* where they can, at the same time, please God.

10 *Not keeping back;* not stealing, or reserving for themselves anything that belongs to their master.

13 *Looking for the blissful hope;* the second coming of Christ was the blissful hope to the early Christians, and it should be so with Christians now. Christ will begin to display His glory, when He comes with His saints to destroy His enemies, establish His reign on the earth, and judge the nations. (Zech. 14:9, 16-19; Matt. 25:31, 32).

15 *These things;* the duties enjoined in the preceding part of the chapter. *Let no one despise you;* so perform your duty as to merit the respect of all right-thinking people.

CHAPTER III.

1 Remind them to submit to rulers, to authorities, to be obedient, to be ready for every good work; 2 to speak evil of no one, to be averse to strife, *to be* mild, showing all meekness to all men. 3 For we also were once foolish, disobedient, deceived, serving manifold desires and pleasures, living[1] in malice and envy, hateful, and hating one another. 4 But, when the kindness and the benevolence of God our Savior appeared, 5 not by works of righteousness which we did, but according to His mercy, He saved us through a washing of regeneration and renewal of *the* Holy Spirit; 6 Whom He poured out upon us richly through Jesus Christ our Savior; 7 that having been justified by His grace, we might become heirs according to *the* hope of eternal life. 8 Faithful *is* the saying, and concerning these things I will that you affirm confidently, that those who have believed God may be careful to maintain good works. These things are good and profitable to men. 9 But shun foolish questionings, and genealogies, and strife, and contentions about the law; for they are unprofitable and vain.

10 A factious man, after a first and a second admonition, avoid; knowing that such a one has been turned aside, and is sinning, being self-condemned.

12 When I shall send Artemas to you, or Tychicus, give diligence to come to me to Nicopolis; for there I have decided to winter.

13 Diligently send forward Zenas the lawyer and Apollos, that nothing may be lacking to them. 14 And let our *people* also learn to maintain good works for necessary wants, that they may not be unfruitful. 15 All those *who are* with me salute you. Salute those who love us in the faith. Grace *be* with you all.

1 Or, *spending time.*

NOTES ON CHAPTER III.

3 *For we also;* believers were once like other sinners—foolish, corrupt, vile, etc.

4 *When the kindness and benevolence of God appeared;* in the gift of Jesus Christ, and the proclamation of the Gospel, and the mighty workings of the Spirit.

10 *A factious man;* a heretic, schismatic, or leader of a party. *After a first and second admonition;* Matt. 18:15-17; Rom. 16:17, 18.

12 *Nicopolis;* there were two cities, or towns, of this name; one in Epirus, and the other on the boundry between Thrace and Macedonia. We cannot tell which is meant here.

— THE —

EPISTLE TO PHILEMON.

This epistle was sent from Rome to Collosse by Onesimus at the same time the epistle to the Colossians, of which Tychicus was the bearer, (Col. 4:9). It is addressed to Philemon, a prominent Christian at Colosse. The letter is a plea for Onesimus, a servant of Philemon, who had left his master, having probably robbed him of some of his goods, (v. 18); but, having met Paul at Rome, he was converted; and, under the influence of the new life he had received in Christ, he returns to his master to fulfill all his duties as a servant. This epistle has been greatly admired for its courtesy, delicacy, and tact.

CONTENTS.

I. Thanksgiving for Philemon's faith and zeal, (vs. 1-7). II. Paul's request in behalf of Onesimus (vs. 8-21), and for himself, (v. 22). III. Salutation, (vs. 23-25).

PHILEMON.

1 Paul, a prisoner of Christ Jesus, and Timothy, our brother, to Philemon, our beloved and fellow-worker, 2 and to Apphia, the sister, and to Archippus, our fellow-soldier, and to the assembly in your house: 3 grace to you, and peace, from God our Father and Lord Jesus Christ.

4 I give thanks to my God always, making mention of you in my prayers, 5 hearing of your love and the faith which you have toward the Lord Jesus, and toward all the saints; 6 that the fellowship of your faith may become effectual, in the knowledge of every good thing in you,[1] for[2] Christ. 7 For I had much joy and consolation on account of your love, because the tender affections of the saints have been refreshed through you, brother. 8 Wherefore, though having much boldness in Christ to enjoin upon you that which is becoming, 9 yet for love's sake I rather exhort, being such a one as Paul an aged man, and now also a prisoner of Christ Jesus: 10 I beseech you for my child, whom I begat in *my* bonds, Onesimus, 11 who at one time was unprofitable to you, but now profitable to you and to me; 12 whom I sent back to you, in his own person, that is, my very heart; 13 whom I was disposed to keep with me, that in your stead he might minister to me in the bonds of the Gospel; 14 but, without your consent, I was willing to do nothing; that your beneficence might not be by necessity, but by choice. 15 For, perhaps, he departed for a season for this reason, that you might

1 Some Mss. have, *us.* 2 Or, *unto.*

NOTES.

1 *Fellow-worker;* in spreading the Gospel.

2. *Apphia;* perhaps the wife of Philemon. *Archippus;* a Gospel minister, (Col. 4:17). *The assembly;* that worshiped in Philemon's house. Here is another instance of a Gospel assembly worshiping in a private house, (see also Col. 4:15, and Rom. 16:3-5).

6 *That the fellowship of your faith;* with the saints in the faith of the Gospel. *May become effectual;* fruitful in the knowledge of every good thing which is in you, or, as some Mss. have it, *in us;* meaning, probably, every good thing wrought in us, or you, by God through the Gospel, to the glory of His name.

9 *For love's sake;* how much better it is to let love solve many difficult problems of a practical nature, than to attempt their solution in any other way. The apostle might have appealed to Philemon's sense of obligation to him because of the great benefit he had brought to him, in leading him to Christ; or he might have appealed to him on his apostolic authority; or he might have entered upon a course of reasoning to prove to him his obligation to receive Onesimus, no longer as a slave, but as a Christian brother; but Paul chose to let love settle it. We have no record as to how Philemon received him; but it is highly probable that he received him just as Paul suggested. If God's children all had the love of Christ perfected in them, what a beautiful people they would be! How considerate of the rights and feelings of others! The way to have love perfected in us is this: as children of God, we need to yield ourselves wholly to Him, with the view of having Him work His perfect will in us. This would place us in a position to receive the Spirit in fulness; and this gracious experience would lead us to the place where Christ might take up His abode in us. Then, if we crown Him King of our hearts, and put the government of our being wholly on His shoulder, He takes charge of all the malevolent elements in our being, and either crucifies them, or crowds them out of our being, to make room for His own growing nature in us. Now, as His nature grows up in us more and more, we get more of His love; and, becoming more and more like Him every day, His love becomes so dominant in us, that we may answer fairly well to the picture furnished us in I Cor. 13:4-8. Such love, indeed, is able to decide all matters of practical concern, and decide them in a way to please the Triune God. God would work wonders through a people who have the love-nature of Jesus perfected in them.

10 *Whom I begat in my bonds;* whom Paul, while a prisoner in Rome, led to Christ.

12 *Receive him;* as a Christian brother in the Lord.

13 *Whom I was disposed to keep with me;* to minister to me in my imprisonment. *In your stead;* Paul knew that Philemon, if present, would have gladly ministered to his need.

15 *Departed for a season;* left Philemon for a time. *Receive him back forever;* as a disciple of Christ and brother in the Lord, with whom he might have blessed fellowship forever.

have him back forever; 16 no longer as a slave, but above a slave, a brother beloved, especially to me, but how much more to you, both in *the* flesh and in the Lord! 17 If, therefore, you hold me as a partner, receive him as myself. 18 But, if he wronged you in anything, or owes you *anything*, set down this to my account. 19 I Paul wrote *it* with my own hand, I will repay *it*; that I say not to you, that you owe me even your own self besides. 20 Yea, brother, I would have joy of you in the Lord! refresh my tender affections in Christ. 21 Having confidence in your obedience, I wrote to you, knowing that you will do even more than I say. 22 But, at the same time, prepare also a lodging for me; for I hope that, through your prayers, I shall be given to you. 23 Epaphras, my fellow-captive in Christ Jesus, salutes you; 24 *as do* Mark, Aristarchus, Demas, Luke, my fellow-workers.

25 The grace of our Lord Jesus Christ *be* with your spirit.

16 *No longer as a slave, but above a slave;* Christianity breaks the chain of bondage, and puts one, who was formerly a slave, in the position of a brother in the Lord.

17 *A partner;* a joint-partaker of the Gospel with all its rights and privileges. *As myself;* give Onesimus the same reception you would give me.

18 *Set down this to my account;* I will pay all your charges against him for any real indebtedness or injury he has done you.

19 *You owe your own self to me;* Paul had been the instrument of saving Philemon from Hell, and having his name registered in the Lamb's book of life; and because of these facts, Paul had a very strong claim upon him; but he does not demand anything of him on this account. True Christianity, or, what is much the same thing, *love*, does not seek even that which is lawfully her own, (I. Cor. 13:5).

20 *I would have joy of you;* by your noble treatment of Onesimus.

21 *Having confidence in your obedience;* to the suggestions Paul had made respecting Onesimus.

22 *Prepare a lodging for me;* after he should be released from imprisonment. Paul believed that we would, in answer to prayer, be permitted to visit Philemon again.

25 *My fellow-captive;* imprisoned with him for his adhesion to Christ.

— THE —

EPISTLE TO THE HEBREWS.

The epistle to the Hebrews has been ascribed to Paul by the great mass of Biblical writers. Some few have ascribed it to Barnabas; and others, to Apollos. It is impossible, in the absence of any signature, or any statement showing who its author was, to determine who was God's amanuensis in the production of this wonderfully instructive book. It is thought to have been written between A. D. 67 and 70.

CONTENTS.

I. Christianity superior to Judaism, in the Person of its founder; all previous revelations culminating in Christ, (I:1-3): 1. His superiority to angels, (I:4-14)—hence we should not let His salvation slip, (II:1-4). This superiority not lessened by reason of His temporary humiliation, (II:5-18); which had for its object (a) to deliver men from death, (II:10-15); and (b) to fit Him to be a sympathizing Priest, (II:16-18); 2. Christ is superior to servants like Moses and Joshua: He is a Son, and Moses a servant, (III:1-6) [unbelievers of the New dispensation should take warning from those of the Old, (III:7-19)]. The promised rest still open to believers (IV:1-10), who should be careful not to lose it (IV:11-13), having a sympathetic High Priest, (IV:14-16). II. Christianity superior to Judaism in its High Priesthood; Christ being superior to Aaron and the Aaronic priesthood: 1. Like them He is sympathetic, (V:1-3); 2. Like them He was called to His office, (V:4-6); 3. After the order of Melchizedek, (V:6-10)—He became the Author of salvation, (v. 9). The Hebrews should press forward, (VI:1-3). No recovery for the lapsed, (VI:4-8). For those who lapse not the promises are sure, (VI:9-20); 4. The order of Melchizedek greater than that of Aaron; for Abraham paid tithes to Melchizedek, (VII:1-10); and the Aaronic priesthood is superceded by Melchisedek's Successor, (VII:11-19); Who is appointed by an oath, a Perfect and Eternal High Priest, (VII:20-28). III. Christianity is superior to Judaism in the nature of its ministrations: 1. Christ is High Priest of the true Sanctuary (VIII:1-5), and of a New and Better Covenant, (VIII:6-13); 2. The Old Covenant in its tabernacle, and ceremonies of atonement, transitory and imperfect, (IX:1-10); 3. Christ the Reality of which these things were types, (IX:11-14); having sealed the New Covenant with His death and blood, (IX:15-22); in everything His atonement being higher, (IX:23-28); 4. The repetition of the old sacrifices showed their want of efficacy, (X:1-8); Christ's sacrifice being complete and final, (X:9-18). IV. Hortatory inferences: 1. The Hebrews should avail themselves of the access thus offered, (X:19-25); for the penalties of apostasy (X:26-31) are equal to the rewards of fidelity, (X:32-39); 2. Heroes of faith, (XI:1-40); 3. Encouragement to endure (XII:1-13), to avoid Esau's fate, (XII:14-17). The warning voice of Sinai still speaks, (XII:18-29); 4. Various admonitions, (XIII:1-8). The Christian altar privileged above the Jewish, (XIII:9:15). Other admonitions, prayer, and salutation, (XIII:16-25).

HEBREWS.

CHAPTER I.

1 God, having in many parts and many ways spoken, of old, to the fathers in the prophets, 2 at the end of these days spake to us in *His* Son, Whom He appointed Heir of all things, through Whom also He constituted the ages; 3 Who, being an effulgence of His glory and an exact expression of His substance, and upholding all things by the word of His power, having made a purification of sins, sat down on the right hand of the Majesty on high; 4 having become by so much superior to the angels, as He hath inherited a more excellent name than they. 5 For to whom of the angels said He at any time, "You are My Son; I this day have begotten you"? And again, "I will be to him a Father; and He shall be to me a Son"?

6 But, when again He introduces the First-Begotten into the inhabited earth, He saith, "And let all the angels of God worship Him."

7 And respecting the angels He saith, "Who maketh His angels spirits, and His ministers a flame of fire"; 8 but respecting the Son, "Thy throne, O God, is forever and ever"; and, "A scepter of uprightness is *the* scepter of Thy Kingdom; 9 Thou lovedst righteousness, and hatedst iniquity; therefore, God, Thy God, anointed Thee with the oil of gladness

NOTES ON CHAPTER I.

1 *In many parts;* giving one thing at one time, and another at another; showing incompleteness. *In many ways;* as, by dreams, visions, voices, etc.

In His Son; God spake, in a complete and full manner, in the Person of His Son. *Whom He appointed Heir of all things;* the Father hath appointed His Son to be Heir of all things, including the material universe, (Col. 1:16, 17).

3 *Being an effulgence of His glory;* the Son is the "eradiated brightness" of the Father's glory; so that, in the Son, people might see the Father, (John 14:9, 10). *The exact expression of His substance;* Jesus Christ is an exact expression of the Father's Person or essence. *Upholding all things;* Col. 1:17. *Having made a purification of sins;* by sacrificing Himself, (ch. 9:26).

4 *Better;* superior in office, dignity, and nature. *A more excellent name;* that of "The Son of God."

5 *This day have I begotten Thee;* referring to the humanity of Jesus; because, as to His Divinity, He had an underived existence. *I will be to Him a Father;* referring again to the humanity of Jesus.

6 *The First-Begotten;* introducing Him to the world through His incarnation. *Let all the angels of God worship Him;* quoted from the Greek version of Psa. 97:7.

7 *Respecting the angels;* Psa. 104:4,

8 *Thy Throne, O God, is forever and ever;* quoted from Psa. 45:6, 7, where Christ appears in the character of Bridegroom. Here we see the Father's estimate of the Son.

9 *Above Thy fellows;* above them in power and office, (Eph. 1:21; Phil. 2:9, 10; Col. 1:18; Rev. 17:14; 19:16).

above Thy fellows"; 10 and, "Thou, Lord, in *the* beginning didst lay[1] the foundation of the earth, and the heavens are the works of Thy hands. 11 They shall perish, but Thou continuest; and they will all become old as does a garment; 12 and as a mantle Thou wilt roll them up, as a garment also they shall be changed; but Thou art the same, and Thy years shall not fail."

13 But to whom of the angels hath He ever said, "Sit on My right hand, until I make your enemies the footstool of your feet"? 14 Are they not all ministering spirits, sent forth for service, for the sake of those about to inherit salvation?

1 Or, *didst found the earth.*

10 *Thou, Lord, in the beginning;* Psa. 102:25-27.
13 *Sit on My right hand;* Psa. 110:1. Christ applied this to Himself in Matt. 22:41-45.

14 *Ministering spirits;* Gen. 19:1-23; Pss. 34:7; 103:21; Dan. 6:22; 7:10. If the Christian had vision adapted to it, he might often see angels and demons round about him.

CHAPTER II.

1 For this reason, it is needful that we give the more earnest heed to the things heard, lest at any time we drift past *them.* 2 For, if the word spoken through angels became steadfast, and every transgression and disobedience received a righteous recompense, 3 how shall we escape, having neglected so great salvation; which, indeed, having at first been spoken through the Lord, was confirmed to us by those who heard; 4 God testifying with *them,* both with signs and wonders and manifold miracles, and distributions[1] of the Holy Spirit, according to His will?

5 For not to angels did He subject the future inhabited *earth,* of which we are speaking; 6 but some one, somewhere, fully testified, saying, "What is man, that Thou rememberest him; or a son of man, that Thou visitest him? 7 Thou madest him a little[2] less than angels; Thou crownedst him with glory and honor; and didst set him over the works of Thy hands; 8 Thou didst put all things in subjection under his feet." For in subjecting all things to him, He left nothing unsubjected to him. But now we do not yet see all things subjected to him. 9 But we behold Him Who was made a little lower than angels, Jesus, on account of the suffering of death, crowned with glory and honor, that, by the grace of God, He might taste death for every one. 10 For it was becoming Him, on Whose account *are* all things, and through Whom *are* all things, *in* bringing many sons unto glory, to perfect, through suffering, the Captain of their salvation. 11 For both He Who sanctifieth and those who are sanctified are all of One; for which cause He is not ashamed to call them brethren, 12 saying, "I will declare Thy name to my brethren; in the midst of an assembly will I sing praise to Thee." 13 And again, "I will put my trust in Him." And again, "Behold, I and the children *whom* God gave me."

14 Since, therefore, the children have

1 Or, *gifts,* 2 Or, *for a little while.*

NOTES ON CHAPTER II.

1 *For this cause;* because of the dignity and glory of Him Who speaks. *The things heard;* the Gospel as delivered by Jesus or by His authorized ministers. *Lest we drift past them;* fail to get them and appropriate them.

2 *Spoken by angels;* see Acts 7:38, 39; Gal. 3:19. *Steadfast;* firm, inviolable except with severe punishment.

5 *The future inhabited earth;* this was an expression used to indicate the expected reign of the Messiah on earth; but the apostle seems to use the expression to include the whole Christian dispensation, especially the triumphant part of it during Christ's millennial reign.

6 *Some one, somewhere, fully testified;* Psa. 8:4-9.

8 *Put all things in subjection under his feet;* Gen. 1:28-30. *We do not see everything yet subjected to him;* man, by his disobedience, forfeited his right to control the earth.

9 *But we behold . . . Jesus . . . crowned with glory and honor;* the Man, Christ Jesus, as the Head of redeemed man, is Lord of earth and Heaven; and in Him, the words of the Psalmist (8:4-9) will find their complete fulfillment; for in Jesus Christ human nature is exalted to universal empire. *On account of the suffering of death;* His suffering death was indispensible to His being crowned with glory and honor.

10 *It was becoming Him;* God the Father. *To perfect through suffering, the Captain;* Jesus Christ assumed the sins of man; and, because He had his sins on Him, it was needful that He should die; and it was through the suffering of death for others that He became perfect in His character of Mediator and Redeemer. In this way, He had all things put under His feet, (Phil. 2:5-11).

11 *He Who sanctifieth;* Christ. *And those who are sanctified;* Christians. *All of One;* of one nature and of one standing in Christ, their living Head.

12 *Saying;* Psa. 22:22, referring to Christ.

13 *I will put my trust in Him;* II Sam. 22:3, where David appears as a type of Christ. *Behold, I and the children whom God gave me;* Isa. 8:18. Here Isaiah speaks as a type of Christ.

partaken of blood and flesh, He Himself also in like manner took part of the same; that, through death, He might bring to nought him who had the power of death, that is, the Devil; 15 and might release all those who, through fear of death, were all their lifetime subject to bondage. 16 For surely He doth not succor angels, but He succoreth Abraham's seed. 17 Wherefore, it behooved Him in all things to be made like His brethren, that He might become a merciful and faithful High Priest in the things pertaining to God, to make propitiation for the sins of the people; 18 for in that He Himself hath suffered, being tempted, He is able to succor those who are tempted.

14 *He Himself also . . . took part of the same;* that is, the Messiah put on a human body, becoming thus a partaker of blood and flesh. He did this, that He might become capable of dying. *Through death . . . destroy;* it was through death that Jesus conquered Satan, and rescued man—or those who believe—from eternal ruin. Through the death and resurrection of Jesus Christ, true believers are delivered from Satan's dominion.

15 *Through fear of death . . . subject to bondage;* "the sting of death is sin;" and the penalty of sin beyond death is a fearful thing to contemplate; and, hence, many fear death as the beginning of an existence of suffering the wrath of God. If this is a fearful bondage to men while living, what must it be to *realize* the execution of the sin-penalty in the eternal world!

16 *He doth not succor angels;* the mission of Christ to earth was not in the interest of angels, but of Abraham's seed. (Rom. 4:11; Gal. 3:7, 16). Had Jesus come for the benefit of angels, He would have been made like them.

17 *It behooved Him;* it was proper for Him. *To be made like His brethren;* like the human race, from whom some, through faith in Him, would become His "brethren." *To make propitiation for the sins of the people;* this is what the Jewish high priest did *typically*, but Christ did actually with His own blood, (ch. 9:12); by removing their sins from them by His own death in their behalf, thus removing all ground of complaint against them, and making them faultless before the law. In this way, Jesus averted the wrath of God from the believer, and brought the loving favor of God upon all who accept His Son.

18 *He is able;* having endured suffering and temptation, Jesus is able to deliver those who are tempted.

CHAPTER III.

1 Wherefore, holy brethren, partakers of a Heavenly calling, consider the Apostle and High Priest of our confession, Jesus, 2 Who was faithful to Him Who appointed Him, as also was Moses in all His house. 3 For This One has been accounted worthy of more glory than Moses, by as much as He Who built[1] the house hath more honor than the house; 4 for every house is built[1] by some one, but He Who built all things is God. 5 And Moses, indeed, *was* faithful in all his house, as a servant, for a testimony of the things to be afterward spoken; 6 but Christ as a Son over His own house; Whose house are we, if we hold fast the confidence and the glorying of our hope firm to the end.

7 Wherefore, as the Holy Spirit saith, "To-day, if ye hear His voice, 8 harden not your hearts, as in the provocation, in the day of temptation in the wilderness, where your fathers tempted Me by proving Me, and saw My works, forty years. 10 Wherefore, I was displeased with that generation, and said, 'They do always err in *their* heart, and they did not know My ways; 11 as I swore in My wrath, they shall not[2] enter into My rest.'"

12 Take heed, brethren, lest at any time there shall be in anyone of you an evil heart of unbelief, in falling away

1 Or, *prepared;* or, *made ready.*

2 Gr. *If they shall enter*, etc.

NOTES ON CHAPTER III.

1 *Wherefore;* on account of the character and work of Christ as revealed in the foregoing chapter. *Heavenly calling;* God's calling to them to be His children and heirs of Heaven.

2 *To Him Who appointed Him;* to His high office as Redeemer of man. *Moses in all His house;* in God's house, or among God's chosen people, the Israelites, (Num. 12:7).

3 *This One;* Christ, as the Builder of God's house under the Christian economy. *More glory than Moses;* because Christ is the Builder of His house, while Moses only presided over a house constructed by God; the One is Owner, and the other a tenant.

4 *He Who built all things is God;* God built all things. These words are added to refer the house, of which Christ is the Builder and Owner, to God as its ultimate Author. Christ is the Builder and Proprietor of the institution of Christianity; but He has done all this as the Son under the appointment of the Father.

5 *Faithful in all His house, as a servant;* Moses was merely a servant in the Lord's house, and not proprietor of it. *For a testimony;* as to the truth to be spoken by him.

6 *As a Son;* Christ was faithful over the household of faith. *Whose house are we;* believers constitute the house of Christ, each member being a lively stone in the building, (1 Peter 2:5).

7 *Wherefore;* since we are the household of Christ. *Saith;* Psa. 95:7-10. *To-day;* God's time is always *to-day, now.*

11 *I swore in My wrath;* Num. 14:23. *They shall not enter into My rest;* the rest of Canaan, (Deut. 12:9, 10); a type of the Christian's rest in Christ, (ch. 4:1, 3, 9-11).

from the living God; 13 but exhort one another daily, so long as it is called "To-day," lest anyone of you be hardened by *the* deceitfulness of sin; 14 for we have become partakers[3] of Christ, if we hold fast the beginning of *our* confidence firm to the end: 15 while it is said, "To-day, if ye hear His voice, harden not your hearts as in the provocation."

3 Or, *partners.*

13 *So long as it is called "To-day";* or so long as "To-day" is being called; so long as time and opportunity are given for men to repent, and get right with God.

14 *Partakers of Christ;* partakers of His nature (II Peter 1:4), and sharers of His rest and bliss prepared for His true followers.

15 *Harden not your hearts;* by disobedience to Christ. *In the provocation;* when the Israelites provoked God, (Num. 14:2-11).

16 *Who did provoke;* displease God by disobedience.

16 For who, *after* having heard, did provoke? nay, did not all who came out of Egypt through Moses? 17 And with whom was He displeased forty years? Was it not with those who sinned, whose carcasses fell in the wilderness? 18 And to whom did He swear, that they should not enter into His rest, but to those who were disbelieving? 19 And we see that they were not able to enter in because of unbelief.

17 *Whose carcasses fell;* Num. 26:64, 65.

18 *To whom did He swear;* Num. 14:12-37.

19 *Because of unbelief;* it was unbelief, and the active disobedience that grew out of it, that kept the Israelites out of Canaan; and it is unbelief that keeps multitudes of Christians from entering upon that stage of Christian experience, of which Canaan was a type. If the true believer will yield his being and all he has to God, he will then be ready to enter upon a blessed life of union, victory, rest, and peace in Christ; yet so few are willing to surrender all to Him!

CHAPTER IV.

1 Let us, therefore, fear, lest a promise still being left of entering into His rest, any one of you should seem to have come short *of it.* 2 For, indeed, we have had the Gospel proclaimed to us, even as also they; but the word which they heard[1] did not profit them, not having been mingled with faith on the part of those who heard. 3 For we who believed do enter into rest, even as He said, "As I swore in My wrath, they shall not enter into My rest; although the works were finished from *the* founding of a world." 4 For He hath spoken somewhere concerning the seventh *day* thus: "And God rested on the seventh day from all His works;" 5 and, in this *place,* again: "They shall not enter into My rest."

6 Since, therefore, it remains for some to enter into it, and those to whom the Gospel was formerly proclaimed entered not in because of unbelief, 7 again He designateth a certain day, "To-day" (saying in David, after so long a time, as has been before said), "To-day, if ye hear His voice, harden not your hearts."

8 For, had Joshua given them rest, He would not afterward have spoken of another day. 9 Consequently, there remains a day of rest for the people of God. 10 For he who entered into His rest, himself

1 Gr. *The word of the hearing.*

NOTES ON CHAPTER IV.

1 *His rest;* God's rest provided for His people. This is not the rest of Canaan, but the rest of which this was a type. It is the rest that comes to the believer who habitually lives the Spirit-filled life, and through the Spirit has come into unbroken fellowship with Christ and the Father, (John 4:14; 14:20, 21, 23; Eph. 3:16-19). *Come short of it;* many come short of this blessed rest here, and damage their eternal interests thereby.

2 *As they;* the Israelites in the wilderness. *The word which they heard;* the offer of rest in Canaan with all its accompanying blessings. *Did not profit them;* because they did not believe God, and refused, at *Kadesh-Barnea,* to obey Him, (Num. ch. 14).

3 *Do enter into rest;* the blessed rest provided in the Gospel for all obedient believers. *As He said;* Ps. 95:11. *They shall not enter into My rest;* the Greek reads, "If they shall enter into My rest," but this is a Hebrew form of expression that means, "They shall not enter," etc. *The works were finished;* the works of creation.

4 *Somewhere;* Gen. 2:1-3, proving that there is a rest upon which God entered after he had finished the work of creation.

6 *It remains for some to enter into it;* that is, it is still a rest reserved for those who accept it on the terms of the Gospel.

7 *He designateth a certain day;* after the Israelites had failed to enter into the rest offered to them, God appoints another day. *Saying in David;* speaking through David, (Ps. 95:7). Of course, the rest that David speaks of is not the rest of Canaan, nor the rest of the sabbath (for both these had been already realized), but he referred to the rest of which *these* were types.

9 *Consequently;* as a certain conclusion from the facts given above, there remains a spiritual rest for the people of God—an eternal rest, sweet foretastes of which the true believer may enjoy in this present life.

10 *His rest;* God's rest prepared for His people in Heaven. *Rested from His works;* from his earthly labors. *As God did;* from the works of creation—on the first sabbath.

also rested from his works, as God *did* from His Own. 11 Let us, therefore, give diligence to enter into that rest, that no one fall after[2] the same example of unbelief. 12 For the word of God *is* living, and effectual, and sharper than any two-edged sword, piercing even to a dividing of soul and spirit, of both joints and marrow, and *is* a discerner of the thoughts and intents of the heart. 13 And there is no creature that is not manifest in His presence; but all things are naked and laid bare to the eyes of Him with Whom *is* our account.

14 Having, therefore, a great High Priest, Who hath passed through the heavens, Jesus, the Son of God, let us hold fast the confession; 15 for we have not a High Priest, unable to sympathize with our infirmities, but One Who hath been tempted in all points like as *we*, apart from sin. 16 Let us, therefore, come with boldness to the throne of grace, that we may receive mercy, and find grace for seasonable help.

2 Gr. *In.*

11 *Give diligence to enter into that rest;* this rest must be entered upon in this present life, if we would enjoy it in the life to come. We dare not defer, till death, our entering upon this rest; for it begins in this life, and is perpetuated in all eternity.

12 *The word of God;* all His teachings, in the law and in the Gospel. *Living;* not a dead letter, but full of life. *Effectual;* powerful in its effects. *Sharper than a two-edged sword;* Eph. 6:17; Rev. 1:16; 19:15. *A dividing of soul and spirit;* the word, accompanied by the Holy Spirit, uncovers and reveals the evils of the soul and of the spirit; showing what belongs to the one, and what to the other. *Able to discern the thoughts and intents of the heart;* the word lays open the secret thoughts, motives, and desires of the heart, (Rom. 7:7).

14 *The confession;* the confession of our faith in Christ.

15 *Tempted in all points, like as we;* though Jesus had no sin or evil in Him, yet He was tested, or tried, along all lines, as we are. Satan tested Him in His bodily appetite (for He was hungry); then along the line of His soul-life, appealing to the desires of the "eyes"; and, finally, he tested His spiritual nature, appealing to His (supposed) pride, ambition, etc. Happily for our race, Satan found nothing in the nature of Jesus, that was responsive to his testings. Satan tested Eve along these three lines, and she fell in all of them.

16 *The throne of grace;* the Father is on His throne dispensing blessings to our fallen race, through His Son, our Redeemer, and Savior; dealing with us, not according to our merit, but according to the infinite merit of His Son

CHAPTER V.

1 For every high priest, taken from among men, is appointed in behalf of men in the things pertaining to God, that he may offer both gifts and sacrifices for sins; 2 able to bear with the ignorant and erring, since he himself also is encompassed with infirmity; 3 and, on account of it, he ought, as for the people, so also for himself, to make offering for sins. 4 And no one takes the honor to himself, but, when called by God, as *was* also Aaron. 5 Thus Christ also glorified not Himself to become a high priest, but He Who spake to Him, "Thou art My Son, this day have I begotten Thee"; 6 as also, in another *place*, He saith, "Thou art a Priest forever according to the rank of Melchizedek"; 7 Who, in the days of His flesh, having offered up prayers and supplications with strong crying and tears to Him Who was able to save Him from death, and having been heard by reason of His godly fear, 8 though He was a Son, learned obedience from the things which He suffered; 9 and, having been made perfect, He became the Author of eternal life to all who obey Him; 10 having been addressed by God *as* "High Priest according to the rank of Melchizedek."

11 Concerning Whom we have much[1] to say and difficult to explain, since ye have become dull of hearing. 12 For even when, on account of the time, ye ought

1 Gr. *Much is the discourse.*

NOTES ON CHAPTER V.

1 *In behalf of men;* for the benefit of men, spiritually.

3 *On account of it;* on account of his infirmity. Earthly priests were sinners, and needed to have their sins forgiven, (Lev. 9:7).

4 *This honor;* the honor of the priesthood.

5 *Thou art My Son;* Psa. 2:7. The Sonship of Christ here includes His priesthood.

6 *Another place;* Psa. 110:4.

7 *Having offered up prayers;* Matt. 26:39-43. *Having been heard;* the Father answered the Savior's prayer, in bestowing upon Him all that He needed to prepare Him for His trial and crucifixion, (Luke 22:43).

8 *Learned obedience;* Gr. learned the obedience—the obedience necessary to fit Him to succor those who are, likewise, in sore trial.

9 *Having been made perfect;* having triumphantly endured all His trials and sufferings, He became perfect as our Savior and Pattern.

11 *Difficult to explain;* so that they might understand it. *Dull of hearing;* slow to apprehend the meaning of what he was saying.

12 *On account of the time;* on account of the length of the time since they accepted Christ as their Savior. *Milk;* the simplest food—such as is fitted for babes, (I Cor. 3:2).

to be teachers, ye again have need that some one teach you the first elements of the oracles of God, and have become such as have need of milk, and not of solid food; 13 for every one who partakes of milk is inexperienced in the word of righteousness, for he is a babe; 14 but solid food is for full-grown men, who by practice have their senses trained for *the* discernment both of good and evil.

13 *Inexperienced in the word of righteousness;* having very little knowledge of the character and work of Christ, and the way of salvation through Him. There are millions of such "babes" now who need to be helped.

14 *Solid food;* the higher truths of the Gospel; such as the Spirit-filled life, the enthroned Christ, holiness, or healing of spirit, soul, and body. *For the discernment;* for distinguishing between good and evil.

CHAPTER VI.

1 Wherefore, leaving the word of the beginning of Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, 2 of *the* teaching of immersions, and laying on of hands, of a resurrection *of the* dead, and eternal judgment. 3 And this will we do, if, indeed, God permit. 4 For as to those who were once enlightened, and tasted of the heavenly gift, and became partakers of the Holy Spirit, 5 and tasted the good word of God and the powers of the coming age, 6 and *then* fell away, it *is* impossible to renew *them* again to repentance, *since they are* crucifying to themselves the Son of God afresh, and putting *Him* to open shame. 7 For *the* land which drank in the rain that often comes upon it, and brings forth an herb fit for those for whose sake also it is cultivated, receives blessing from God; 8 but, if it bears thorns and thistles, *it is* rejected,[1] and *is* near to a curse; whose end *is* to be burned.[2]

9 But, beloved, we have become persuaded better things concerning you, and things accompanying salvation, even though we thus speak; 10 for God is not unrighteous to forget your work, and the love which ye showed toward His name, *in* having ministered to the saints, and still ministering. 11 And we desire that each of you show forth the same diligence to the full assurance of the hope to the end; 12 that ye may not become slothful, but imitators of those who, through faith and long-suffering, inherit the promises. 13 For God, when making a promise to Abraham, since he had no one greater by whom to swear, swore by Himself, 14 saying, "Surely, blessing, I will bless you; and multiplying, I will multiply you." 15 And thus, having patiently endured, he obtained the promise. 16 For men swear by the greater; and the oath for confirmation *is* an end, to them, of every dis-

1 Or, *disapproved.* 2 Gr. *For burning.*

NOTES ON CHAPTER VI.

1 *The word of the beginning of Christ;* meaning the first principles, or rudiments, of the Gospel. *To maturity;* so as to become fullgrown. (Eph. 4:13-15.) *A foundation of repentance;* they were not to bring up again the past which they had once put under the blood. All the things specified in vs. 1 and 2 are important, but we should not take up all our time in considering them, but we should go on to deal with the more advanced truths and provisions of the Gospel.

3 *This will we do;* we will travel steadily on toward maturity, or perfection of the Christian life. (Phil. 3:14).

4-6 The character here brought to view is certainly a Christian; and it contains a most solemn warning to all Christians to beware of falling away.

4 *Enlightened;* by the Holy Spirit, to see the evil of sin, and the way of deliverance through Christ. *The heavenly gift;* eternal life in Christ. (John 10:28). *Partakers of the Holy Spirit;* partakers of His fellowship and gifts. (I Cor. 12:4-11).

5 *Tasted of the good word of God;* experienced some of its power and excellency. (Pss. 19:10; 119:72, 127). *The powers of the coming age;* meaning, likely, blessed foretastes of Heaven.

6 *Fell away;* renounced Christianity, and turned away from Christ. Should one do this, he would be lost without remedy. That one who has been truly born of the Spirit should do this, is, to some, insupposable; but Paul supposes such a case, and we would all do well to heed the warning.

7 The illustration in this verse emphasizes the foregoing teaching, by suggesting that such apostates will find their final doom in the fires of perdition. *Receives blessing from God;* making it more fruitful. (Mark 4:25).

9 *Better things;* the writer of this epistle was persuaded that those to whom he was especially writing did not belong to the apostate class.

10 *God is not unrighteous;* He would not fail to reward them for all their kindness to His people. (Matt. 10:41, 42).

11 *The same diligence;* as that referred to in v. 10. *To the full assurance of the hope;* this expresses the object or end had in view by our Christian diligence, and which it secures.

12 *Imitators of those;* ch. 11:32-40.

13 *Made promise to Abraham;* Gen. 22:16-18.

15 *Obtained the promise;* Gen. 12:1-3; 15:5-11; 17:1-16; 18:10; 21:1, 2.

16 *The oath for confirmation;* the oath gives confidence, and puts an end to dispute.

pute: 17 wherein God, more abundantly willing to show to the heirs of the promise the immutability of His counsel, interposed[3] with an oath; 18 that, through two immutable facts, in which it is impossible that God should lie, we may have strong encouragement, who fled for refuge to lay hold of the hope set before us; 19 which we have as an anchor of the soul, both sure and firm, and entering into the place within the veil; 20 where, as Forerunner in our behalf, Jesus entered, having become a High Priest forever, according to the rank of Melchizedek.

3 Gr. *Mediated.*

17 *Wherein;* viz., in the matter of ending disputes by an oath.

18 *Two immutable facts;* God's promise and His oath. *Impossible;* God's veracity and holiness make it impossible for Him to lie. *The hope set before us;* the hope of Heaven.

19 *Entering into the place within the veil;* alluding to "the Holy of Holies"—which points to Heaven itself. Hope serves to hold the soul steady amid the trials of life, even as an anchor does a ship.

20 *As Fore-runner in our behalf;* Jesus has entered Heaven in our behalf, and He is concerned for the highest good of His disciples, whose interests He there represents.

CHAPTER VII.

1 For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him, 2 to whom also Abraham apportioned a tenth of all (first, indeed, interpreted *as* "King of Righteousness," and then also "King of Salem"—which is king of peace; 3 without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like to the Son of God), abides a priest continually.

4 Now consider how great this man was, to whom Abraham the patriarch gave a tenth of the chief spoils. 5 And those, indeed, from among the sons of Levi, who receive the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren; 6 but he whose genealogy is not reckoned from them has taken tithes of Abraham, and has blessed him who had the promises. 7 And, without any dispute, the less is blessed by the better. 8 And here, indeed, men who die receive tithes; but there, *one received them* who receives witness that he lives. 9 And, so to speak,[1] through Abraham even Levi, who takes tithes, has paid tithes; 10 for he was yet in the loins of his father, when Melchizedek met him.

11 If, indeed, therefore, there was perfection through the Levitical priesthood (for upon it the people have received the law), what further need *was there*, that another Priest should arise according to the rank of Melchizedek, and not be reckoned according to the rank of Aaron? 12 For, the priesthood being changed, there is made, of necessity, a change of law also. 13 For He of Whom these things are spoken hath taken part in a different tribe from which no one gave attendance at the altar. 14 For it is evident that our Lord hath sprung out of Judah, respecting which tribe Moses spake nothing concern-

1 Gr. *So to speak a word.*

NOTES ON CHAPTER VII.

1 *Melchizedek;* this unique person seems to have been appointed as a most perfect type of Christ in His priestly office. *Met Abraham;* Gen. 14:18, 19.

2 *King of Righteousness;* this is the meaning of the Hebrew word, Melchizedek. *Salem;* peace. Hence, both in his name and in his place of residence, Melchizedek was a suitable type of the "Prince of Peace," (Isa. 9:6; 11:4, 5; 32:1).

3 *Without father;* so far as the record goes. The inspired writer was led to omit all mention of everything that would identify Melchizedek as a man. This pictures Christ as coming into His priestly office without any predecessor or successor.

4 *How great this man was;* see vs. 6 and 7 and notes.

5 *Commandment to take tithes;* Num. 18:21–32.

6 *He whose genealogy is not reckoned from them;* Melchizedek did not descend from the stock of Abraham. *Received tithes of Abraham;* Abraham gave him a tenth of the spoils he had captured from the kings; which was an admission that Melchizedek was his superior.

7 *The less;* Abraham. *The better;* Melchizedek.

8 *Men that die;* the Jewish priests. *He lives;* Melchizedek's death was not mentioned. The last note made of him was while he was still living; in this circumstance Melchizedek's priesthood was a more exact type of Christ's than that of the Jewish priests. Melchizedek is described in terms that, in the exact sense, were true of Christ only.

9 *Even Levi;* the Levitical priests, who were descendants of Abraham, paid tithes to Melchizedek in Abraham.

11 *If there was perfection;* if perfection had come through the Levitical priesthood, there would have been need for no other—not even for that of Christ Himself. *Upon it;* the Mosaic law and the Levitical priesthood stood together, so that, when one was changed or annulled, the other would be also. The priesthood being set aside by the coming of Christ, the Mosaic law, also, must pass away.

13 *He;* Christ, spoken of in Ps. 110:4. *Hath taken part in a different tribe;* a tribe other than that of Levi, from which the Jewish priests were taken.

ing priests. 15 And it is yet far more evident; if, according to the likeness of Melchizedek, there arises another Priest, 16 Who hath been made *Priest*, not according to a law of a carnal commandment, but according to *the* power of an endless life; 17 for it is testified *of Him*, "Thou art a Priest forever according to the rank of Melchizedek." 18 For, indeed, there comes an annulling of a previous commandment, on account of its weakness and unprofitableness (19 for the law perfected nothing), and a bringing in of a better hope, through which we draw near to God. 20 And inasmuch as *it was* not without the taking of an oath (21 for they, indeed, have been made priests without an oath; but He with an oath through Him Who said to Him, "The Lord swore, and will not repent, 'Thou art a Priest forever'"); 22 by so much also hath Jesus become the surety of a better covenant. 23 And they, indeed, have been made priests many in number, because by death they are hindered from continuing; 24 but He, because of His abiding forever, hath His priesthood unchangeable. 25 Whence also He is able to save completely those who come to God through Him, *since He is* ever living to intercede in their behalf. 26 For such a High Priest was befitting us, holy, harmless, undefiled, separated from sinners, and made higher than the heavens; 27 Who hath no necessity daily, as the high priests, to offer up sacrifices, first for His own sins, and then for those of the people (for this He did once for all, when He offered up Himself); 28 for the law constitutes men high priests who have infirmity, but the word of the oath, which *was* after the law, *constitutes the* Son perfected forever.

15 *It is far more evident;* viz., that there is a change of priesthood, and, with it, a change also of economy.

16 *Carnal commandment;* according to the law regulating the animal and other sacrifices—which were types of Christ, (see chs. 9:9, 10; 10:4). *The power of an endless life;* with an efficacious priesthood that brought with it everlasting life.

18 *A putting away;* of the old priesthood and ritual.

19 *The law perfected nothing;* the law, whether ceremonial or moral, could not perfect character. It was only a type of Christ. *A bringing in of a better hope;* through the Gospel of Christ.

20, 21. The superiority of Christ's priesthood is further shown by the fact, that while Jewish priests were made such without an oath, Christ was made Priest on the oath of the Father.

22 *Surety;* one who becomes responsible for the fulfillment of a covenant. Christ became Surety for sinners, and paid the forfeit of His life for their release. All the sins of believers are referred to their Surety.

23, 24 The final argument for the superiority of Christ's priesthood over the Levitical is seen in the fact that while the latter was often changing, His is perpetual.

25 *To save completely;* to the uttermost, to the end. *Who come to God through Him;* He is the only way that leads the sinner to God (John 14:6), and He saves all who come to God in this way.

26 *Was becoming us;* was needed by us, and such a One alone could meet our needs. *Made higher than the heavens;* where He now ministers before the Father in the interest of His followers, (see chs. 8:1, 2, 4; 9:24; I John 2:1). Jesus was, as to His entire being—divine and human—always *holy, harmless, undefiled, and separated from sinners.* Had it been otherwise, He would have needed a Savior.

27 *This He did once for all;* when He died on the cross because of the sins that He had assumed. His one death was all that was needed to put away sin. (ch. 9:26). Hence it needed no repetition. His one offering was enough for all time. Of course, He did not suffer for Himself, as He had no sin of His own; but His sufferings were entirely vicarious.

28 *Perfected forever;* perfected as a High Priest, (chs. 2:10; 5:9).

CHAPTER VIII.

1 Now *as* a main point to the things being spoken, we have such a High Priest, Who sat down on the right hand of the throne of the Majesty in Heaven, 2 a Minister of the holy *places*, and of the true tabernacle, which the Lord pitched, not man. 3 For every high priest is appointed to offer both gifts and sacrifices; wherefore, *it is* necessary that This One also have something which He may offer. 4 If, indeed, therefore, He were on earth, He would not be a priest, since there are those offering the gifts according to the law, 5 who, indeed, serve in the copy and shadow of the heavenly things, as Moses has been divinely warned, when

NOTES ON CHAPTER VIII.

2 *The true tabernacle;* the heavenly sanctuary, of which the earthly was only a type, (v. 5).

3 *That This One;* Christ. *Have something He may offer;* as every priest had to make an offering, so Jesus must make His offering. He offered Himself, (ch. 9:26).

4 *Not a priest;* He could not officiate as priest under the Mosaic law, because he was not of the tribe of Levi. But, having offered Himself as a sacrifice, He ascended to Heaven, where He is still attending to His priestly functions, (ch. 9:12).

5 *Serve in a copy and shadow;* the priestly ministrations were but a copy or shadow of the things to be carried out by Jesus in Heaven. *As Moses;* Ex. 25:40. God showed Moses a pattern or model of the tabernacle, and required him to make it according to the model.

about to make the tabernacle; for "See," saith He, "that you make all things according to the pattern which was showed you in the mount"; 6 but now he hath obtained a more excellent ministry, by as much also as He is Mediator of a better covenant, which, indeed, has been enacted on better promises. 7 For, if that first *covenant* had been faultless, place would not be sought for a second; 8 for, finding fault with them, He saith, "Behold, *the* days are coming, saith the Lord, when I will make a new covenant with the house of Israel, and the house of Judah; 9 not according to the covenant which I made with their fathers in *the* day when I took them by the hand to lead them out of *the* land of Egypt; because they continued not in My covenant, and I regarded them not, saith the Lord. 10 Because this *is* the covenant which I will make with the house of Israel after those days, saith the Lord: Putting My laws into their mind, I will also write them upon their hearts, and I will be to them a God, and they shall be to Me a people; 11 and they shall in no wise teach each one his fellow-citizen, and each one his brother, saying, 'Know the Lord'; because all shall know Me, from a small one to a great one of them; 12 because I will be merciful to their unrighteousness, and I will remember their sins no more." 13 In that He saith, "A new *covenant*," He hath made the first old; but the thing that *is* becoming old,[1] and is wearing out with age, is near vanishing away.[2]

1 Or, *rendered obsolete.* 2 Or, *destruction.*

6 *He;* Christ. *A more excellent ministry;* than the Jewish priests had. *Better covenant;* than that given on Sinai. *Better promises;* bringing in greater blessings.

7 *First covenant;* given on Sinai. *The second;* the Gospel.

8 *Finding fault with them;* that is, with the Jews who lived under the first covenant. *He saith;* Jer. 31:31-34.

10 *Putting My laws in their mind;* a prophecy of what is accomplished in regeneration, when the believer's mind and heart are deeply imbued with the spirit of obedience, (Rom. 8:3, 4).

11 *All shall know Me;* a promise to be realized more fully in the Millennium, (Isa. 11:9; Hab. 2:14).

12 *Merciful;* under the Gospel, God displays His mercy in pardoning all the sins of the truly penitent, who base their plea for pardon on the vicarious sufferings of Christ.

13 *Is near vanishing away;* meaning that the first covenant of works, or of law, having served its purpose, is now ready to disappear.

CHAPTER IX.

1 Indeed, therefore, the first *covenant* used to have ordinances of divine service, and the sanctuary pertaining to the world. 2 For a tabernacle was prepared; the first, in which were both the lamp-stand and the table, and the show-bread,[1] which, indeed, is called "Holy;" 3 and, after the second veil, a tabernacle which is called *the* "Holy of Holies;" 4 having a golden censer,[2] and the ark of the covenant overlaid on every side with gold, in which *was* a golden pot containing the manna, and Aaron's rod that budded, and the tables of the covenant; 5 and over it Cherubim of glory overshadowing the mercy-seat;[3] concerning which things we cannot now speak in detail.

6 Now, these things having been thus prepared, the priests go continually into the first tabernacle, accomplishing the services; 7 but into the second, the high priest alone, once a year, not without blood, which he offers for himself and for the ignorances[4] of the people; 8 the Holy

1 Gr. *The setting forth of the loaves.* 2 Or, *altar of incense.*

3 Or, *the propitiatory.* 4 Or, *sins of ignorance.*

NOTES ON CHAPTER IX.

1 The priestly services under the first covenant are here contrasted with the perfect services of Christ, as Mediator of the new covenant.

2 *Tabernacle;* Ex. ch. 26.

3 *Second veil;* that separated the Most Holy from the Holy Place, (Ex. 26:31-33). The first veil served as a shutter for the outer door of the tabernacle, (vs. 36, 37).

4 *A golden censer;* in which the high priest burned incense within the veil, (Lev. 16:12, 13). *The ark;* Ex. 25:10-16. *The golden pot;* Ex. 16:33, 34. *Aaron's rod;* Num. 17:5, 8, 10. *Tables of the covenant;* on which the ten commandments were written, (Ex. 25:21; 40:20). When Solomon moved the ark into the temple, he found nothing in it but these two tables, (I Kings 8:9; II Chron. 5:10).

5 *Cherubim;* Ex. 25:18, 22.

6 *Continually;* daily, or habitually. This was called the Holy Place.

7 *The second;* second apartment, called "the Holy of Holies." *Once a year;* only on one day in each year. *Blood;* the blood of the animals offered in sacrifice. One has a beautiful realization of what was typified by "the Holy of Holies," when, after a full surrender of himself to God, he realizes the infilling of the Holy Spirit; and through the infilling Spirit, comes into conscious union with Christ enthroned within his heart; and, later, is brought into conscious fellowship with the Father also, (I John 1:3; John 14:23); thus living, habitually, what is called the Trinity-filled life, (Eph. 3:16-19).

Spirit signifying this, that the way into the Holies has not yet been made manifest, while the first tabernacle is yet standing; 9 which, indeed, *is* a figure for the time present, according to which are offered both gifts and sacrifices, *which* cannot, as to the conscience, make the worshiper perfect; 10 *being* only (with meats and drinks and various immersions) ordinances of *the* flesh, imposed until a time of reformation. 11 But Christ, having come *as* a High Priest of the good things to come, through the greater and more perfect tabernacle, not made by hand (that is, not of this creation), 12 nor yet through the blood of goats and calves, but through His own blood, entered, once for all, into the Holies, having obtained eternal redemption. 13 For, if the blood of goats and bulls, and the ashes of a heifer sprinkling those who have been defiled, sanctifies to the purification of the flesh; 14 how much more shall the blood of Christ, Who through the Eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God? 15 And, for this cause, He is the Mediator of a new covenant, that, death having taken place for redemption from the transgressions against the first covenant, those who have been called may receive the promise of the eternal inheritance. 16 For where there is a testament, there is a necessity that the death of the testator[5] be brought in. 17 For a testament over dead *persons* is of force; since it is never valid while the testator is living. 18 Wherefore, not even has the first *covenant* been dedicated without blood; 19 for, when every commandment had been spoken by Moses to all the people according to the law, taking the blood of the calves and of the goats, with water, and scarlet wool, and hyssop, he sprinkled both the book itself and all the people, 20 saying, "This *is* the blood of the covenant which God commanded in respect to you." 21 Moreover, both the tabernacle and all the vessels of the service, he sprinkled in like manner with the blood. 22 And nearly all things are cleansed, according to the law, with blood; and apart from shedding of blood there is no remission. 23 There *was*, therefore, a necessity that the copies of the things in Heaven should be cleansed with these; but the heavenly things themselves, with better sacrifices than these. 24 For Christ entered not into holy *places* made with hand, patterns of the true; but into Heaven itself, now to appear in the presence of God in our behalf; 25 nor yet, that He should many times offer Himself, as the high priest enters into the Holies every year with blood not His own; 26 else had it been needful for Him ofttimes to suffer since the founding of a world; but now, once for all, at the end of the ages, He hath been manifested for the putting away of

5 Gr. *Him who made the covenant.*

8 *The way into the Holies;* into God's presence. God met the priests and communed with them at the mercy seat, between the Cherubim; but a veil shut out the view of Him from the people. This veil was rent when Christ died; and now all true believers are constituted a "royal priesthood," having admission, through Christ's blood, into the Holy of Holies. *The first tabernacle;* made under the direction of Moses, and representing the whole Mosaic dispensation. When the veil of the temple was rent at the death of Christ, the Mosaic dispensation was fulfilled, and passed away.

9 *A figure;* a type of the good things to come under the Christian dispensation. *As to the conscience;* the offerings under the law gave ceremonial cleansing, but did not reach the conscience, so as to remove guilt.

10 *Reformation;* the new order of things under the Gospel.

11 *Good things to come;* under the Gospel—which things were typified in the Mosaic economy. *Greater and more perfect tabernacle;* Heaven itself, where Christ now represents His people.

13 *Ashes of a heifer;* Num. 19. *To the purification of the h;* the removal of ceremonial defilement under the law f Moses.

14 *Cleanse your conscience;* from all taint of sin, and enable you to worship God in spirit and in truth.

15 *For this cause;* in view of the superior efficacy of His blood. *The new covenant;* the words, covenant and testament, are both from the same Greek word. The new covenant of which Christ is Mediator, is also a testament, when we view it as ratified by His expiatory death on the cross. *For the redemption from the transgressions;* for their forgiveness through the payment of the ransom.

18 *The first covenant;* that established at Sinai. *Without blood;* it was ratified by the blood of the sacrifice which typified Christ, Who ratified the second covenant with His own blood.

19 *When Moses had spoken;* Ex. 24:4-11.

21 *Sprinkled . . . all the vessels;* Ex. 29:12, 20, 36.

22 *Cleansed;* Lev. 4:20, 26, 35; 17:11.

23 *Copies;* patterns of the heavenly. *Better sacrifices;* meaning the blood of Christ, which cleanses all true believers from sin.

26 *Since a founding of a world;* the Greek word *Katabolee*, translated foundation, means, more literally, *a casting down;* then the casting down of the world, it seems, might refer to the fall of man, or the putting of the earth

sin through the sacrifice of Himself.[6] 27 And inasmuch as it is appointed to men once to die, but after this *comes* judgment; 28 so also Christ, having once for all been offered to bear the sins of many, will, to those who are eagerly waiting for Him, appear a second time apart from sin, unto[7] salvation.

6 Or, *through His sacrifice.*

7 Or, *for.*

under the curse of sin as the result of Adam's fall. This seems the more reasonable as the introduction of sin into the world constituted the only ground for any sacrifice on its account. If Christ, after the manner of the Mosaic priests, had offered His sacrifice daily, there would have been many occasions for His dying. But there was no need of sacrifice, till sin was introduced; and sin, of the type that admits of atonement, was introduced into our world by the fall of our first parents in Eden, (Gen. 3:1-9).

27 *Appointed to men once to die;* the one death of the redeemed accords with the one death of their Redeemer.

28 *To bear the sins of many;* to bear away the sins of all who accept Him, and to put them away by His own sacrifice in their behalf, (I Peter 2:24; 3:18; II Cor. 5:21). *Those who are eagerly waiting for Him;* those who are eagerly waiting for His second coming. *Without sin;* without any reference to bearing sin any more, as He did on the cross, but to give His followers full and everlasting salvation.

CHAPTER X.

1 For the law, having a shadow of the good things to come, not the very likeness of the things, can never with the same sacrifices, which they offer year by year continually, perfect those who come to *them;* 2 else would they not have ceased to be offered? because the worshipers, having been cleansed once for all, would have had no more conscience of sins. 3 But in these *sacrifices* there *is* a remembrance of sins year by year; 4 for it is impossible that the blood of bulls and of goats should take away sins. 5 Wherefore, coming into the world, He saith, "Sacrifice and offering Thou didst not wish, but a body didst Thou prepare for Me; 6 in whole burnt-offerings and *sacrifices* for sin Thou hadst no pleasure. 7 Then said I, 'Lo, I come (in the volume of the book it has been written concerning Me), to do Thy will, O God.'"

8 Saying above,[1] "Sacrifices and offerings and whole burnt-offerings and *offerings* for sin," Thou didst not wish; neither hadst pleasure *therein*, which, indeed, are offered according to the law, 9 then hath He said, "Lo, I have come to do Thy will." He taketh away the first, that He may establish the second: 10 in which will we have been sanctified through the offering of the body of Jesus Christ once for all.

11 And every priest, indeed, stands daily ministering, and ofttimes offering the same sacrifices, which can never take away sins; 13 but This Man, having offered one sacrifice for sins forever, sat down on the right hand of God; 13 from henceforth awaiting until His foes shall be placed *as* a footstool for His feet. 14 For by one offering He hath perfected forever those who are being sanctified. 15 And the Holy Spirit also testifieth to us; for after He had said, 16 "This is the covenant that I will covenant with them after those days," saith the Lord, "Putting my laws on their hearts, I will also write them upon their mind; 17 and their sins and their iniquities I will in nowise remember any more." 18 But where there

1 Or, *higher up.*

NOTES ON CHAPTER X.

1 *The law;* the ceremonial law, or Jewish economy. *A shadow;* an emblem of future blessings. *Can never . . . perfect;* that is, the sacrifices under the law could never perfect the conscience, by the removal of sin.

3 *A remembrance of sins year by year;* proving that the guilt of sin was not removed by the offerings.

4 *Blood of bulls and goats;* this could not take away sin; but, doubtless, all who looked through these offerings to the crucified One, and saw in Him their Sin-bearer, received pardon.

5 *He;* Jesus Christ. *Sacrifice and offering;* such as were made under the law, (Psa. 40:6-8); a Psalm which had its highest fulfillment in Christ. *A body didst Thou prepare for Me;* a body for sacrifice, a body to die on the cross for men.

7 *In the volume of the book;* in the Scriptures of the Old Testament.

8 *Saying above;* in v. 5.

9 *The first;* the sacrifices under the law. *The second;* Christ offering Himself as a sacrifice to put away sin.

10 *In which will;* that is, in the will of God as executed in the death of Christ. The death of Christ in behalf of man gives him *judicial sanctification.*

11 *Ofttimes;* morning and evening.

12 *This One;* Christ. *On the right hand of God;* where Jesus is seated as the believer's Representative, thus proving that His sacrifice for sin was accepted by the Father.

15 *The Holy Spirit also testifieth to us;* of the great truths above stated, as in Jer. 31:33, 34; Ezek. 36:26, 27; or it may refer to the direct testimony of the Spirit, (Rom. 8:16).

is remission of these, there is no longer an offering for sin.

19 Having, therefore, brethren, boldness for the entrance into the holy places by the blood of Jesus, 20 which He dedicated for us, a new and living way, through the veil, that is, His flesh; 21 and, *having* a Great Priest over the house of God; 22 let us approach with a true heart in full assurance of faith, having had our hearts sprinkled from an evil conscience, and our body washed with pure water, 23 let us hold fast the confession of the hope without wavering (for faithful is He Who promised); 24 and let us consider one another, to incite to love and good works; 25 not forsaking the gathering of ourselves together, as is *the* custom of some, but exhorting, and so much the more as ye see the day approaching. 26 For, if we sin wilfully after we received the full knowledge of the truth, there no longer remains a sacrifice for sins, 27 but a certain fearful expectation of judgment and fierceness of fire about to devour the opposers. 28 Anyone, having set aside Moses' law, dies without mercy on *the testimony of* two or three witnesses; 29 of how much worse punishment, think ye, shall he be accounted worthy, who trampled under foot the Son of God, and accounted the blood of the covenant with which He was sanctified an unholy[2] thing, and treated with contempt the Spirit of grace? 30 For we know Him Who said, "To Me *belongs* vengeance; I will recompense," saith the Lord; and again, "The Lord will judge His people." 31 It is a fearful thing to fall into the hands of *the* living God!

32 But call to remembrance the former days, in which, after ye were enlightened, ye endured a great conflict of sufferings; 33 partly, indeed, when ye were made a spectacle both with reproaches and tribulations; and partly, when ye became partakers with those who were so used; 34 for ye both sympathized with those in bonds, and took joyfully the spoiling of your possessions; knowing that ye yourselves have a better possession and an abiding *one*.

35 Cast not away, therefore, your boldness, which, indeed, has great recompense. 36 For ye have need of patience, that, after having done the will of God, ye may receive the promise. 37 "For yet a little while, how short! how short! The Coming One will come, and will not tarry.

2 Gr. *A common.*

18 *No more offering for sin;* because no more is needed after sin is put away.

19 *Holy places;* the real presence of God. *By the blood of Jesus;* which He has already presented there in our behalf. Beloved, do you know anything personally about dwelling in the Holy of Holies with Christ in the very presence of the Father?

20 *A new and living way;* this entrance into the Holies is a *new* way, indeed, being only foreshadowed in the Mosaic economy. It is also the way of *life*, eternal life, and life abounding! *Dedicated for us;* Christ instituted and dedicated this new way for us. *Through the veil, that is, His flesh;* as the earthly Holy of Holies was reached through the veil, so we have access to the very Presence of God through the veil of Christ's flesh offered to put away our sins.

21 *The house of God;* the true Holy of Holies, where Christ dwells at the right hand of the Father. This house may also refer to, or include, the household of faith.

22 *Draw near;* to the very throne of grace. *Hearts sprinkled . . . bodies washed;* here reference is had to the consecration of Levitical priests by the sprinkling of blood and the washing of water, (Lev. 8:6, 23, 24); possibly also this may refer to the "washing of regeneration," (Titus 3:5; I Pet. 1:2).

23 *Hold fast;* by continuing steadfast in the faith and practice of the Gospel.

24 *To incite to love and good works;* to stimulate and encourage them to these things.

25 *The gathering of ourselves together;* for the public worship of God, *The day approaching;* the day of Christ's coming to reward His friends.

26 *Sin wilfully;* by renouncing the Gospel, after once having embraced it, (ch. 6:4-8). No other atonement will ever be made; and, if a person repudiates the one Christ has made, he is left in his sins without any remedy.

28 *Died without mercy;* Deut. 13:6-10.

29 *Shall be accounted worthy;* who, after having accepted Christ, turns away from Him, and treats Him as a vile person, and spurns the influence of the Spirit.

30 *To Me belongs vengeance;* Deut. 32:35.

31 *It is a fearful thing;* to fall into the hands of God out of Christ, (ch. 12:29; Deut. 4:24).

32 *A great conflict of sufferings;* in the bitter persecutions they had suffered for their loyalty to Christ.

34 *Took joyfully the spoiling of your possessions;* besides being otherwise cruelly treated, the early Christians were despoiled of their possessions.

35 *Boldness;* confidence or assurance in the ability and willingness of Christ to deliver, support, and save. *Great recompense;* in victory in this life, and eternal blessedness in Heaven.

36 *Patience;* after having done the will of God, we need to endure uncomplainingly all that falls to our lot. *The promise;* eternal life.

37 *The Coming One;* Christ.

38 "But My righteous one shall live by faith, and, if he draw back, My soul has no pleasure in him."

39 But we are not of those who draw[3] back to destruction; but of those who believe[4] to the saving of the soul.

38 *My righteous one shall live by faith;* Hab. 2:4. *Draw back;* give up confidence in Christ, and deny Him to save one's self from persecution and death. *No pleasure in him;* God abhors the Christian who will not stand persecution for His Son's sake.

39 *We;* true believers.

3 Gr. *We are not of a drawing back.* 4 Gr. *But of faith.*

CHAPTER XI.

1 Now faith is an assurance[1] of things hoped for, a sure persuasion[2] of things not seen; 2 for in this the elders were well reported of. 3 By faith we perceive that the ages have been constituted by *the* word of God, so that what is seen has not arisen out of *things that* appear. 4 By faith Abel offered to God a more excellent sacrifice than Cain, through which he received witness that he was righteous, God testifying of his gifts; and through it he, being dead, is still speaking. 5 By faith Enoch was translated, so as not to see death; and he was not found, because God translated him; for, it has been witnessed *to him* that, before his translation, he had been well-pleasing to God. 6 And, apart from faith, it is impossible to please Him; for he that comes to God must believe that He is, and that He becomes a rewarder to those who seek after Him. 7 By faith Noah, being divinely instructed concerning things not yet seen, moved with fear, prepared an ark for the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith. 8 By faith Abraham, when called, obeyed to go forth into the place which he was about to receive for an inheritance; and he went forth, not knowing whither he was going. 9 By faith he sojourned in the land of promise, as a foreign *land*, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; 10 for he was waiting for[3] the city which has the foundations, whose architect and builder is God.

11 By faith Sarah herself also received power to conceive[4] seed, even when past the age of child-bearing, since she accounted Him faithful, Who promised. 12 Wherefore also there sprang from one, and *one* impotent as to these things, *as many* as the stars of heaven in multitude, and as the sand, which is by the sea-shore, innumerable.

13 These all died according to faith, not having obtained the promises, but having seen them from afar, and having greeted *them*, and having confessed that they were strangers and sojourners on the earth. 14 For those who say such things make it

1 Or, *substance.* 2 Or, *proof.*

3 Or, *expecting.* 4 Gr. *For founding a seed.*

NOTES ON CHAPTER XI.

1 *Assurance;* substance or reality. *A sure persuasion of things not seen;* faith makes invisible things real and inspiring.

2 *Well reported of;* had a good report made respecting them; as in the many instances following in this chapter.

3 *The ages;* the word seems here to include the material universe, and the laws controlling it. We are to gather from the other statements in this verse, that God called into existence matter, and then fashioned the universe out of it.

4 *More excellent sacrifice;* a fuller sacrifice, as containing in itself both a thank-offering and one of *expiation* also, since it was an animal. *God bearing witness to his gifts;* Gen. 4:4-7. *Still speaking;* by his example.

5 *Enoch was translated;* was removed to Heaven without seeing death. *Pleased God;* by walking with Him, and obeying Him in all things. All Christians can please God, if they will yield their lives wholly to Him.

6 *Without faith;* we can do nothing that is pleasing to Him.

7 *Being divinely instructed;* in a vision or dream. This instruction related to the flood, and how he was to escape it. *Moved with fear;* because he believed God's revelation to him regarding the flood, (Gen. 6:14-22). *Through which;* through which faith and its fruits. *Condemned the world;* his example of faith and obedience condemned their unbelief.

8 *Not knowing where he was going;* Gen. 12:1. This is a forcible illustration of a Christian when he first yields himself wholly to God, and starts out to follow Him: he has no well-known path, but simply follows where his Guide leads him.

9 *As a foreign land;* Abraham really owned no land except that which he bought for a burial ground, (Gen. 23rd chapter).

10 *The city having the foundations;* the home of all the saved, (ch. 12:22-24; Rev. 21:10-27).

11 *Sarah;* Gen. 17:19; 21:1, 2.

12 *Impotent as to these things;* no longer able, in the natural, to become a father of children.

13 *Not having obtained the promises;* not having realized them. *Strangers and sojourners on the earth;* Gen. 23:4. Abraham in Canaan was a type of all true Christians, who are pilgrims, sojourners, and strangers in this world, (Gen. 47:9; I Chron. 29:15).

manifest that they are seeking *their* paternal home. 15 And, if, indeed, they had been mindful of that *country* from which they went out, they would have had opportunity to return. 16 But now they long for a better *country*, that is, a heavenly *one;* wherefore, God is not ashamed of them, to be called their God; for He prepared for them a city.

17 By faith Abraham, when tried, has offered up Isaac; yea, he who gladly received the promises was offering up his only begotten *son*, 18 to whom it was said, "In Isaac shall your[6] seed be called;" 19 accounting that God *is* able to raise even from the dead; whence he did also, as in a figure, receive him back. 20 By faith Isaac blessed Jacob and Esau, concerning things about to be.

21 By faith Jacob, when dying, blessed each of the sons of Joseph; and he worshiped *leaning* on the top of his staff. 22 By faith Joseph, when approaching his end, made mention of the departure[7] of the sons of Israel, and gave orders concerning his bones.

23 By faith Moses, when born, was hidden three months by his parents, because they saw that he *was* a comely child; and they were not afraid of the king's command. 24 By faith Moses, when grown up,[8] refused to be called son of Pharaoh's daughter, 25 choosing rather to suffer evil with the people of God, than to have an enjoyment of sin for a season; 26 regarding the reproach of the Christ greater riches than the treasures of Egypt; for he was looking away to the recompense. 27 By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing Him Who is invisible. 28 By faith he has instituted the passover, and the applying of the blood, lest the destroyer of the first-born should touch them. 29 By faith they passed through the Red Sea as by dry land, which the Egyptians, making an attempt *to do*, were swallowed up.

30 By faith the walls of Jericho fell, having been compassed about for seven days.

31 By faith Rahab the harlot did not perish with those who disbelieved; having received the spies with peace.

32 And what more am I to say? for the time will fail me, *if* I speak at length concerning Gideon, Barak, Samson, Jephthah, of David also, and of Samuel, and the prophets; 33 who, through faith, subdued kingdoms, wrought righteousness, obtained promises, shut *the* mouths of lions, 34 quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, put to flight armies of aliens. 35

6 Or, *shall a seed be called for you.* 7 *The exodus.*

8 Gr. *Having become large.*

14 *Their paternal home;* their natal country, which is found in Heaven.

16 *Not ashamed;* God is not ashamed to be owned as the God and Father of His pious, faithful children.

17 *When tried;* surely that was a severe testing of his faith; but he was equal to it.

19 *Accounting that God is able;* Abraham firmly believed that, if, at God's command, he slew Isaac in sacrifice, God would raise him up. So, when his faith had fully gained the victory, God provided another victim, and gave him back his son unharmed.

20 *Things to come;* things which God had promised, and which Isaac expected, (Gen. 27:27-40).

21 *Blessed both the sons of Joseph;* Gen. 48:5-20.

22 *The departure;* the exodus out of Egypt, (Gen. 50: 24, 25).

23 *A comely child;* one of extraordinary brightness and promise. *Not afraid;* of the king's command to kill the male children; but they preserved the child by hiding him out.

25 *To suffer evil with the people of God;* because he saw the blessed outcome of obedience and fidelity to God.

26 *The reproach of the Christ;* the reproach which Christ has always borne in the person of his covenant people, (Matt. 10:40; 18:5, 6; Luke 9:48; 10:16). *Greater riches;* the true child of God prizes the reproaches—the persecutions, the tribulations, and the worst that the world could do to him—as better than all the riches of Egypt. *He was looking away to the recompense;* Moses saw the blessed reward ahead, and he looked away from his earthly hardships and sufferings to that glorious destiny awaiting him at the close of his earthly career.

27 *Forsook Egypt;* Ex. 12:31-51. *As seeing Him Who is invisible;* as seeing by the eye of faith Him Whom he could not see with his natural eyes. This is a beautiful illustration of the definition of faith in v. 1.

28 *The passover . . . applying of the blood;* Ex. 12:21-30. The lamb that was slain in the passover was a type of Christ, the Lamb of God; and, as the blood of this lamb, applied to the door-posts, protected the Israelites from the death of the destroying angel; so the blood of Christ protects from eternal suffering and woe.

29 *Passed through the Red Sea;* their faith protecting them during their passage, (Ex. 14:22-29).

30 *The walls of Jericho fell;* Josh. 6:15-20.

31 *Rahab;* believed that God had given Israel the country, and God spared her, (Josh. 2:1-21; 3:23).

32 *Gideon;* Judges, chs. 6-8. *Barak;* Judges, chs. 4, 5. *Samson;* Judges, chs. 13-16. *Jephthah;* Judges, chs. 11, 12. *David;* I Sam. 16:1-13. *Samuel;* I Sam. 1:20. *The prophets;* Matt. 5:12.

33, 34 See Dan. 6:22; 3:25.

Women received their dead by[9] a resurrection; and others were tortured, not accepting the redemption,[10] that they might obtain a better resurrection. 36 And others had trial of mockings and scourgings, and, moreover, of bonds and imprisonment: 37 they were stoned, they were sawn asunder, they were tempted, they perished in *the* slaughter of *the* sword; they went about in sheep-skins, in goat-skins, being destitute, suffering tribulation, maltreated (38 of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth. 39 And these all, having received a good report through faith, obtained not the promise; 40 God having provided something better concerning us, that, apart from us, they should not be be made perfect.

9 Gr. *Out of.* 10 Or, *deliverance.*

35 *Women received their dead;* I Kings 17:17-23; II Kings 4:32-37. *A better resurrection;* a resurrection to eternal life and glory.

36-38 Here we have a condensed picture of the sufferings to which God's faithful people were subjected.

39 *Having received a good report through faith;* they received this report from God's servants; and here their faith is reported in the word of God as an example for Christians. *The promise;* referring to the promised Messiah and the blessings of the Gospel.

40 *Something better;* the fulfillment of the promises respecting the Messiah. *Apart from us;* those who believed in the Messiah to come, and those who have believed in Him since His coming to put away sin, together complete the body of the saved.

CHAPTER XII.

1 Therefore, having so great a cloud of witnesses surrounding *us*—having thrown off every encumbrance and the easily besetting sin—let us run with patience the race lying before us; 2 looking away to the Author and Perfecter of *our* faith, Jesus; Who, in consideration of the joy lying before Him, endured *the* cross, despising shame, and hath taken a seat at *the* right hand of the throne of God. 3 For consider Him Who hath endured such contradiction of sinners against Himself, lest ye become weary, fainting in your souls. 4 Not yet did ye resist unto blood, contending against sin; 5 and ye have forgotten the exhortation which, indeed, reasons with you as with sons: "My son, do not lightly regard the chastening of the Lord; neither faint, when reproved by Him; 6 for whom the Lord loveth, He chasteneth, and scourgeth every son whom He acknowledgeth."

7 If[1] ye endure chastening, God dealeth with you as with sons; for what son is there whom his father chastens not? 8 But, if ye are without chastisement, of which all have become partakers, then are ye bastards, and not sons.

9 Furthermore, we used to have the fathers of our flesh as chasteners, and we reverenced them: shall we not much rather be in subjection to the Father of *our* spirits, and live? 10 For they, indeed, for a few days were chastening *us*, according to what seemed good to them; but He for our profit, that *we* may partake of His holiness. 11 Now all chastening for the present, indeed, seems not to be joyous, but grievous;

1 Some Mss. have, *enduring unto chastening.*

NOTES ON CHAPTER XII.

1 *So great a cloud of witnesses;* alluding to the Grecian games in which the contestants were surrounded by large crowds of spectators to witness their feats. Here the encircling hosts are supposed to be the ancient worthies who have gone on before; having obtained the reward of their faith. *Every encumbrance;* everything to hinder one's progress in the heavenly race—especially the sin to which one is most addicted.

2 *Looking away to Jesus;* not only as our Model, and as an Example of one who ran successfully, but as also the One to supply us with wisdom, knowledge, and strength. *The joy;* arising from the redemption and eternal salvation of countless sinners, who, but for His interposition, would have been eternally lost. *Despising shame;* the shame of dying on the cross as a malefactor.

3 *Consider Him;* meditate upon what He endured, and be encouraged by His triumph over all His foes.

4 *Resisted unto blood;* ye have not yet been called to pour out your life-blood, as did Christ.

5 *The exhortation;* Prov. 3:11, 12; Rev. 3:19.

7 *Chastening;* in general, correction; discipline, training; but here, it means trials that are meant to correct one's faults.

8 *All;* all true believers. *Bastards;* persons born out of wedlock, hence illegitimates. God does not correct these as He does His true followers. God seems to deal with His people according to their nearness to Him. Those who are content with mere salvation are not chastened as those who are seeking for God's best.

10 *That we may partake of His holiness;* our Father chastens His true sons, that they may drop everything in their lives and characters, that He Himself does not approve; and, as they yield up every imperfection to Him, He cancels it, and imparts to them His own holiness—which is the holiness and nature of Christ. This is a *process.*

but afterward it yields the peaceful fruit of righteousness to those who have been trained thereby. 12 Wherefore, lift up the relaxed hands and the feeble knees, 13 and make straight paths for your feet, that the lame be not turned out of *the way*, but rather be healed.

14 Pursue peace with all, and the holiness without which no one shall see the Lord; 15 looking carefully, lest there *be* any one falling short of the grace of God; lest any root of bitterness, springing up, trouble *you*, and through it many be defiled; 16 lest there be any fornicator or profane person, as Esau, who, for one meal, yielded up his own birth-right. 17 For ye know that even after that, *when* wishing to inherit the blessing, he was rejected; for he found no place of repentance, although he earnestly sought it with tears. 18 For ye have not come to a *mount* that is touched and burning with fire, and to blackness, and darkness, and tempest, 19 and the sound of a trumpet, and the voice of words; which voice those who heard entreated that no word more should be added to them; 20 for they could not bear[2] that which was being commanded: "And, if a beast touch the mountain, it shall be stoned"; 21 and so terrible was the appearance, Moses said, "I am exceedingly frightened and in fear!" 22 But ye have come to Mount Zion, and to the city of the Living God, the Heavenly Jerusalem, and to myriads of angels, 23 to the general festal throng, and assembly of the first-born who are enrolled in Heaven, and to God the Judge of all, and to the spirits of righteous ones made perfect; 24 and to Jesus, the Mediator of a new covenant, and to the blood of sprinkling, speaking better *things* than Abel.

25 See that ye refuse not Him Who speaketh; for, if those escaped not, *when* refusing him who warned them on earth, much more *shall not* we *escape*, who turn away from Him Who *warns us* from Heaven; 26 Whose voice then shook the earth, but now hath He promised, saying, "Yet once *more* I shake, not only the earth, but also the heaven." 27 But the *expression*, "Yet once more," signifies the re-

2 `Gr. *Were not bearing.*

11 *Peaceful fruit of righteousness;* after the chastisement has had its intended effect, the peaceful fruit of righteousness will abound in the life. The chastening may hurt for a time; but, after one has come to see the great benefits arising therefrom, he can count it all joy when he is subjected to all needful trials.

12 *Lift up;* encourage and animate the faltering and desponding, (Isa. 35:3, 4).

13 *Make straight paths for your feet;* choose God's word to be a "lamp to your feet, and a light to your path," (Psa. 119:105); not only for your good and the glory of God, but also on account of others, who will be helped or injured by your example.

14 *Pursue peace;* by getting the Prince of Peace enthroned in your heart, and then walking under His guidance. *Holiness;* this, too, we are commanded to pursue. Holiness of character, or true Christ-likeness, is the great end of salvation; and people who care nothing for it have no promise of seeing God. As one becomes, more and more, a partaker of the Divine Holiness, and nature (II Pet. 1:4), he can, more and more, see God, and fellowship with Him in this life.

15 *Any one;* any Christian. *Fall short of the grace of God;* fail to get that holiness of character, and to live such a life, as to glorify God, and bring the best results to others. *Root of bitterness;* such as envy, jealousy, anger, or other "malevolent affection"; or it may refer also to false doctrines leading to the rejection of truth, (Deut. 29:18).

16 *Fornicator . . . profane person;* examples of "the root of bitterness." Esau was a profane person, in that he bartered off a sacred thing for sensual enjoyment, or for one meal, (Gen. 25:31-34).

17 *No place of repentance;* that is, no place for *available* repentance, such as would give back the forfeited birthright. This is true whether we refer the word "repentance" to Esau or to Isaac.

18 *A mount;* Mount Sinai, and the terrors accompanying the giving of the law, (Ex. 19:9-25; 20:1-22). *Sinai* here, as in Gal. 4:24, 25, seems to represent the whole Mosaic economy.

20 *If a beast touch the mountain, it shall be stoned;* much more a man, (Ex. 19:12, 13, 21-24). This statement gave some idea of the great distance between God and man before Christ's death on the cross.

22 *Come to Mount Zion;* the spiritual Zion; that is, the true believer, following the Savior, has entered, spiritually, into "the Holy of Holies," where God and Christ are; and to this Holy Center all angels and saints are finally to be assembled. "Jerusalem which is above is free, which is the mother of us all," (Gal. 4:26). *And myriads of angels;* see Eph. 1:10; Col. 1:20.

23 *General festal throng;* this expression is, by Rotherham, applied to "angels" just preceding it; and he renders it "Myriads of messengers in high festival." This construction has this fact to favor it: viz., that it remove the difficulty of leading one to conjecture who this "general festal throng" is. *Assembly of the first-born;* that is, either all who are born of the Spirit, or the more distinguished of them; as apostles, prophets, etc. *Spirits of just men;* who have not yet received their glorified bodies.

24 *Blood of sprinkling;* meaning the blood of Christ, which cleanses the conscience from all sin, (ch. 9:14; 10:22).

25 *Him Who speaketh;* God, speaking in His word. *Him who spake on earth;* Moses, (Deut. 13:6-10).

26 *Then;* when Moses received the law on the mount, (Ex. 20:1-17). *Not only the earth, but also the heaven;* Hag. 2:6, 7. Compare also Isa. 13:13; Matt. 24:29.

moval of the things shaken, as of things *that* have been made, that the things that *are* not shaken may remain. 28 Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may serve God acceptably, with reverence and godly fear; 29 for, indeed, our God is a consuming fire.

27 *The things shaken;* everything that is transitory will be removed; such as the Mosaic ritual and every system that is alien to Christ. *Cannot be shaken;* the Kingdom of Christ and the spiritual blessings connected with it.

28 *Let us have grace;* though grace is the gift of God, Christians are responsible for having it; and are censurable, if they have it not.

29 *A consuming fire;* Deut. 4:24.

CHAPTER XIII.

1 Let brotherly love continue. 2 Do not forget *to show* love[1] for strangers; for thereby some entertained angels unawares. 3 Remember the prisoners, as bound with them; those ill-treated, as being yourselves also in *the* body. 4 *Let* marriage *be held* in honor among all, and *let* the bed *be* undefiled; for fornicators and adulterers God will judge. 5 *Let your* disposition *be* without fondness for money; content with the present[2] things; for He Himself hath said, "I will in no-wise leave you, neither will I in any wise forsake you." 6 So that with good courage we say, "The Lord is my Helper, I will not be afraid; what shall man do to me?"

7 Remember those who are your leaders, who spake to you the word of God; *and,* considering the issue of whose manner of life, imitate their faith. 8 Jesus Christ *is* yesterday and to-day the same—yea, forever. 9 Be not carried away by manifold and strange teachings; for it is good that the heart be established with grace, not with foods, in which those who occupied[3] themselves were not profited.

10 We have an altar, from which those who serve the tabernacle have no right to eat. 11 For the bodies of those beasts, whose blood is brought into the holy *place* through the priest *as an offering* for sin, are burned without the camp. 12 Wherefore, Jesus also, that He might sanctify the people with His own blood, suffered without the gate. 13 Now, then, let us go forth to Him without the camp, bearing His reproach; 14 For we have not here an abiding city, but we are seeking for the *one* about to come. 15 Through Him, therefore, let us offer up a sacrifice of praise to God continually; that is, the fruit of *our* lips making confession to His name. 16 But, of well-doing, and contributing, be not forgetful; for with such sacrifices God is well-pleased.

17 Obey those who are your leaders, and submit *to them;* for they watch in behalf of your souls, as those who are to give an account; that they may do this with joy, and not *with* sighing; for this would be unprofitable for you.

1 Or, *hospitality.* 2 Or, *the things on hand.*

3 Gr. *Walked.*

NOTES ON CHAPTER XIII.

2 *Entertained angels;* Gen. 18:2–18; 19:1–3.

3 *Remember the prisoners;* those in bonds for professing their faith in Christ. *As bound with them;* make their cause your own.

4 *Marriage;* marriage should be regarded as a sacred relation, and should be scrupulously guarded from all pollution.

5 *Without fondness for money;* the love of money is a root of every evil, (I Tim. 6:10); hence the least fondness for it should be checked. *Will in no-wise leave . . . forsake you;* Deut. 31:6; I Chron. 28:20. These specific promises, given to Israel and Solomon, are here generalized, and made applicable to all believers.

7 *The issue of whose manner of life;* the results of such lives, (Acts 7:59, 60).

8 *Jesus Christ is the same;* therefore, He will continue to bless, protect, and provide for His people.

9 *Foods;* meaning the Jewish distinctions regarding food, and the whole ceremonial law. It is the grace of God that establishes the heart, and not food, or any ceremonial observance.

10 *We;* true believers in Christ.

11 *Whose blood is brought into the holy places;* Lev. 16:27. In being burned without the camp, these bodies typified the sacrifice of Christ, Who suffered without the gate of Jerusalem—which city, in this connection, answers to the camp in the wilderness.

12 *With His own blood;* which Christ, as High Priest, carried into the presence of God in Heaven, (ch. 9:12, 24). *Without the gate;* John 19:17, 18.

13 *Let us go forth to Him without the camp;* let us follow Jesus in His shame and suffering, leaving all rights and ceremonies of the past dispensation, and proud, formal religionists of our times.

14 *We have not here an abiding city;* our stay here will be brief; so let us be fully identified with Him Who suffered for us without the gate; and we will find, in due time, the city that has foundations, (ch. 11:10; Rev. 21:2).

15 *Through Him;* Christ, our Great High Priest. *The sacrifice of praise;* which was shadowed forth in the thank-offering. *The fruit of our lips;* sacrifices of praise, (Eph. 5:19, 20; I Thess. 5:16, 18).

16 *Contributing;* sharing blessings of every kind with others, as opportunities offer.

18 Pray for us; for we are persuaded that we have a good conscience, desiring to deport ourselves honestly in all things. 19 And I the more earnestly exhort *you* to do this, that I may be restored to you the sooner.

20 Now the God of peace, Who brought up from the dead the Great Shepherd of the sheep, in virtue of *the* blood of an eternal covenant, *even* our Lord Jesus, 21 make you perfect in every good thing to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to Whom *be* the glory forever. Amen.

22 But I exhort you, brethren, bear with the word of exhortation; for, indeed, I wrote to you in few words. 23 Know ye that our brother Timothy has been set at liberty; with whom, if he come shortly, I will see you.

24 Salute all those who are your leaders, and all the saints. Those from Italy salute you.

25 Grace be with you all.

19 *Restored to you the sooner;* be able to visit you the sooner. This sounds very much like Paul.

20 *In virtue of the blood of an eternal covenant;* this "eternal covenant" between the Father and the Son required that the Son's blood should be shed for the remission of sins; and it was in virtue of this shed blood that Jesus was raised from the dead, and assigned to the headship of all creation.

21 *Well-pleasing in His sight;* if one is wholly yielded to God in the spirit of absolute obedience, the Lord will work in him "All the good pleasure of His will," enriching him with all the fruitage of the Spirit, (Gal, 5:22, 23), and equipping him for the most blessed service.

22 *Few words;* compared with the importance of the subjects treated.

23 *Timothy . . . set at liberty;* we have no means of knowing whether Timothy had been released from prison, or had been freed from some business, that now left him free to go where the Lord might send him.

24 *Those of Italy;* the saints in Italy, where this epistle was written. This also squints very strongly of Paul the prisoner of the Lord. It seems very probable that Paul wrote this epistle, and omitted his name, in order, if possible, to reach the Judaiziug teachers without the prejudice that his name would excite in their minds, as their chief antagonist.

— THE —

GENERAL EPISTLE OF JAMES.

That the writer of this epistle, whom Paul calls an apostle, and "the Lord's brother" (Gal. 1:19), and who is confessedly identical with the James mentioned in Acts 12:17; 15:13; 21:18, is the writer of this epistle, has been generally conceded; but whether he is the same with James the son of Alphæus who was one of the twelve, (Matt. 10:3), is a question that has never been fully settled. The chief objection to this view is, that, if he were the son of Alphæus, he could not be "the Lord's brother"; while the argument for his being identical with the son of Alphæus is, that if he was not identical with the son of Alphæus, there were three apostles bearing the name James—which would seem to make *thirteen* apostles instead of only twelve. Those who contend for the identity of "the Lord's brother" with James the son of Alphæus, make James the son of Alphæus a *cousin*, instead of a brother, of our Lord. We have no means of determining just how this is, and we leave it. James was a man of prominence among the apostles and brethren. Paul recognized him as one of the "pillars" (Gal. 2:9), being mentioned before Peter and John. The date of the epistle is uncertain, though it was probably written not many years before the destruction of Jerusalem, where it was manifestly written, probably about A. D. 60.

CONTENTS.

Ch. I. Salutation, (v. 1); discipline of trials, (vs. 2-4); prayer for wisdom, (vs. 5-8); riches soon fade, (vs. 9-11); temptations proceed from evil desires, (vs. 12-18); pure religion consists largely in deeds, (vs. 19-27). Ch. II. Respect of persons, (vs. 1-9); the whole law to be kept, (vs. 10-13); faith without works dead, (vs. 14-19); Abraham and Rahab examples of works, (vs. 20-26). Ch. III. The tongue, (v. 1-12); Heavenly wisdom distinguished from earthly, (vs. 13-18). Ch. IV. Human desires and passions the source of strife, (vs. 1, 2); friendship of the world, (vs. 3-7); need of humility and repentance, (vs. 8-10); judge not, (vs. 11, 12); man proposes, God disposes, (vs. 13-17). Ch. V. Ill-gotten wealth, (vs. 1-6); patience, (vs. 7-11); oaths, (v. 12); anointing with oil, and prayer (vs. 14-15—an unrepealed ordinance of the Gospel); confession, (v. 16); prayer, (vs. 16-18); conversion, (vs. 19, 20).

JAMES.

CHAPTER I.

1 James, a servant[1] of God and *the* Lord Jesus Christ, to the twelve tribes who are in the Dispersion, greeting.

2 Consider *it* all joy, my brethren, when ye fall in with manifold temptations; 3 knowing that the proving of your faith establishes[2] patience. 4 And let patience have a perfect work; that ye may be perfect and entire, lacking in nothing.

5 But, if any of you is lacking in wisdom, let him ask from God, Who giveth to all liberally, and upbraideth not; and it will be given him; 6 but let him ask in faith, nothing doubting; for he who doubts is like a wave of *the* sea, wind-driven and tossed. 7 For let not that man suppose that he will receive anything from the Lord; 8 a double-souled man, unstable in all his ways.

9 But let the lowly brother glory in his high station; 10 and the rich, in his humiliation; because, as a flower of grass, he shall pass away. 11 For the sun arose with scorching heat, and withered the grass, and its flower fell out, and the beauty of its appearance perished, so also will the rich man fade away in his goings.

12 Happy *is* a man who endures temptation; because, when he becomes approved, he will receive the crown of life, which He promised to those who love Him. 13 Let no one, when tempted, say, "I am tempted from God"; for God cannot be

1 Or, *slave.* 2 Or, *accomplishes.*

NOTES ON CHAPTER I.

2 *Fall in with;* not putting yourself in the way of them, but when they assail you, while walking in the path of duty. *Temptations;* testings, calculated to show one his excesses and defects. Temptations, rightly utilized, are stepping stones to the very presence of God, (see note on I Cor. 10:13).

3 *The proving of your faith;* proving it by trials; and, when one remains firm and steady in the midst of trials, his faith is *proved. Patience;* the power of endurance without complaint.

4 *Let patience have a perfect work;* or *her* perfect work. Let her show her perfect work in the midst of trials of every kind; let no complaint or discontent arise in the mind or heart, whatever the trials be. *That ye may be perfect and entire;* James teaches that a perfect patience implies a perfect character.

5 *Lacking in wisdom;* to make the most of one's opportunities, and to do the best thing, at all times. *To all;* to all who ask in faith.

6 *Like a wave of the sea;* fluctuating, having no steady purpose.

8 *A double-souled man;* one who has contrary desires and impulses; now believing, now doubting; now looking this way, now that.

9 *Lowly brother;* one in low circumstances, or in poverty and undesirable environments. *Glory in his high station;* to which he is exalted as a believer in Christ.

10 *The rich;* in worldly possessions. *In his humiliation;* being made of a lowly mind as a follower of Christ. In these verses (9 and 10), the apostle presents the proper state of mind for both poor and rich.

11 *So also will the rich man fade away in his goings;* as the beauty of the flower soon passes away, so will the splendor of the rich soon leave them—if not sooner, certainly at death.

12 *Endures temptations;* bears up under his trials without fretting, or complaining. The Greek verb signifying to *endure*, has a common etymology with the noun translated *endurance*, or patience.

13 *When tempted;* to sin, or do any evil. *God tempteth no man;* that is, God tempts no man for the purpose of making him sin.

tempted with evils, and He Himself tempteth no one. 14 But each one is tempted, when by his own desire he is drawn away and enticed. 15 Then the desire, having conceived, brings forth sin; and sin, when completed, brings forth death. 16 Be not deceived, my beloved brethren. 17 Every good gift, and every perfect gift is from above, coming down from the Father of the lights, with Whom there is no variableness or shadow cast by turning. 18 Having willed *it*, He brought us forth with a word of truth, that we might be a certain first-fruit of His creatures.

19 Ye know *this*, my beloved brethren; but let every man be quick to hear, slow to speak, slow to wrath; 20 for man's wrath works not God's righteousness. 21 Wherefore, putting away all filthiness and overflowing of wickedness, receive in meekness the implanted word, which is able to save your souls. 22 And become doers of the word, and not hearers only, deluding yourselves. 23 Because, if anyone is a hearer of *the* word, and not a doer, he is like a man beholding his natural[3] face in a mirror; 24 for he observed himself, and went away, and straightway he forgot what manner of man he was. 25 But he who looks carefully into a perfect law—that of liberty—and remains by it, becoming not a forgetful hearer, but a doer of the word, this man shall be happy in His doing. 26 If anyone thinks that he is religious, while he bridles not his own tongue, but deceives his own heart, this man's religion is vain. 27 A religion, pure and undefiled with our God and Father, is this: to visit orphans and widows in their tribulation, *and* to keep himself unspotted from the world.

3 Gr. *Face of his birth, or nativity.*

14 *By his own desire;* his desire for something wrong.

15 *The desire;* the inward nature that longs for things forbidden is here referred to as the parent of sinful deeds. *Sin;* sin in the life. *Death;* eternal death, the legitimate fruit of sin.

16 *Be not deceived;* in the matters of temptation, sin, etc.

18 *Having willed it;* having willed that we should become His children. *With a word of truth;* the word of God is the instrument which the Spirit uses in making one His child. (I Pet. 1:23). *First-fruit;* the Gospel as preached first to the Jews was followed by results in the conversion of some of them, answering to the *first-fruit* in Lev. 23:9–14.

19 *Ye know this;* some texts are altogether different here; giving "wherefore," instead of "*ye know.*" *Swift to hear;* the instruction which God gives. *Slow to speak;* as a *teacher*, or to censure others. *Slow to wrath;* this amounts to a prohibition of wrath; for wrath is sinful. (Col. 3:8).

21 *All filthiness;* of flesh and spirit, (II Cor. 7:1). *Overflowing of wickedness;* malice flowing out from the heart. *The implanted word;* the word of God implanted in the heart.

24 *He observed himself;* in a mirror (v. 23). The word of God is the mirror that shows a man to himself as a sinner. *Straightway he forgot;* when one refuses to obey the Scriptures, he loses the impressions they formerly made on him, and he loses the conception he had of himself as a sinner.

25 *Looks carefully into;* as when one stoops to look. *A perfect law—that of liberty;* the Gospel, which gives perfect liberty in Christ, and is a perfect rule of action.

26 *Bridles not his tongue;* does not regulate it by the word of God. *Deceives his own heart;* by supposing that he is religious, while his tongue has never been brought under control.

27 *A religion, pure and undefiled;* is defined to be one that is characterized by love and mercy, in that one visits orphans and widows to minister to their wants; and also by a life free from all worldly contaminations.

CHAPTER II.

1 My brethren, hold not the faith of our Lord Jesus Christ *the Lord* of glory, with respect of persons. 2 For, if there come into your synagogue a man with a gold ring, in splendid apparel, and there come in also a poor man in vile apparel; 3 and ye show regard to him who is wearing the splendid apparel, and say to him, "Sit here in a good place"; and say to the poor man, "Stand, or sit under my footstool"; 4 do ye not make a distinction among yourselves, and become judges with evil thoughts? 5 Hearken, my beloved brethren, did not God choose the poor of the world *to be* rich in faith, and heirs of the kingdom which he promised to those who love Him? 6 But ye dishonored the poor man! Do not the rich oppress you, and do they not drag you before the judgment-seat? 7 Do they

NOTES ON CHAPTER II.

1 *With respect to persons;* let not the outward appearance of people be the test of your judgment. "Judge not according to the appearance," (John 7:24).

4 *Judges with evil thoughts;* that is, evil-thinking judges, or judges that think evil thoughts, and make unrighteous distinctions.

5 *Did not God choose the poor;* to be His disciples, and to be enriched with His boundless grace? "Not many wise men . . . called." (I Cor. 1:26).

6 *Do not the rich oppress you;* why, then, show them such marked attention?

not blaspheme the worthy name by which ye were called? 8 If, however, ye fulfill the royal law according to the Scripture, "You shall love your neighbor as yourself," ye do well; 9 but, if ye show respect to persons, ye commit sin, being convicted by the law as transgressors. 10 For whosoever keeps the whole law, but stumbles in one *point*, has become guilty of all. 11 For He Who said, "Do not commit adultery," said also, "Do not kill." Now, if you do not commit adultery, but kill, you have become a transgressor of *the* law. 12 So speak, and so do, as those who are about to be judged by a law of liberty. 13 For the judgment *is* without mercy to him who showed no mercy: mercy exults over judgment.

14 What profit *is it*, my brethren, if anyone says he has faith, but has not works; can *such* faith save him? 15 If a brother or a sister be naked, and in want of daily food, 16 and one of you say to them, "Go in peace, be warmed and filled," but ye give them not the things needful for the body, what does it profit? 17 Even so faith, if it have not works, is dead in[1] itself.

18 But some one will say, "You have faith, and I have works": show me your faith apart from *your* works, and I will show you *my* faith by *my* works.

19 You believe that God is one. You do well. The demons also believe, and shudder! 20 But are you willing to know, O vain man, that faith apart from works is worthless? 21 Was not Abraham, our father, justified by works, when he offered up Isaac his son on the altar? 22 You see that faith wrought with his works, and by works was faith perfected; 23 and the Scripture was fulfilled which says, "And Abraham believed God, and it was reckoned to him for righteousness"; and he was called "God's Friend."

24 Ye see that by works a man is justified, and not by faith only.

25 And, in like manner, was not also Rahab the harlot justified by works, when she received the messengers, and sent them out by another way? 26 For as the body apart from *the* spirit is dead, so faith apart from works is dead.

1 Or, *by itself.*

7 *The worthy name;* the name of Christ.

8 *The royal law;* the law of love, called royal to show its pre-eminence. (Matt. 22:37, 38).

9 *Being convicted by the law;* shown by the law to be violators.

10 *Stumbles in one point;* fails in one point to keep the law. The law is considered as a whole, and he who violates one item of it is liable for all—that is, he has the whole authority of the law against him. This would not mean, however, that the man who violates but one item of the law is as guilty as if he had violated all the items composing the law; else all sinners would be equally guilty.

12 *Law of liberty;* see note on ch. 1:25.

13 *Judgment is without mercy;* there will be no mercy mingled with the condemnation of the man who has shown no mercy to others.

14 *Can such faith save him;* such faith as this, a faith that is accompanied by no works? No.

16 *Be ye warmed;* giving them words only, when clothing should be given; or words only, when food is needed, that could be supplied.

17 *Is dead;* utterly worthless. *In itself;* unaccompanied by works. Such a faith is not the kind that saves the soul, purifies the heart, and overcomes the world.

19 *You do well;* in believing that God is one, or that there is one God; but the bare belief of this, unaccompanied by suitable fruit in the life, will do you no more good than such a faith does the demons.

20 *Is worthless;* empty, void, idle. Such faith as may exist without love has absolutely no value in it; but it may prove, in the end, to have been even worse than absolute ignorance. This is not the kind of faith that Abraham had. He believed God, and was ready to offer up his son Isaac at the command of God.

22 *Perfected;* shown to be the genuine article by producing the right kind of works.

23 *The Scripture was fulfilled;* by the works which Abraham did, showing that he believed God in reality. (Heb. 11:17; Gen. 22:2-14).

24 *Not by faith only;* not by a faith that is unaccompanied by works. Faith is that which unites the penitent with the Christ Who bore his sins in His Own body on the tree. (I Peter 2:24); but, when one has believed this, good works prove that one has truly believed. Christ is the meritorious ground on which one is justified before God; and his good works—works becoming his profession—are the ground of his justification before men.

25 *Rahab;* Heb. 11:31. Her works proved that she had faith.

CHAPTER III.

1 My brethren, become not many *of you* teachers, knowing that we shall receive the greater judgment. 2 For in

NOTES ON CHAPTER III.

1 *Become not many of you teachers;* aspire not, many of you to become teachers or guides in matters of Christianity; an error far too common among those who have a mere intellectual conception, rather than a heart knowledge, of the truth. *We;* who are called to be teachers. *The greater judgment;* the greater responsibility rests upon those who teach the word, and the greater condemnation, if they fail to meet the demands.

many things we all stumble. If anyone stumbles not in word, the same *is* a perfect man, able to restrain also the whole body. 3 Now, if we put the horses' bridles into their mouths, that they may obey us, we turn about their whole body also. 4 Behold also the ships, large as they are, and driven along by fierce winds, are turned about by a very small rudder, wheresoever the impulse of the steersman wills.

5 So also the tongue is a little member, and boasts great things. Behold, how small a fire kindles how great a forest! 6 And the tongue is a fire, the world of iniquity! the tongue is placed among our members, *as* that which defiles the whole body, and sets on fire the course[1] of life, and is set on fire by Hell.[2] 7 For every nature, both of wild beasts and birds, both of creeping things and things in the sea, is tamed, and has been tamed, by mankind;[3] 8 but the tongue no man can tame; a restless evil, full of deadly poison! 9 Therewith we bless the Lord and Father; and therewith we curse men, who have been made after the likeness of God. 10 Out of the same mouth come forth blessing and cursing! My brethren, these things ought not so to be.

11 Does the fountain send forth, from the same opening, the sweet *water* and the bitter? 12 My brethren, can a fig tree produce olives; or a vine, figs? Neither can salt water yield sweet.

13 Who *is* wise and intelligent among you? Let him show, by his good conduct, his works in meekness of wisdom. 14 But, if ye have bitter jealousy and contention[4] in your heart, do not boast and lie against the truth. 15 This wisdom is not *the wisdom* that comes down from above; but is earthly, soulish,[5] demoniacal! 16 For where there are jealousy and contention, there is confusion[6] and every vile deed. 17 But the wisdom from above *is*, indeed, first pure, then peaceable, mild, compliant, full of mercy and good fruits, without partiality, without hypocrisy. 18 And *the* fruit of righteousness is sown in peace by[7] those making peace.

1 Or, *wheel.* 2 Gr. *Gehenna.* 3 Or, *by human nature.*

4 Or, *party spirit.* 5 *Animal,* or *sensual.* 6 Or, *tumult.* 7 Or, *for.*

2 *In many things we all stumble;* imperfections characterize man; and, if all make mistakes and blunders, with what fear and trembling should one enter upon the task of a religious teacher! *Stumbles not in word;* our great peril is in the right use of the tongue. How few have learned to control it properly! *Perfect man;* perfect in this respect. Or the thought seems to be, that, if one has learned how to use his tongue perfectly, he has, probably, learned to control every thing else as well—hence he is perfect.

5 *How small a fire;* a single match may set a whole forest on fire.

6 *The tongue is a fire;* sets a community ablaze. Also, it ignites one's malevolent passions, and sends one forth to mischief and crime. So long as a Christian under severe trials holds his tongue, he remains master of the situation, in large measure at least; but when he turns his tongue loose, all the evil in his nature is called to the front. *The course of life;* the proper way of living. The one, losing control of his tongue, flies out of his proper orbit, and imperils his own interests, as well as those of others. *Set on fire by Hell;* or by hellish agents or demons. If these evil spirits can only get control of one's tongue, they will blight his happiness, and possibly that of many others.

9 *Bless God . . . curse men;* many people profess to love God and to worship Him; but they annul the force of their claim, by their evil talk against man. (I John 4:20).

11, 12 The stream partakes of the nature of the fountain; and the fruit, of the tree. The heart that is full of bitterness towards men cannot be full of the love of God; but perfect love casts out all malevolence, and leaves no place for bitterness, wrangling, selfishness. Such love is inseparable from the experience of Christ enthroned within the heart.

13 *Who is wise and intelligent;* he is the one who is not pushing himself forward as a teacher, or leader of religious thought; but his good works, coupled with his uniformly gentle, and sweet spirit, declare who he is, and mark him as a man of true wisdom.

14 *Boast . . . lie not against the truth;* by falsely assuming that people of unbridled tongues and bitter spirits are wise—which is a libel against the truth of God's word.

15 *This wisdom;* that which is envious, quarrelsome, and partisan. *Earthly;* earth-born, low grade. *Soulish;* growing out of the passions, impulses, and tendencies of the natural man. *Demoniacal;* engendered by demons, fanned and kept alive by them.

17 *The wisdom from above;* divine wisdom, implanted in man, and developed in him by the Holy Spirit. *Pure;* in nature, and in its influence on others. *Peaceable;* the person in whom this wisdom is found is always peaceable; never quarrelsome, nor restless. And such a person is *mild, compliant* [i. e. not self-willed, nor self-pleasing], abounding in deeds of mercy and good fruits; he is impartial in his conduct toward others, and is devoid of all pretense.

18 *The fruit of righteousness;* the effects of righteousness produced in the life lead peaceable men, in a peaceful spirit, to disseminate such doctrines as tend to establish peace between God and men, and peace among one another. Such are the children of peace. When the penitent believer accepts Christ as his Savior, he has "peace with God through our Lord Jesus Christ," (Rom. 5:1); but, when the Prince of Peace wields His scepter over one's whole being, then begins that experience in Phil. 4:7, where the peace of God, that passes all understanding keeps one's mind and heart in Christ Jesus.

CHAPTER IV.

1 Whence *are* wars, and whence *are* battles among you? *Are they* not hence, *even* of your pleasures that war in your members? 2 Ye desire, and have not; ye kill, and envy, and cannot obtain; ye fight, and war; ye have not, because ye ask not. 3 Ye ask, and receive not, because ye ask amiss, that ye may spend *it* on your pleasures. 4 Adulteresses! know ye not that the friendship of the world is enmity with God? Whosoever, therefore, purposes to be a friend of the world makes himself an enemy of God. 5 Or do ye think that the Scripture says in vain, The spirit that dwells in us has jealous longings?[1] 6 But He giveth more grace. Wherefore, *the Scripture* says, "God resisteth the proud, but giveth grace to the humble." 7 Submit yourselves, therefore, to God. Resist the Devil, and he will flee from you. 8 Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. 9 Be wretched, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness! 10 Humble yourselves in the sight of the Lord, and He will exalt you.

11 Speak not one against another, brethren. He that speaks against a brother, or judges his brother, speaks against the law, and judges the law; but, if you judge *the* law, you are not a doer of the law, but a judge. 12 One is Law-giver and Judge—He Who is able to save and to destroy; but who are you, that judge your neighbor?

13 Come now, ye who say, "To-day or to-morrow we will go into this city, and spend one year there, and trade, and get gain," (14 *ye* who, indeed, know nothing of to-morrow! what is your life? for ye are a vapor that appears for a little time, and then vanishes away); 15 instead of your saying, "If the Lord will, we shall both live, and do this or that." 16 But now ye are glorying in your boasting! all such glorying is evil. 17 To him, therefore, who knows to do good, and does it not, to him it is sin.

1 Or, *longs unto jealousy.*

NOTES ON CHAPTER IV.

[It seems that most of this chapter and some of the next was addressed to that portion of the Jewish Christians who had departed from the faith, and were consorting with the wicked opposers of the Gospel.]

1 *Wars;* campaigns. *Battles;* individual fights. The Gospel of Christ was the great interest at stake; and the battles were fought with *words*, rather than with swords.

2 *Ye have not;* any really satisfying portion, because ye seek it not in the right way, or with a proper purpose.

4 *Friendship of the world . . . enmity with God;* the spirit that is in harmony with the world is hostile to God. (I John 2:15, 16).

5 *The Spirit;* meaning, likely, the Holy Spirit, or "the new spirit," (John 3:5, 6). *Has jealous longings;* the answer is, "*no.*" All the bitterness and strife which he is condemning, have their origen in Satan.

6 *He giveth more grace;* God giveth sufficient grace to His true people to enable them to overcome all their evil nature; but it is to the humble and obedient, not to the proud and contentious. *Resisteth the proud;* those who come to Him in a self-righteous spirit.

7 *Resist the Devil . . . flee from you;* when the Devil assails the true believer in any one of his many ways, the thing to do is, to resist him, in the name of Jesus. He fears the name of Jesus; but he is not afraid of us, except as we have Christ in us. Who is ready to hear our cries.

8 *Draw nigh to God;* in confession, prayer, and obedience; approaching Him in the name and merit of Jesus. God delights to meet all who approach Him through His Son. *Cleanse your hands;* let your outward conduct be right. *Purify your hearts;* let the Holy Spirit come in, and cleanse your heart, and establish the rule of Christ therein.

9 *Be wretched, and mourn, and weep;* because of your sins, and in view of the terrible judgments awaiting you.

10 *Humble yourselves;* instead of fighting and contending for fleshly gratifications. God stands ready to exalt every one who accepts His Son, and takes a lowly place at His feet.

11 *Judges the law;* sits in judgment against the law, and condemns it; whereas, he ought to be obeying the law.

12 *One Law-giver;* God, and only He. Hence, all should obey Him; and, to do this, they must accept Jesus Christ as their Redeemer and Savior.

13, 14 All our earthly plans should be made in view of the absolute uncertainty of human life. Hence the propriety of the expression, "*If the Lord will.*"

16 *Glorying in your boasting;* about what ye can do; when, in fact, apart from God, ye can do nothing. *All such glorying is evil;* because it leaves God out of your plans.

CHAPTER V.

1 Go now, ye rich, weep, howling over your miseries that are coming upon you! 2 Your wealth has become corrupted, and

NOTES ON CHAPTER V.

1 *That are coming upon you;* on account of your manifold wickedness, especially in the manner in which they grasped and used riches. The dreadful sufferings that came upon the Jews shortly after this warning, in the seige and destruction of Jerusalem, fully justified the apostle's plain language.

your garments have become moth-eaten. 3 Your gold and silver are covered with rust, and their rust will be for a witness against[1] you, and will eat your flesh, as fire. Ye laid up treasures in the last days! 4 Behold, the hire of the workmen who mowed down your fields, which is fraudulently kept back by you, is crying out; and the cries of those who reaped have entered into the ears of *the* Lord of Sabaoth. 5 Ye lived luxuriously on the earth, and rioted in pleasure; ye nourished your hearts in a day of slaughter. 6 Ye condemned, ye killed the righteous one; he does not resist you. 7 Be patient, therefore, brethren, until the coming[2] of the Lord. Behold, the husbandman waits for the precious fruit of the land; being patient over it, until it receives *the* early and latter *rain*. 8 Be ye also patient; establish your hearts, because the coming of the Lord has drawn near.

9 Murmur not against one another, brethren, that ye be not judged: behold, The Judge has taken His stand before the doors!

10 Take, brethren, as an example of suffering and of patience, the prophets, who spake in the name of the Lord. 11 Behold, we pronounce those happy who endured: ye heard of the patience of Job; and ye saw the end of the Lord, that the Lord is full of pity, and merciful.

12 But above all things, my brethren, swear not, either by Heaven, or by earth, or by any other oath; but let yours be "the yes, yes," and "the no, no"; that ye fall not under condemnation.

13 Is anyone among you afflicted? let him pray. Is anyone cheerful? let him sing praise.[3] 14 Is anyone among you sick? let him call for the elders of the assembly; and let them pray over him, having anointed him with oil in the name of the Lord; 15 and the prayer of faith will save the sick, and the Lord will raise him up; and, if he have committed sins, it shall be forgiven him.

1 Or, *to*. 2 Or, *arrival, presence*.

3 Or, *sing to the harp*.

2 Riches, in those days, consisted largely of quantities of grain and clothing, which was liable to become worthless through age.

3 *Covered over with rust;* from want of use; being hoarded up. *Eat your flesh;* the same rust that bears witness against them shall be to them as a consuming fire. *Ye laid up treasures in the last days;* when the judgments of God are ready to be poured out upon you; thus heaping up wrath against the day of wrath.

4 *The Lord of Sabaoth;* the Lord of hosts—the Almighty.

5 *Nourished your hearts;* with luxurious living. *In a day of slaughter;* beasts eat up to the time they are slaughtered, not suspecting any danger near. So these wicked Jews were feasting and rioting as senselessly as animals.

6 *Ye killed the righteous one;* some take this to refer to Christ the Righteous One; but the words may have a wider application, including Christ's disciples, who, like their Lord, offered no resistance. Here the apostle passes from the wicked to the devout class of Jews, and seeks to encourage them.

8 *Establish your hearts;* in the doctrines and practice of the Gospel. *The coming of the Lord;* for the destruction of His enemies and theirs at Jerusalem—which itself was a type, or an earnest, of the larger destruction at the judgment.

9 *The Judge has taken His stand at the door;* Christ, the Judge of the world, is soon to come, to punish all wrongdoing.

11 *The patience of Job;* his endurance of severe trials. *The end of the Lord;* the merciful sequel to Job's sufferings, (Job 42:10, 12).

12 *Swear not;* do not use oaths of confirmation in ordinary conversation.

14, 15 These verses contain specific instructions both to the sick and to the elders, what they are to do, when one is sick, or bedfast. The oil is a symbol of the Holy Spirit; and "the elders" are Spirit-filled Christians in sympathy with the Gospel and its Author, and are called to minister thus. All preachers ought to be "elders" of this class. This Scripture has never been repealed by its Author; and it stands with all the rest of the Scriptures as a part of His word. *If he have committed sins;* sins that led to the sickness. *It shall be forgiven him;* that is, he will, on the exercise of faith, receive forgiveness for his sins. *The Lord will raise him up;* heal him, and raise him up to health. As Christians learn to live the Spirit-filled life, and through the Spirit to come into vital union with Christ enthroned within, they may have all their diseases healed, (Matt. 8:16, 17; Ps. 103:3-5); receive strength in their bodies, (Isa. 40:31); and become in health even as their souls prosper, (III John 2).

N. B.—Every man who answers to the name of Elder ought, either to respond to the call for anointing and prayer for the healing of the sick, or be able to prove that this portion of Scripture has become *obsolete*, or else he should question his qualifications for the office of elder. This simple *trilemma* ought to be fairly considered. An increasing number of elders are coming to see the *dilemma* into which they are thrown, if they *refuse* the request of the sick; and they go and anoint them; but those who refuse to anoint the sick as directed, should lose no time in deciding which of the remaining alternatives they will choose to adopt. If they choose the first, viz., that the anointing ordinance has become *obsolete*, or is not applicable to the people of our time, the next thing required of them will be to furnish adequate proof to sustain this assumption. And, first, one would be expected to define *what is adequate* proof to justify the setting aside of a portion of the Gospel of Christ. And, in the last analysis of the subject, he will be forced to admit that no authority less than God Himself can set aside or annul any portion of His Gospel; for surely no man nor

16 Confess, therefore, your sins one to another, and pray for one another, that ye may be healed. A righteous man's supplication, working[4] inwardly, avails much.
17 Elijah was a man of like nature with us; and he prayed earnestly[5] that it might not rain, and it rained not on the earth for three years and six months; 18 and again he prayed, and the heaven gave rain, and the earth brought forth its fruit.

19 My brethren, if anyone among you be led astray from the truth, and one convert him; 20 let him know[6] that he who converted a sinner from the error of his way, will save a soul from death, and cover a multitude of sins.

4 Or, *in its working.* 5 Or, *with a prayer.*

6 Some Mss. read *know ye.*

set of men can have any power to cancel the least portion of this Gospel. And, if man has no authority in a matter of this sort, where is the proof that *God hath set aside the anointing ordinance?* Plainly there is no record of such a thing in His Book. God has not set aside this ordinance, but He meets His true elders now, when all the conditions are complied with; and many are being healed. This fact is becoming more and more notorious; and overwhelming proof to this effect can be furnished. What, then? Simply this:, that the elder, or elders, who will not anoint the sick, are not duly qualified for their office. Then another question might arise, "Why are they not qualified?" Whose fault is it? It is not God's; for He is qualifying many for the duties of this sacred office at the present time; and is ready to qualify anyone whom He has called to preach His Gospel, if His conditions are fully met. These conditions may be summed up in these two words; *consecration*, and *faith.* Consecration is what such elders need; and then the faith will be given. Consecration opens the way for the Holy Spirit to come in and fill one; and the elder who learns to live the Spirit-filled life will not long be destitute of the faith required of God's elders. Another question: Is any elder called to preach only a *part of God's word?*

17 *Elijah;* I Kings 17:1; 18:42–45. *Of like nature with us;* he was a man, but a man yielded to God; so that God could do His will through him.

19 *Be led astray from the truth;* the truth of the Gospel. *Convert him;* to the truth; acting as an instrument for God.

20 *Cover a multitude of sins;* by having them, through repentance and faith, put under the blood of Christ, and thus cover them, and put them forever out of sight.

— THE —

FIRST EPISTLE OF PETER.

This epistle is addressed to the "elect sojourners of the Dispersion of Pontus, Galatia, Cappadocia, Asia, and Bythinia," provinces of Rome in Asia Minor. The occasion of the epistle seems to have been a "fiery trial" of persecution that was coming upon the Christians in the provinces above named. The exact date of this persecution has not been satisfactorily ascertained, though the majority of commentators ascribe it to the latter years of Nero's reign, which terminated A. D. 68. This epistle has been a source of encouragement and comfort to many of God's people during all the centuries since it was written. It purports to have been written from Babylon, but many suppose that Peter used the word in allusion to Rome, but wished to disguise the locality. This seems scarcely possible to one who knew that he was to lose his life for his devotion, and knew something of the evil of lying.

CONTENTS.

Ch. I. Salutation, (I:1, 2); the future blessedness that awaits the saints makes their present sufferings light, (vs. 3-12); encouragement to live holy lives as they have been redeemed with the precious blood of Christ, (vs. 13-21); as regenerate men they should love one another, (vs. 22-25). Ch. II. They should realize their high calling, (vs. 1-10); their lives should disprove all gentile calumnies, (vs. 11, 12); they should be loyal citizens, (vs. 13-17); as servants of Christ, they should be good and faithful, (vs. 18-25). Ch. III. Admonition to wives, to be chaste and simple in dress, (vs. 1-6); instruction to husbands, (v. 7); admonition to them all, (vs. 8-22). Ch. IV. As Christians, they should no longer live as libertines, but as those prepared to meet Christ in the judgment, (vs. 1-6); they should be charitable, hospitable, liberal, (vs. 7-11); they should rejoice in the privilege of suffering for Christ, (vs. 12-19). Ch. V. Manifold exhortations, (vs. 1-11); salutations, (vs. 12-14).

I. PETER.

CHAPTER I.

1 Peter, an apostle of Jesus Christ to *the* sojourners of *the* Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, 2 elect according to *the* foreknowledge of God *the* Father, in sanctification of the Spirit, unto obedience and sprinkling of *the* blood of Jesus Christ: grace to you, and peace, be multiplied.

3 Blessed *be* the God and Father of our Lord Jesus Christ, Who, according to His abundant mercy, begat us again to a living hope through *the* resurrection of Jesus Christ from among *the* dead, 4 to an inheritance incorruptible, and undefiled, and unfading; kept in Heaven for you, 5 who are being guarded by[1] God's power, through faith unto a salvation ready to be revealed in *the* last time; 6 in which ye exult, though now, for a little while, if necessary, made sorrowful in manifold temptations; 7 that the proving of your faith—*being* much more precious than gold that perishes, but is proved through fire—may be found unto praise and glory and honor at *the* revelation of Jesus Christ; 8 Whom, not having seen, ye love; on Whom, though now not seeing *Him*, yet believing, ye exult with joy unspeakable and full of glory;[2] 9 receiving the end of your faith, *the* salvation of your souls; 10 concerning which salvation *the* prophets earnestly sought and diligently searched, who prophesied of the grace *that would come* to you; 11 searching as to what *time* or what manner of time, the Spirit of Christ Who was in them was pointing to, when testifying beforehand the sufferings *destined* for Christ, and the subsequent[3] glories; 12 to whom it was revealed that, not to themselves,

1 Gr. *In.*

2 Gr. *Glorified.* 3 Gr. *After these.*

NOTES ON CHAPTER I.

1 *Pontus, Galatia, etc.;* Roman provinces in Asia Minor in which Jewish Christians were dispersed by persecution.

2 *Foreknowledge;* God always knew all that would ever occur in the world. God's election, or choosing, of people to salvation was according to His foreknowledge: and, accompanying that election, is the sanctifying work of the Holy Spirit; Who puts a spirit of obedience in the believer, who is cleansed through the blood of Christ. God never purposed to save people in their sins, but from their sins.

3 *A living hope;* a living principle, sustaining one's spiritual life. *By the resurrection;* the risen Christ is the foundation of our hope, and this gives the Spirit opportunity to exercise His regenerating power.

4 *Inheritance;* our Heavenly Inheritance is eternal and infinitely blessed. Christians should lay up their treasure there.

5 *At the last time;* at the close of the dispensation.

6 *If necessary;* to the Christian's highest good, (Rom. 8:28; Heb. 12:6-11).

7 *The proving of your faith;* as the result of all your trials. *Much more precious;* faith, after it is proved, is much more valuable than gold. *Tried with fire;* gold is tried with fire; and, in like manner, faith is proved by fiery trials.

9 *Receiving the salvation of your souls;* this salvation begins, when one begins really to believe in Christ, though its full fruition is not realized till one reaches Heaven.

11 *The subsequent glories;* the glories following His sufferings; as, pardon, regeneration, justification, sanctification, and glorification—all of which magnify the grace of, and bring glory to, God, and to the redeemed.

but to you they were ministering them; which things now were reported to you through those who proclaimed the Gospel to you by the Holy Spirit sent forth from Heaven; into which things angels desire to look carefully.

13 Wherefore, having girded up the loins of your mind, being sober, hope perfectly for the grace *to be* brought to you at *the* revelation of Jesus Christ; 14 as children of obedience, not conforming yourselves to the former desires in *your* ignorance; 15 but, according as He Who called you *is* holy, do ye yourselves become holy in all your conduct; 16 because it has been written, "Ye shall be holy, because I am Holy." 17 And, if ye call on Him as Father, Who, without respect of persons, judgeth according to each one's work, pass the time of your sojourning in fear; 18 knowing that, not with perishable things, with silver or gold, were ye redeemed from your vain course of life handed down from *your* fathers; 19 but with *the* precious blood of Christ, as of a lamb without blemish and without spot; 20 foreknown, indeed, from a founding of a world, but manifested in the end of the times for you, 21 who through Him believe in God, Who raised Him from the dead, and gave Him glory; so that your faith and hope might be in God. 22 Having purified your souls in *your* obedience to the truth unto unfeigned brotherly love, love one another from the heart earnestly; 23 having been begotten again, not of corruptible seed, but incorruptible, through the word of God, that lives and abides. 24 Because "All flesh *is* as grass, and all its glory as the flower of grass: the grass withered, and the flower fell off; but the word of the Lord abides forever."

25 And this is the word of the good news which was proclaimed to you.

12 *They were ministering them;* the prophets foretold things, that were not fulfilled in their day, but in the days of the early Christians, and all since their time. *Angels desire;* angels desire to look deeper into human redemption—which has depths too profound for finite minds to grasp at once, if ever.

13 *Wherefore;* since these things had engaged the deep interest of prophets and angels. *Having girded up the loins of your mind;* being courageous, diligent, wide awake, and in deep earnest, both as to your faith and practice.

14 *Ignorance;* in their unconverted state.

16 *Because I am Holy;* because God is holy, we must be holy, if we are to live in His presence. Without holiness no man shall see the Lord, (Heb. 12:14).

17 *If ye call upon Him as Father;* keep in mind that He is to judge you according to your works.

18 *With the precious blood of Christ;* Christ's blood was the only thing in the universe that had sufficient value to redeem man from under the curse of the law.

21 *Through Him believe in God;* our only access to God is through Christ, (John 14:6).

22 *Unto unfeigned love;* such love being the end or result reached by obedience to the truth.

23 *Not of corruptible seed;* not of mortal parentage, as at first. The word is used by the Spirit as an instrument in regeneration; eternal life being communicated by the Spirit to the individual through the word, when it is truly believed.

24 *All flesh is as grass;* man's transitory state is contrasted with the word of God that abides forever, (Isa. 40:6-8).

CHAPTER II.

1 Having, therefore, put away all wickedness, and all guile, and hypocrisy, and envies, and all evil speakings, 2 as newborn babes, long ye for the spiritual,[1] unadulterated milk, that thereby ye may grow unto salvation, 3 if ye tasted that the Lord *is* gracious; 4 to Whom coming, a Living Stone, rejected, indeed, by men, but with God Elect, Precious, 5 ye yourselves also, as living stones, are being built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. 6 Because it is contained in Scripture, "Behold, I lay in Zion a Chief Corner-Stone, Elect, Precious; and he who believes on Him shall in nowise be put to

1 Or, *rational*; or, *pertaining to the word.*

NOTES ON CHAPTER II.

1 *Having put away;* until one has put away all evil practices, he can have but little relish for the word.

2 *Spiritual, unadulterated milk;* the pure truths of the Gospel. *That thereby ye may grow;* by feeding on these truths.

3 *If ye tasted;* learned by experience, (Ps. 34:8). *The Lord;* Jesus Christ.

4 *A Living Stone;* Christ is not only the *Rock*, but He is the Life—hence the Living Stone, upon Whom the whole spiritual structure rests, (Ps. 118:22; John 14:6).

5 *Spiritual house;* the assembly of God, which is a spiritual temple built up of living stones; Jesus Christ being the Corner-Stone, (I Cor. 3:16; Eph. 2:22). *A holy priesthood;* because they offer spiritual sacrifices through Christ—which are a broken heart and a contrite spirit, (Ps. 51:17; Hosea 14:2; Heb. 13:15; Rev. 1:6; 5:10).

6 *Scripture;* Isa. 28:16.

shame." 7 To you, therefore, who believe *is* the preciousness; but to those who disbelieve, "A stone which the builders rejected, this was made into a head of a corner," 8 and "a stone of stumbling, and rock of offense"; who stumble, being disobedient to the word, to which also they were appointed. 9 But ye *are* "an elect race, a kingly priesthood, a holy nation," a people for a possession, that ye may show forth the excellencies of Him Who called you out of darkness into His marvelous light; 10 who once *were* not a people, but are now God's people; who had not obtained mercy, but now have obtained mercy.

11 Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly desires, which, indeed, war against the soul; 12 having your conduct seemly among the gentiles; that, wherein they speak against you as evil-doers, they may, from *your* good works *which* they behold, glorify God in the day of visitation.

13 Submit yourself to every human ordinance,[2] for the Lord's sake; whether to a king as supreme; 14 or to governors, as sent through him for the punishment of evil-doers, and for praise to those who do well; 15 for so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men; 16 as free, and not holding your freedom as a cloak for wickedness, but as servants of God. 17 Honor all men; love the brotherhood; fear God; honor the king.

18 Servants,[3] be subject to your masters with all fear, not only to the good and gentle, but also to the perverse. 19 For this is acceptable, if, for conscience toward God, one endures griefs, suffering wrongfully. 20 For what glory *is it*, if, when sinning and being beaten, ye endure *it?* but, if, when doing well and suffering *for it*, ye endure *it*, this is acceptable[4] with God. 21 For to this were ye called, because Christ also suffered for you, leaving you an example, that ye should follow His steps; 22 Who did no sin, neither was guile found in his mouth; 23 Who, when reviled, reviled not again; when suffering, was not threatening, but committed *Himself* to Him Who judgeth righteously; 24 Who Himself bore our sins in His own body on the tree, that we, having died to sins, might live to righteousness; by Whose bruise ye were healed. 25 For, as sheep, ye were going astray; but now ye returned to the Shepherd and overseer of your souls.

2 Gr. *Creation.*

7 *The stone;* Christ. *The builders;* the Jewish rulers. (Matt. 21:42; Acts 4:11).

8 *Stumble;* over the Gospel. *Were appointed;* Judas was appointed to betray Christ; and the Jewish rulers, to condemn Him to death; but this appointment did not make them the less guilty of His murder.

9 *Show forth His excellencies;* His glorious attributes, and wonderful grace.

10 *Not a people;* Hosea 1:9, 10; 2:1.

11 *As strangers and pilgrims;* referring to their scattered condition at that time, and to the fact that the true Christian is always a pilgrim. (I Chron. 20:15; Heb. 11:9, 10, 13-16).

12 *The day of visitation;* when the Gospel is accompanied by the power of the Spirit.

13 *Every ordinance;* or civil law, or judicial enactment. Christians are to obey all laws or ordinances of human government, except when they come in between them and God; then they must obey God, and take the consequences. *For the Lord's sake;* to honor Him.

14 *For the praise of those who do well;* for the commendation and protection of the good and law-abiding.

3 Gr. *Domestics.* 4 Gr. *Grace.*

15 *Put to silence;* hush the mouths of slanderers. A pure life is the best method of doing this.

16 *Free;* free from the service of sin and Satan, and free from slavish fear to human institutions, (Gal. 5:13). *Cloak for wickedness;* using your liberty as an occasion for doing wrong.

17 *Honor all men;* by showing each proper respect. *Brotherhood;* the community of believers.

18 *All fear;* all proper consideration. Rulers, because they are such, are to be respected, whether they personally merit it or not. We are to respect the *office*, when the man is not worthy of it.

21 *To this were ye called;* that is, they were called to suffer wrong patiently, (Isa. 53:7-9). We honor Him, when our conduct, under sore trials, resembles His own.

24 *Who Himself bore our sins in His own body on the tree;* the sins of all were laid on Jesus (Isa. 53:6), and He put them away by the sacrifice of Himself, (Heb. 9:26). *Dead to sins;* free from their guilt and power. *By Whose bruise ye were healed;* healed in spirit, soul, and body, through the sufferings of Jesus Christ in our behalf.

25 *The Shepherd and Overseer;* Jesus Christ, (Isa. 40:11).

CHAPTER III.

1 In like manner, ye wives, *be* subject to your own husbands; that, if any obey not the word, they may, without the word, be gained[1] through the conduct of their

1 Or, *won.*

NOTES ON CHAPTER III.

1 *Submit yourselves to your own husbands;* as the head of the family. *Without the word;* without the preaching of the Gospel, but through observation on the godly lives of their wives. *May be gained;* won to Christ.

wives, 2 having beheld your chaste conduct *mingled* with fear: 3 whose *adorning*, let it not be the outward *one* of braiding of hair and of wearing of golden ornaments, or of putting on apparel; 4 but *let it be* the hidden man of the heart, in the incorruptible *apparel* of a meek and quiet spirit, which in the sight of God is of great price. 5 For thus, in former times, the holy women also, who hoped in God, were wont to adorn themselves, submitting themselves to their own husbands; 6 as Sarah obeyed Abraham, calling him lord, of whom ye became children; *if ye* do good, and fear no alarm.

7 Ye husbands, in like manner, dwell with *them* according to knowledge, assigning honor to the woman, as to the weaker vessel, as being also joint-heirs of the grace of life; to the end that your prayers be not hindered.

8 And, finally, *be* ye all of one mind, compassionate, loving as brethren, tenderhearted, humble-minded; 9 not returning evil for evil, or reviling for reviling; but, on the contrary, blessing; because to this end ye were called, that ye might inherit a blessing. 10 For, "He who wishes to love life, and to see good days, let him refrain his tongue from evil and *his* lips from speaking guile; 11 and let him turn away from evil, and do good; let him seek peace, and pursue it; 12 because the eyes of the Lord are upon the righteous, and His ears *are* toward their supplication; but the face of the Lord *is* against those who do evil."

13 And who is he that will harm you, if ye become zealous for that which is good? 14 But, if ye should even suffer for righteousness' sake, happy *are ye*. But fear not their fear, neither be troubled; 15 but sanctify Christ *as* Lord in your hearts; ready always for an answer to every one who asks of you an account concerning the hope that *is* in you, yet with meekness and fear; 16 having a good conscience; that, in whatever ye are spoken against, those who revile your good conduct may be put to shame. 17 For it *is* better, if the will of God should will *it*, that ye suffer *for* well-doing, than *for* evil-doing; 18 because Christ also suffered[2] for sins once, a Righteous One in behalf of *the* unrighteous, that He might bring us to God, being put to death in flesh, but made alive in *the* Spirit, 19 in Whom, also, going, He preached to the spirits in prison, 20 who were once disobedient, when the long-suffering of God was waiting in the days of Noah, while an ark was being prepared, *entering* into which, a few, that is, eight, souls were saved through water; 21 which, in *its* anti-type, immersion, now saves you also (not a putting away of *the* filth of flesh,

2 Or, *died.*

3, 4 *Whose adorning;* Christian women should not adorn themselves with costly apparel and golden ornaments, but with a *meek and quiet spirit*—which is the adorning that comes from God. God delights to adorn His fully surrendered and obedient children with the beautiful fruitage of the Spirit—which, when perfected, is a reproduction of the life of Christ in them.

6 *Calling him lord;* thus recognizing her subordination to him as her rightful head. (Gen. 18:12; I Cor. 11:3).

7 *Assigning honor to the woman;* giving her due regard, kind attention, and affectionate assistance. *Joint-heirs of the grace of life;* partakers of divine grace, and equally entitled to the blessings of the Gospel. This latter consideration is to have its due influence in controlling the actions of a husband towards his wife, being herself a Christian.

10-12 Quoted from Ps. 34:12-16.

12 *Over the righteous;* to protect and bless them.

13 *Who is he that will harm you;* a pure and holy life has a tendency to disarm opposition, except, perhaps, in the case of religious bigots, who hate and oppose everybody whose life and teachings expose their hypocrisy.

14 *Happy;* Matt. 5:10. *Fear not their fear;* fear no evil that they threaten. (Isa. 8:12, 13).

15 *Sanctify Christ as Lord in your hearts;* enthrone Christ as Lord and Ruler of your hearts, and put the government of your being all in His hands.

16 *A good conscience;* an enlightened conscience that is cleansed from all guilt through the blood of Christ, whose decisions are according to the word of God.

18 *Suffered for sins once;* when He hung on the cross. The sins of the world were laid on Him, and this was the occasion of His suffering. (Isa. 53:5, 6). *Bring us to God;* the purpose of Christ in dying for sinners was to bring them to God. He delights to wash sinners in His own blood, cleanse, and purify them, and then bring His Father in, and the Two take up Their abode with him. (John 14:23). What infinite grace!

19 *In Whom;* in the Spirit; the Holy Spirit. *Preached;* through Noah, who preached while building the ark. *To the spirits now in prison;* when Peter was writing, they were shut up in the prison house of Hades, but it does not appear that Jesus preached to the lost. He had preached to them when they were on earth, and through Noah. "After death, the judgment," not after death another probation!

20 *Were saved;* Gen. 7:7.

21 *Which;* referring to salvation through water, but in a different sense: *In anti-type,* which is immersion; immersion being the anti-type of the experience which came to Noah and His family through means of the ark that bore them safely through the waters of the flood. As that experience gave them deliverance from physical death; so the *reality,* of which immersion is the outward symbol, saves from eternal death. *Not a putting away of the filth*

but the requirement[3] of a good conscience toward God), through *the* resurrection of Jesus Christ, 22 Who is on the right hand of God, having gone into Heaven, angels and authorities and powers having been made subject to Him.

3 Or, *request.*

of flesh; it is not the cleansing of the body in the waters of immersion that brings salvation, but the removal of guilt through faith in the blood of Christ *But the requirement of a good conscience toward God;* as immersion becomes a duty of every true believer, a good conscience, when duly enlightened by the Holy Spirit, demands nothing less than submission to this ordinance; and when, for Christ's sake, one has submitted to be buried with Him by immersion into death, his conscience is forever at rest on that subject. He has complied with the divine ordinance, and he is at rest about it; not that he rests in his immersion for salvation, but, being already saved as a believer in Christ, he is now ready to obey the outward ordinance, and thus take his place in God's beautiful picture ordinance. *Through the resurrection of Jesus Christ;* His resurrection being the decisive proof that His atonement was accepted as a propitiation for the sins of men, (I John 2:2).

22 *Having gone into Heaven;* as our Fore-runner and Intercessor. (Heb. 6:20; 7:25; Matt. 28:18).

CHAPTER IV.

1 Christ, therefore, having suffered in flesh, do ye also arm yourselves with the same mind;[1] because he who suffered in flesh has ceased from sin; 2 that ye no longer live the rest of *your* time in *the* flesh to the desires of men, but to the will of God. 3 For the time past *is* sufficient to have wrought the will of the gentiles, having walked in wantonness, lusts, winebibbings, revelings, carousings, and impious idolatries; 4 at which they are surprised, since ye run not with *them* to the same excess[2] of riot, speaking evil *of you;* 5 who shall render an account to Him Who is ready to judge *the* living and *the* dead. 6 For to this end was the Gospel proclaimed even to the dead, that they might, indeed, be judged according to men in flesh, but live according to God in spirit.

7 But the end of all things has drawn near; be ye, therefore, of sound mind, and be sober unto prayers; 8 above all things, having fervent love among yourselves, because love covers a multitude of sins; 9 being hospitable to one another, without murmuring; 10 according as each one received a gift, ministering it among yourselves, as good stewards of *the* manifold grace of God; 11 if anyone speaks, as *uttering the* oracles of God; if anyone ministers, *ministering as* of the strength which God supplieth; that in all things God may be glorified through Jesus Christ; to Whom is the glory and the dominion forever and ever. Amen.

12 Beloved, be not surprised at the fiery-test taking place among you to prove you, as though a strange thing happened to you; 13 but, in so far as ye share in Christ's sufferings, rejoice; that at the revelation of His glory also ye may rejoice with exceeding joy. 14 If ye are reproached in Christ's name, happy *are ye,* because the Spirit of glory and that of God

1 Or, *purpose.* 2 Or, *flood.*

NOTES ON CHAPTER IV.

1 *Christ having suffered in flesh;* referring to His sufferings in ch. 3:18. *Arm yourselves with the same mind;* with the same readiness to suffer in flesh as Christ manifested. *Suffered in flesh;* suffered for Christ's sake. (ch. 1:6, 7; 2:19-21; 3:14-17). *Has ceased from sin;* has died to sin, and sin has lost all dominion over him.

2 *Desires of men;* their carnal, sinful desires. We cannot afford to live to please men.

3 *Wrought the will of the gentiles;* referring to their former, sinful lives, before they accepted Christ as Savior.

4 *They;* the ungodly.

5 *Who;* these wicked ones.

6 *To the dead;* to those now dead, but preached to them while they were living. See note on ch. 3:19-21. If we understand that by the dead in v. 6 the martyrs of Jesus are referred to, we will then see that they were judged and condemned according to the judgment of men; but, like their crucified Master, they are now living to God in spirit.

7 *The end of all things;* referring, probably, to the end of the age, when Christ will come to inaugurate a different order of things.

8 *Fervent love;* pure and intense love, such as all Christians should have for one another. *Cover a multitude of sins;* love seeks to hide the faults of others, and to magnify their virtues; and, in this spirit, one would overlook multitudes of sins, (Prov. 10:12).

10 *Received a gift;* some spiritual gift qualifying one for service along any particular line, (I Cor. 12:5-11). *Manifold grace of God;* manifested in the bestowment of many gifts.

12 *Fiery-test;* or fire-test; alluding possibly, not to trials in general, but to the fire-test, or burnings, to which they were exposed, and through which many lost their lives.

13 *Share in Christ's sufferings;* believers are called upon to suffer reproach for Christ, (besides suffering crucifixion with Him as a result of His indwelling in them); and many of the best and noblest men that ever lived on the earth, have lost their lives because of their loyalty to Christ.

14 *In the name of Christ;* as those called by His name. *The Spirit of glory . . rests upon you;* to sustain you in your sufferings and to give you victory over them.

rests upon you. 15 For let no one of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler in other men's matters; 16 but, if *one suffers* as a Christian, let him not be ashamed, but let him glorify God in this name. 17 Because *it is* the time for judgment to begin at the house of God; and, if it begin first at us, what *shall be* the end of those who obey not the Gospel of God? 18 And, if the righteous, with difficulty, is saved, where shall the ungodly and sinner appear? 19 Wherefore, let those also who suffer according to the will of God commit their souls in well-doing to a Faithful Creator.

16 *Let him glory in this name;* in the name of Christ by which he is called, and because of which he suffers.

17 *At the house of God;* with God's people—His spiritual house.

18 *With difficulty, is saved;* not because of any meagerness of redemptive merit in Christ, but because of the severe trials through which the early Christians had to pass, in order to be saved. *Where shall the ungodly . . . appear;* how certainly and overwhelmingly will they be hurled down into the lake of fire and brimstone, (Rev. 20:15).

19 *In well-doing;* living an obedient life, they would find it easy and blessed to commit their all to God, to suffer any sort of death He might select for them.

CHAPTER V.

1 The elders, therefore, I exhort, *who am* a fellow-elder, and a witness of Christ's sufferings, also a partaker of the glory about to be revealed; 2 feed[1] the flock of God which is among you, overseeing[2] *it*, not by constraint, but willingly; nor yet for base gain, but of a ready mind; 3 neither as lording *it* over the allotted charges, but becoming examples to the flock; 4 and, when the Chief Shepherd is manifested, ye will obtain the unfading crown of glory.

5 Likewise, ye younger, be subject to *the* elder; yea, all of you gird on the lowly mind *to serve* one another; because "God resisteth the proud, but giveth grace to the lowly." 6 Be humbled, therefore, under the mighty hand of God, that He may exalt you in due season; 7 having cast all your anxiety on Him, because He careth for you.

8 Be sober, be watchful. Your adversary *the* Devil, as a roaring lion, is going about, seeking Whom he may devour; 9

1 Or. *tend.* 2 Some Mss. omit *overseeing.*

NOTES ON CHAPTER V.

1 *Elders;* men commissioned to have the care of assemblies; these elders were pastors and teachers. The term elder included pastors, evangelists, and apostles. It seems to be the *genus*, of which pastor, or overseer, and evangelist, are species. *A fellow-elder;* Peter, though an apostle, was also an elder; and he here gives his advice to others, as being on a common plane with them.

2 *Feed;* pasture, tend, (John 21:16). *Base gain;* money unrighteously obtained. It seems here that the apostle meant to teach, that to put a price on the Gospel, would be to get such gain. It is far better far the pastor or evangelist to set no price on his ministry, but to preach as unto the Lord, and let the Lord support him through His people, or in any way He may please. The preacher who *must have* an adequate salary as a condition of his preaching at all, is probably a total stranger to the Pauline type of ministerial call, and has never, very likely, felt, "Woe is to me, if I preach not the Gospel!" A call of this nature puts the matter of salary aside, and drives one into the field to preach, and gather in souls, regardless of money. Many a high-salaried essay reader or declaimer will have a solemn time, when he appears before God in the judgment, and is confronted with some such questions as, "Who hath required it at your hands?" or "Why did you put a price on the Gospel, that I meant to be *free?*" Many preachers also will be dumbfounded, when they are asked, "How much of My Gospel did you preach?" "Why did you fail to preach the doctrines of the Spirit-filled life, holiness, healing, and My second coming?—doctrines that make up so large a portion of the Gospel?"

3 *Lording it over the allotted charges;* exercising undue authority over the assembly under one's care. *Examples;* of piety, meekness, humility, and liberal giving.

4 *The Chief Shepherd;* Jesus Christ.

5 *Be subject one to another;* pay due deference to every one, and let no one think himself better than, or above, others. Pastors, of course, have authority under the Lord, to instruct, admonish, reprove, and rebuke; but *out of the* Lord, they are only men, and should seek no preferment. *Resisteth the proud;* Prov. 3:34; James 4:6.

6 *Be ye humbled;* this is a voluntary humiliation, and hence the word may be rendered with sufficient accuracy, "Humble yourselves."

7 *Having cast all your anxiety upon Him;* the Greek tense here indicates a momentary and complete casting of one's anxiety, once for all, upon God. This, in a sense, is done, when one makes a complete surrender of himself and his all to God for Him to manage at His will. When one puts the whole management of his life in God's hands, he may reach the place where all anxiety leaves him, regardless of the outward testings that may fall to his lot, (Ps. 55:22). Instead of casting one's burden on the Lord, and letting it remain with Him, many Christians go to the Lord in prayer, and get some temporary relief; and then go away, and soon find themselves under the same old burden. Christians of this type have never experienced the crucifixion fully, (Gal. 2:20; 5:24); but after this crucifixion has been well passed through, one may live without any anxious care; nothing disturbing the deep peace of the soul. But no one can reach this blissful state of mind and heart, until he first surrenders his whole being to God, receives the Holy Spirit to dwell within him, and Christ becomes real to his heart, as Ruler of that realm.

whom resist, steadfast in the faith, knowing that the same *kinds* of sufferings are being accomplished in your brethren[3] who are in the world. 10 And the God of all grace, Who called you into His everlasting glory in Christ, after ye have suffered a little while, will Himself perfect, confirm, strengthen, settle[4] *you.* 11 To Him *be* the dominion forever and ever. Amen. 12 Through Sylvanus, *our* faithful brother, as I consider *him*, I wrote to you briefly, exhorting, and testifying that this is the true grace of God; within which stand[5] ye. 13 The *assembly* in Babylon, elected with you, and Mark my son, salute you. 14 Salute ye one another with a kiss of love. Peace *be* to you all *who are* in Christ.

3 Gr. *Brotherhood.* 4 Some Mss. omit *settle.*

5 Some Mss. give, *have been standing.*

9 *Resist;* oppose vigorously in the name of Jesus, (James 4:7).

10 *After ye have suffered a little while;* suffering is indispensible to a developed, perfect character in Christ. One must suffer crucifixion, (Rom. 8:10; II Cor. 4:10, 11; Gal. 2:20); and, besides this, one must suffer persecution, tribulation, etc.; and, additional still, he must suffer with Christ in the development of His bride. As one endures all these things for Jesus and in sympathy with Him in His mighty work, he drops off the self-life, and puts on more and more of the life of Christ, and approaches the perfect Ideal—Christ—more nearly, while He becomes *confirmed, strengthened,* and *settled* in Christ.

13 *Mark;* it is unknown whether this was John Mark, the writer of the second Gospel, or another.

— THE —

SECOND EPISTLE OF PETER.

From ch. 1:14, we learn that this epistle was written but a short time before the close of the apostle's life; and the contents of the letter agree with this thought. It is an earnest warning against the many errors in doctrine and morals that had crept into the assemblies thus early. A portion of ch. 2 has a striking resemblance to a part of Jude's epistle. As the most prominent feature of the first epistle is, "Patience and steadfastness in the endurance of suffering for Christ's sake"; so that of the second is a solemn warning "Not to be led astray by the error of the wicked." This epistle was probably written about A. D. 66.

CONTENTS.

Ch. I. Salutation, (vs. 1, 2); exhortation to progress in knowledge, (vs. 3, 4); growth in character-development, (vs. 5–11); impressed by one who witnessed the transfiguration of Christ, (vs. 12-18); and confirmed by prophecy, (vs. 19–21). Ch. II. False prophets and teachers and their dreadful doom, (vs. 1-9); presumptious, self-willed, corrupt and licentious teachers abound, and deceive many, (vs. 10–21). Ch. III. Further warning against those who appeal to the unchanged condition of things, to cast doubt upon Christ's coming, (vs. 1–4); the certainty of his coming, (vs. 5-10); a strong motive to holiness of life, (vs. 11–14); as Paul teaches, (vs. 15, 16); concluding exhortations, (vs. 17, 18).

II. PETER.

CHAPTER I.

1 Simon Peter, a slave and apostle of Jesus Christ, to those who obtained an equally precious faith with us, in *the* righteousness of our God and Savior Jesus Christ: 2 grace to you, and peace be multiplied in a full knowledge of God and of Jesus our Lord; 3 since His divine power has given to us all things pertaining to life and godliness, through the full knowledge of Him Who called us through *His* glory and virtue; 4 through which have been given to us very great and precious promises, that through these ye may become partakers of *the* divine nature, having escaped from the corruption that is in the world in lust:[1] 5 and, even for this very reason, adding all diligence, in your faith supply virtue;[2] and in virtue, knowledge; 6 and in knowledge, continence;[3] and in continence, patience; and in patience, godliness; 7 and in godliness, brotherly affection; and in brotherly affection, love. 8 For, these things, belonging to you and abounding, make *you* neither idle nor unfruitful regarding the full knowledge of our Lord Jesus Christ; 9 for he to whom these things are lacking is blind, seeing dimly,[4] having forgotten the cleansing from his old sins. 10 Wherefore, brethren, give the more diligence to make your calling and election sure; for, if ye do these things, ye shall in nowise ever stumble; 11 for thus shall there be richly supplied to you the entrance into the eternal Kingdom of our Lord and Savior Jesus Christ.

1 Or, *desire.*

2 Or, *courage.* 3 Or, *self-control.* 4 Or, *closing his eyes.*

NOTES ON CHAPTER I.

1 *Equally precious faith;* precious in its cost, Christ's blood, and its severe testings, and in its results in the salvation and sanctification of believers. *With us;* the apostle includes the whole circle of true believers with himself in the possession of this faith.

3 *Life and godliness;* the new life in Christ, and godliness as the outward expression of that life. *Through His glory and virtue;* as representing the sum of His divine attributes. It was His glory and virtue that were back of His call, and that prompted Him to call us.

4 *Through which;* through which glory and virtue, as at once the cause and source of the rich provisions of mercy in Christ Jesus. *Very great and precious promises;* such as the gift of the Holy Spirit, the revelation of Christ to and in the believer's heart, and fellowship with the Father and Son, (John 4:14; 14:20, 21, 23). *Partakers of the divine nature;* share the nature of Christ, our divine Model, (I John 3:3, 9, 24; Eph. 4:13-15; Heb. 12:10).

5 *For this very reason;* because ye are to be partakers of the divine nature. The *divine germ,* so to speak, is planted in one in regeneration; and, if this life is fostered by the Spirit Who comes within to reveal Christ, and enable the believer to enthrone Christ in his heart (Eph. 3: 16, 17), one may, in a much higher sense, become partaker of Christ, or of the divine nature. *Faith;* the foundation of Christian character. *Virtue;* Christian excellence and courage to stand for Christ and His word. *Knowledge;* meaning an experimental knowledge which comes from whole-hearted obedience.

6 *Continence;* thorough control of one's passions and appitites. *Patience;* steady and uncomplaining endurance of all trials. *Godliness;* devout reverence for God, and constant regard for His authority.

7 *Brotherly affection;* love for the brethren. *Love;* supreme love to God and love for all men. It appears from these injunctions, that the Christian has an active agency in the building up of his own Christian character.

9 *Is blind;* has very imperfect view of the Gospel, and of its wonderful possibilities. *Cleasing from his old sins;* having forgotten that, as a believer, his sins were once washed away.

10 *Make your calling and election sure;* by strict obedience to all the requirements of the Gospel, and by appropriating its gracious promises. Such a life will confirm both your calling and election.

12 Wherefore, I shall be always ready to remind you of these things, though ye know *them*, and have become confirmed in the present truth. 13 And I think it right, as long as I am in this tabernacle, to stir you up by reminding *you;* 14 knowing that speedy is the putting off of my tabernacle, as also our Lord Jesus Christ signified to me. 15 And I will also give diligence that at all times ye may be able, after my departure, to perpetuate[5] the remembrance of these things.

16 For, not as having followed after cunningly-devised stories, did we make known to you the power and presence of our Lord Jesus Christ, but as having been made spectators of His majesty. 17 For He received from God *the* Father honor and glory, when such a voice was borne to Him from[6] the Excellent Glory, "This is My Son, the Beloved, in Whom I took delight"; 18 and this voice we heard borne from Heaven, when we were with Him in the holy mount. 19 And we have *the* more sure prophetic word, to which ye do well to take heed, as to a lamp shining in a dark place, until *the* day dawn, and *the* Morning Star arise in your hearts; 20 knowing this, first, that no prophecy of Scripture is of one's own[7] interpretation; 21 for prophecy was never brought by the will of man, but holy men of God spake, being moved[8] by the Holy Spirit.

5 Gr. *Make.*

6 Or, *by.* 7 Or, *private;* or, *special.* 8 Or, *borne along.*

12 *The present truth;* the truth which has come to you, and which is the truth especially needed to be reduced to practice at this time.

13 *Tabernacle;* meaning here his body.

14 *Signified to me;* John 21:18, 19.

15 *These things;* the truths and duties he had taught above.

16 *Presence of our Lord;* referring to His personal presence on the mount, (Matt. 17:1-5).

19 *More sure;* the prophetic word, as a system of revelation from God, was more calculated to carry conviction than any verbal report, such as he gave them of the transfiguration on the mount. *Morning Star may arise in your hearts;* Christ is the Morning Star, (Rev. 22:16); and, when He arises in one's heart, darkness flees away. Reader, has He arisen in your heart?

20 *First;* first in importance. *No prophecy of Scripture is of one's own interpretation;* that is, it came not from the prophet as its source; or, in other words, he was not the author of the prophecy. The prophecy was not the prophet's own private interpretation of the divine counsels.

21 *Being moved by the Holy Spirit;* the Holy Spirit took possession of the prophet's mind, and moved him to speak just what God wished him to say.

CHAPTER II.

1 But there arose false prophets also among the people, as among you also there will be false teachers, who, indeed, will stealthily bring in heresies[1] of perdition, denying even the Master Who bought them, bringing upon themselves swift perdition; 2 and many will follow their lascivious doings; by reason of whom the way of the truth will be defamed; 3 and, in covetousness, will they, with feigned words, make merchandise of you; for whom the judgment from of old lingers not, and their perdition slumbers not.

4 For, if God spared not angels that sinned, but, hurling them down to Hell,[2] delivered them up to pits of darkness, kept for judgment; 5 and spared not *the* old world; but preserved Noah, an eighth *person*, a preacher of righteousness, bringing a flood upon a world of ungodly *people;* 6 and, turning to ashes *the* cities of Sodom and Gomorrah, condemned them by an overthrow,[3] having made *them* an example to those who would live ungodly; 7 and delivered righteous Lot, distressed by the conduct of those *who were* impious in lasciviousness, (8 for *this* righteous man, dwelling among them, in seeing and hearing, was torturing his righteous soul from day to day with *their* lawless deeds): 9 the Lord knoweth how to deliver the godly

1 Or, *sects.* 2 Gr. *Tartarus.*

3 Some Mss. omit *overthrow.*

NOTES ON CHAPTER II.

1 *False prophets;* the Devil has his prophets of different orders, all the way from the bold, blatant infidel, to "the angel of light," who comes to capture people with "enticing words." *Heresies of perdition;* ruinous teachings, that form around them parties or sects to advocate and propagate them. There are many of these in the world now. *Denying even the Master Who bought them;* denying the vicarious sufferings of Christ, and setting at nought His atoning blood.

3 *With feigned words;* concealing their real purpose with a show of godliness. *Make merchandise of you;* get all the money possible out of you, wholly disregarding your spiritual needs.

4 *For, if the Lord spared not the angels;* all from vs. 4-8 is connected with v. 9. "If the Lord spared not the angels"—spared not the old world, but saved Noah—destroyed the cities of Sodom and Gomorrah, but saved Lot—it is from these examples, evident that He is able to deliver the righteous.

5 *Noah;* Gen. 7.

6-9 *Sodom and Gomorrah;* Gen. 19:16-25.

out of temptation, and to keep the unrighteous enduring punishment unto the day of judgment; 10 but especially those who walk after *the* flesh in a desire for pollution, and despise dominion; daring, self-willed, they tremble not, when railing at dignities;[4] 11 whereas angels, *though* greater in might and power, bring not a railing judgment against them before the Lord. 12 But these, as irrational creatures, born naturally for capture and destruction, railing in matters of which they are ignorant, shall in their destruction be also destroyed, 13 suffering evil as wages of unrighteousness; accounting revelry in the day-time a pleasure; spots and blemishes; reveling in their love-feasts, while feasting with you; 14 having eyes full of lustfulness,[5] and that cannot cease from sin; enticing unstable souls; having a heart exercised in covetousness; children of a curse; 15 leaving the right way, they were led astray, having followed the way of Balaam, the *son* of Beor,[6] who loved *the* wages of unrighteousness, 16 but had a rebuke for his own transgression; a dumb beast-of-burden, speaking in man's voice, forbade the prophet's madness.

17 These are fountains without water, and mists driven by a storm, for whom the blackness of darkness has been reserved. 18 For, uttering great swelling *words* of vanity, they entice, in desires of *the* flesh, by *their* lasciviousness, those just escaping from those who live in error; 19 promising them liberty, while they themselves are slaves of corruption; for by what[7] one is overcome by this[8] he has become enslaved. 20 For if, after having escaped the defilements of the world in a full knowledge of our Lord and Savior Jesus Christ, but, having again become entangled with these, they are overcome, the last state has become worse with them than the first. 21 For it were better for them not to have fully known the way of righteousness, than, having known it, to turn back from the holy commandment delivered to them. 22 It has happened to them according to the true proverb, "A dog having returned to his own vomit"; and "A sow that was washed, to her wallowing in mire."

4 Gr. *Glories.* 5 Gr. *Adulteress.* 6 Or, *Bosor.*

10 *But especially those;* the corrupt men just spoken of, who were guilty of sodomy. *Dignities;* public officers, who should be respected, and obeyed as far as they do right.

11 *Angels . . . bring not railing judgment against them;* against the dignities that oppose them in their execution of God's commands. (Jude 9).

13 *Suffering evil as wages of unrighteousness;* wrong-doing is sure to bring suffering, sooner or later. The people of the old world, and of Sodom and Gomorrah, were all destroyed as "wages of unrighteousness." *Revelry in the day-time;* shamelessly, while ordinary sinners are content to riot in the night. (Rom. 13:12).

14 *Cannot cease from sin;* being so under the power of sinful lusts.

15 *Beor;* or Bosor. (Num. 22:5).

16 *A dumb beast-of-burden;* an ass, ordinarily dumb, but able to speak to its cruel and irate master. (Num. 22: 22-33).

7 Or, *whom.* 8 Or, *this one.*

17 *Fountains without water;* a graphic description of these boastful false teachers, who promised much, but gave nothing of value, being destitute of all good. *Clouds;* that promise rain, but bring only wind. *The blackness of darkness;* the densest darkness is reserved for these sinful, blustering hypocrites.

18 *Great swelling words of vanity;* making boastful professions of their light and knowledge, with large promises of good to others. *Those just escaping;* those who had but recently left the walks of sin, and entered upon the Christian life. These boastful teachers *entice* these young believers, and often ensnare them.

19 *Promising them liberty;* false liberty, which amounts to license for all fleshly indulgences. (Gal. 5:13; I Peter 2:16; Jude 4).

20 *The last state;* those who renounce Christianity, or nominally hold to it, while their lives are full of corruption, are in a worse state than they were before they professed their faith in Christ.

CHAPTER III.

1 This, a second letter, beloved, I now write to you, in *both* which I stir up your sincere mind by way of remembrance; 2 that ye remember the words spoken before by holy prophets, and the commandments of the Lord and Savior by[1] your apostles. 3 Knowing this first, that there will come in the last days scoffers with scoffing, walking after their own desires, 4 and saying, "Where is the promise of His coming?[2] for, from the day the fathers fell asleep, all things remain as *they were* from the beginning of the creation." 5 For this es-

1 Gr. *Of.*

2 Gr. *Presence.*

NOTES ON CHAPTER III.

4 *The promise of His coming;* the scoffers in that day, as in this, are still crying, "Where is the promise of His coming?" *All things remain as they were;* this assertion the apostle proves to be false, by pointing to the flood and to the destruction of Sodom and Gomorrah.

capes them willingly,[3] that there were heavens of old, and an earth set together out of water, and through water, by the word of God: 6 through which means the world that then was, being overflowed with water, perished; 7 but the present heavens and the earth, by the same word, have been stored up for[4] fire, being kept unto the day of judgment and perdition of ungodly men.

8 But, beloved, let not this one thing escape you, that one day with the Lord *is* as a thousand years, and a thousand years as one day. 9 The Lord is not slow[5] respecting the promise, as some account slowness; but He is long-suffering toward you, not wishing that any should perish, but that all should come to repentance. 10 But *the* day of *the* Lord will come as a thief, in which the heavens will pass away with a rushing noise, and the elements, being intensely hot, shall be dissolved, and *the* earth and the works therein shall be burned[6] up.

11 Seeing, therefore, that all these things are thus *to be* dissolved, what manner of persons ought ye to be in all holy conduct and godliness, 12 looking for, and hastening the coming of the day of God, because of which *the* heavens, being on fire, will be dissolved; and the elements, being intensely hot, shall melt! 13 But, according to His promise, we look for new heavens and a new earth, wherein dwells righteousness.

14 Wherefore, beloved, *since ye are* looking for these things, give diligence that ye be found in peace, without spot and blameless in His sight. 15 And account the long-suffering of our Lord salvation; as our beloved brother Paul also, according to the wisdom given him, wrote to you; 16 as also in all *his* letters, speaking in them of these things; in which are some things hard to be understood, which the ignorant and unstable wrest, as *they do* also the other Scriptures, to their own destruction. 17 Ye, therefore, beloved, knowing *these things* beforehand, be on your guard, lest, being carried away with error of the wicked, ye fall from your own steadfastness. 18 But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him *be* the glory now and forever.[7]

3 Gr. *Willing.* 4 Or, *with fire.* 5 Or, *tardy.* 6 Some ancient Mss. read, *discovered.*

7 Gr. *Unto a day of eternity.*

5 *An earth set together out of water;* alluding to the account in Gen. 1:2. At the command of God, the earth rose out of its watery environments, and became dry land.

6 *The world perished;* it perished by water once, but will perish by fire next time.

7 *By the same word;* the word of God by which the worlds were made, (v. 5; Gen. 1:1-10).

8 *A thousand years as one day;* "with God it is an eternal now." God's promises stand sure, regardless of the time when they are to be fulfilled. His remotest promise is as sure to be fulfilled as the one which is nearest its fulfillment, (Ps. 90:4).

9 *Not slow respecting the promise;* the promise relating to His second coming, to reward His saints, and to punish His enemies. *Long-suffering;* God's long-suffering is a proof that He wishes men to have the fullest opportunity to repent and be saved.

10 *The day of the Lord;* when He will come to judge the world.

12 *Hastening the coming of the day of the Lord;* it is the duty of Christians to evangelize the world, (Matt. 28:19, 20); and, when this is fully done by gathering out of the gentiles a people for His name (Acts 15:14), and by preaching the Gospel of the Kingdom as a witness to the nations (Matt. 24:14), the Bridegroom will then come for His bride; and, after the great tribulation, the Millennial dispensation will begin. It seems to be clearly in the power of Christians to hasten, in this sense, the coming of the day of God. *The heavens . . . will be dissolved;* this, it appears, will not take place till after the Millennium; possibly in connection with the fire that destroys the insurgents under Satan's last effort to oppose Christ, (Rev. 20:9). Others think that the earth will be destroyed when Christ returns with His bride.

13 *According to His promise;* Isa. 66:22; Rev. 21:1. The new heavens and the new earth emerge from the dissolving fires, and become the abodes of righteousness.

15 *Wrote to you;* Paul wrote to believers, and he often refers to the second coming of Christ, (I Cor. 15:51, 52; I Thess. 4:14-18; II Thess. 1:5-10).

16 *These things;* Christ's second coming and the events connected with it. *Ignorant and unstable;* ignorant persons who have no fixed principles, and do not love the truth. *Wrest;* pervert, misunderstand, or misapply.

18 *Grow in grace and knowledge;* increase your knowledge of Him, become more like Him, and thus "grow up into Him in all things," (Eph. 4:15).

— THE —

FIRST EPISTLE OF JOHN.

The three epistles of John were early received as canonical. This epistle is supposed to have been written about A. D. 85-90, at Ephesus, and forms a sort of "Companion to the Gospel." It is wonderfully helpful to the honest Christian who seeks to be assured of his salvation, and to live on high Christian ground.

CONTENTS.

Chs. I, II. Firm historical foundation of the Gospel, (I:1-4); walking in the light of fellowship with God brings forgiveness and freedom from sin, (I:5—II:1-11); while it separates from the world (II:12-17), and from anti-Christian doctrine, (II:18-28); the Holy Spirit being the Infallible Teacher. Chs. III, IV The exalted prospect of the Christian pledges him to a life of righteousness and love (III:1-18), and to unshaken faith in Christ (III:19—IV:1-6), of which faith and love for the brethren are the practical expressions, (IV:7-21). Ch. V. Faith, obedience, and love to God and man are inseparable, (vs. 1-4); the three-fold witness, (vs. 5-12); Christian confidence, (vs. 13-21).

I. JOHN.

CHAPTER I.

1 That which was from *the* beginning, that which we have heard, that which we have seen with our eyes, that which we gazed upon, and our hands handled, concerning the Word of Life (2 and the Life was manifested, and we have seen, and bear witness, and declare to you The Eternal Life; Who, indeed, was with the Father, and was manifested to us); that which we have seen and heard we declare to you also, that ye also may have fellowship with us; and our fellowship also is with the Father, and with His Son Jesus Christ. 4 And these things we write, that your[1] joy may be made full.

5 And this is the message which we have heard from Him, and announce to you, that God is Light, and in Him there is no darkness at all. 6 If we say that we have fellowship with Him, and are walking in the darkness, we lie, and do not the truth; 7 but, if we walk in the light, as He is in the light, we have fellowship with One another, and the blood of Jesus His Son cleanses us from all sin. 8 If we say, "We have no sin," we deceive ourselves, and the truth is not in us. 9 If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. 10 If we say, "We have not sinned," we make Him a liar, and His word is not in us.

1 Many Mss. have *our*.

NOTES ON CHAPTER I.

1 *That which was from the beginning;* and in the beginning, and existed from the beginning, (John 1:1). *Have heard;* when listening to the voice of Jesus. *Our hands handled;* Luke 24:39. *The Word of Life;* the Word, as here used, as also in John 1:1, 14, represents Christ's divine and eternal personality. He is called the Word of Life, because He is the Author of natural and spiritual life.

2 *The life was manifested;* by taking on a human body, (John 1:14). *Was with the Father;* dwelt with Him from eternity as an essential element in the God-head, (John 1:18; 16:28; 17:5, 24).

3 *Fellowship with us;* in our union and communion with the Father and Son, (John 14:23; 17:21, 23).

4 *That your joy may be made full;* by your acceptance of the truth, and your union with Christ and the Father. God's people should be full of joy and gladness—so full, in fact, that no gloom, sadness, or melancholy, can ever have any more place in them; and the way to have it so is, to yield the life wholly to God, and learn to walk in the light with God every day, having unbroken fellowship with the Father and with His Son. Such a life is possible.

5 *God is Light;* His nature is perfectly pure, and He is the very source of light, as well as the light itself.

6 *If we say we have fellowship with Him;* persons claiming to have fellowship with God must walk in the light with Him. One's walking in darkness is proof that he is not walking with God.

7 Walking in the light with God, we and God have fellowship; and, in that event, the blood of Jesus Christ cleanses us from all sin.

8 *If we say, "We have no sin";* no sin to be cleansed away. Of course, if one is in the place where he is cleansed from all sin, he does not then need any further cleansing from it. Sin is used to denote the sin-principle, or depraved nature; and this can be handled successfully only by Christ, when He is enthroned in the heart, and the government is all put upon His shoulder.

9 *If we confess our sins;* our transgressions, acts of disobedience, or failure in any duty. Sins result from the sin-principle, which is the prolific mother of all sins. Confession of sins implies repentance and sorrow because of their commission. *He;* the Father. *Is faithful and righteous;* in His dealings with His Son, Who has borne our sins for us. The Father would violate His agreement with His Son, if He refused to forgive the sins of the penitent, when he truly confesses them. *Cleanse us;* from the guilt and defilement of the sins confessed. This should be the golden text of every child of God, as it is God's recipe to us for getting forgiveness and cleansing. Of course, the one who confesses should believe that God does just what He promises—viz., forgive; and cleanse.

10 *Make Him a liar;* treat Him as if He were a liar, by disbelieving His word, which declares that "all have sinned," (Rom. 3:23; 5:12).

CHAPTER II.

1 My little children, these things I write to you, that ye may not sin. And, if any one sin, we have an Advocate with the Father, Jesus Christ, *the* Righteous. 2 And He is *the* propitiation for our sins; and not for ours only, but also for the whole world. 3 And in this we know that we have known Him, if we keep His commandments. 4 He who says, "I have known Him," and does not keep His commandments, is a liar, and the truth is not in him; 5 but whosoever keeps His word, truly in him the love of God has been perfected: in this we know that we are in Him. 6 He who says that he is abiding in Him ought himself also to walk even as He walked.

7 Beloved, I write no new commandment to you, but and old commandment which ye had from *the* beginning. The old commandment is the word which ye heard. 8 Again, a new commandment I write to you, which thing is true in Him and in you; because the darkness is passing away, and the true light is already shining. 9 He who says that he is in the light, and hates his brother, is in the darkness even until now. 10 He that loves his brother abides in the light, and there is no occasion of stumbling in him. 11 But he that hates his brother is in the darkness, and walks in the darkness, and knows not where he is going, because the darkness blinded his eyes. 12 I write to you, little children, because your sins have been forgiven you for His name's sake. 13 I write to you, fathers, because ye have known Him *Who is* from the beginning. I write to you, young men, because ye have conquered the evil one. I wrote to you, little children, because ye have known the Father. 14 I wrote to you, fathers, because ye have known Him *Who is* from the beginning. I wrote to you, young men, because ye are strong, and the word of God abides in you, and ye have conquered the evil one.

15 Love not the world, nor the things in the world. If anyone loves the world, the love of the Father is not in him; 16 because all that is in the world—the desire

NOTES ON CHAPTER II.

1 *My little children;* the true children of God, whom the apostle calls his own. *These things;* the things referring to God's willingness to forgive sins, (ch. 1:7, 9).

2 *Propitiation for our sins . . . also for the whole world;* in putting away sins by the sacrifice of Himself (Heb. 9:26), He opened the way for all who will repent and believe, to be saved.

3 *We know;* to know God truly is to have an experimental knowledge of Him as our Savior, Father, and Friend. Whole-hearted obedience is the door-way to such knowledge.

5 *Love of God . . . perfected;* by bringing forth the proper fruit, and thereby proving its genuineness. *In this;* in keeping His commandments.

6 *He who says that he abides in Him;* the one who claims that he is living in union with Christ ought to walk as Christ walked. It is his walk that tells his relation to Christ, rather than his *words*.

7 *Not a new commandment;* no commandment revealed to them now for the first time. *From the beginning;* from the time when the Gospel was first preached to them. He refers to the commandment bearing on love.

8 *Again, a new commandment;* the old one, seen in a new sense. *Which thing is true;* it is true that it is a new commandment. *In Him and in you;* in the case of Christ Who gave it, and in the case of you who received it. *The darkness is passing away;* the darkness that preceded the coming of the Gospel—which darkness is now passing away in the light which Christ is shedding upon the world. *The true light;* John 8:12; 9:5; 12:35, 36. This darkness is practically dispelled in those Christians whose lives are all radiant with divine love.

9 *Is in the darkness;* whosoever hates his brother is in gross darkness; because hatred is the essence of spiritual darkness.

10 *No occasion of stumbling in him;* because his whole being is lighted up with heavenly love and light, and there is no reason for stumbling in such a person.

11 *The darkness blinded his eyes;* blinded by hatred, he gropes his way in darkness, and stumbles and falls into perdition.

12–14 The apostle here addresses three classes of Christians; "little children," "young men," and "fathers." He probably formed these classifications, not so much on the relative ages of the parties, as the different stages in their Christian experience. He appeals to the fact of their experience in each case; the little children have had their sins forgiven (v. 12), and they know the Father (v. 14); the young men have overcome the evil one (v. 13), and are strong and have the word of God abiding in them (v. 14); and the fathers know Him Who was from the beginning (v. 13). The different tenses, "I write," and "I wrote," relate, probably, to the present epistle. Some think that the apostle included all under "little children," and gave "fathers" and "young men" as divisions of the general class.

12 *Your sins have been forgiven;* this is the beginning of the Christian life. *His name's sake;* because of what Christ has done in putting away sin.

13 *Him Who is from the beginning;* Christ, (John 1:1).

15 *Love not the world;* its treasures, pleasures, and honors, (Matt. 6:19–24).

16 *The desire of the flesh;* the evils connected with our physical being—eating, drinking, etc. *The desire of the eyes;* the soulish evils that oppose the will of God—as dress, parade, show, etc. *The vain-glory of life;* the pride that leads one to seek honor, popularity, glory, etc. These three sources of evil embrace all in man that antagonizes the new man. The Devil dropped his poison into our first parents (Gen. 3:1–9), and it has vitiated man's spirit, soul, and body.

of the flesh, the desire of the eyes, and the vain-glory of life—is not of the Father, but is of the world. 17 And the world is passing away, and the desire thereof; but he that does the will of God abides forever.

18 Little children, it is the last hour; and, as ye heard that Anti-Christ is coming, even now many anti-christs have arisen; whence we know that it is the last hour. 19 They went out from among us, but they were not of us; for if they had been of us, they would have continued with us; but *they went out*, that they might be made manifest, that they are not all of us. 20 And ye have an anointing from the Holy One, and ye all[1] know *Him*.

21 I did not write to you because ye know not the truth; but because ye know it, and because no falsehood is of the truth.

22 Who is the liar, but he that denies that Jesus is the Christ? This is the Anti-Christ, he that denies the Father and the Son. 23 Every one who denies the Son has not the Father either; he who confesses the Son has the Father also. 24 As for you, let that which ye heard from the beginning abide in you. If that which ye heard from the beginning abide in you, ye also shall abide in the Son and in the Father. 25 And this is the promise which He Himself promised us, the eternal life.

26 These things I wrote to you concerning those who would deceive you. 27 And the Anointing which ye received from Him abideth in you, and ye have no need that anyone teach you; but as His Anointing teacheth you concerning all things, and is true, and is no lie, and even as He taught you, ye abide[2] in Him. 28 And now, little children, abide in Him; that, if He shall be manifested, we may have confidence,[3] and not be *put* away from Him with shame at His coming. 29 If ye know that He is righteous, ye know that every one that does righteousness has been begotten of Him.

1 Or, *ye know all things.*

2 Or, *abide ye.* 3 Or, *boldness.*

17 *The world is passing away;* and, therfore, it is not worth the Christian's seeking.

18 *The last hour;* I Tim. 4:1; II Tim. 3:1; II Pet. 3:3. The time when John wrote this epistle was one of great trouble, and it answered very well to the prediction of Jesus in Matt. 24:10-12; Mark 13:2; Luke 21:8; but a more complete fulfillment will come just before the second coming of Jesus.

19 *Not all of us;* they were not real Christians, which explains their going out from among them.

20 *An anointing;* a filling with the Holy Spirit, and His incoming as Teacher (John 14:26) and Guide into all truth, (16:13).

22 *This is the Anti-Christ;* the Anti-Christ, that is yet to come, will deny both the Father and the Son, (II Thess. 2:3-10; Rev. 13:1-7; 19:19, 20).

23 *Has not the Father either;* those who deny the Son have no real belief in the Father, and no access to Him, because Jesus is the *only way* to the Father, (John 14:6).

24 *Ye heard from the beginning;* if ye continue to believe and practice the truths of the Gospel ye first accepted. *In the Son and in the Father;* in holy union and fellowship with Them, (ch. 1:3).

27 *The anointing which ye received;* v. 20. *Have no need that anyone teach you;* it is the supreme office of the Holy Spirit to teach believers the Gospel of Christ; revealing to them Christ Himself, and through Christ bringing them to know the Father also, (John 17:3; Eph. 3:16-19). No one can take the place of the Holy Spirit as Teacher; nor can anyone teach the things that He specifically imparts to those who have received Him as their Teacher. Spirit-filled teachers may bring much important truth to the notice of the Spirit-filled Christian; but the Holy Spirit alone can give one a true and satisfactory knowledge of the Scriptures. This is His exclusive prerogative.

28 *When He shall appear;* when Christ shall appear to judge His saints and give each his proper place in His Kingdom.

29 *Has been begotten of Him;* every one that lives a righteous and holy life does so because of the Christ-life in him, which life he received in regeneration.

CHAPTER III.

1 Behold what manner of love the Father hath given to us, that we should be called children of God; and *such* we are. For this cause the world knows us not, because it knew Him not. 2 Beloved, now are we children of God, and never yet was it manifested what we shall

NOTES ON CHAPTER III.

1 *For this cause;* because we are children of God. *The world knows us not;* they do not understand us, they know nothing of what it is to love God, and to realize salvation through His Son.

2 *Never yet was it manifested;* the fulness of their future excellence and bliss had never been declared. *We shall be like Him;* at His coming, the saints will receive their resurrection bodies, or the equivalent of them, (in the case of those who experience the rapture); and in this respect they will be like Him. In the case of those who, like John, were drawing their life, health, and strength, from Christ, and were being rapidly transformed into His image, the little that might be lacking would be supplied, as they might be permitted to gaze into His blessed face!

be. We know that, if He shall be manifested, we shall be like Him, because we shall see Him as He is. 3 And every one that has this hope on Him purifies himself, even as He is pure.

4 Every one who commits sin commits lawlessness also; and sin is lawlessness. 5 And ye know that He was manifested, that He might take away sins; and in Him is no sin. 6 Every one that is abiding in Him sins not; whosoever sins has not seen Him nor known Him.

7 Little children, let no one deceive you: he that does righteousness is righteous, even as He is righteous. 8 He that commits sin is of the Devil; because the Devil sins from *the* beginning. To this end was the Son of God manifested, that He might destroy[1] the works of the Devil. 9 Whosoever has been begotten of God sins not; because His seed abides in him, and he cannot sin because he has been begotten of God. 10 In this are manifest the children of God and the children of the Devil: every one that does not righteousness is not of God, neither he that does not love his brother; 11 because this is the message which ye heard from the beginning, that we should love one another; 12 not as Cain who was of the evil one, and slew his brother. And wherefore did he slay him? Because his own works were evil, and his brother's righteous.

13 Marvel not, brethren, if the world hates you. 14 We know that we have passed out of death into life, because we love the brethren. He that loves not abides in death. 15 Every one that hates his brother is a murderer;[2] and ye know that no murderer has eternal life abiding in him. 16 In this we have known[3] the love, that He laid down His soul[4] in our behalf; and we ought to lay down our souls in behalf of the brethren. 17 But whosoever possesses the goods[5] of the world, and beholds his brother having need, and shuts up his compassion from him, how does the love of God abide in him?

18 Little children, let us not love in word, neither with the tongue, but in deed and in truth. 19 Hereby we shall know that we are of the truth, and we shall assure our heart before Him; 20 because,

1 Or, *undo.*

2 Gr. *Man-killer.* 3 Or, *understood.* 4 Or, *life.* 5 Or, *sustenance.*

3 *This hope;* the hope of being like Christ, and of seeing Him. *Purifies himself even as He is pure;* he seeks to become like Christ in all things; dropping all sin out of his life, and growing into the positive likeness of Christ.

5 *That He might take away sins . . . in Him is no sin;* Christ takes away sin, and purifies the heart; hence, the true Christian will not tolerate sin in himself.

6 *Every one that is abiding in Him sins not;* to abide in Christ truly is to have Christ dwelling in us, (John 15:4,5); and, under the condition of this mutual and unreserved abiding, the believer is lifted above sin, or is kept from sinning so long as he thus abides. If this abiding is permanent, he is kept permanently from sinning.

7 *He that doeth righteousness is righteous;* a righteous life is proof of a righteous character; the tree being known by its fruit, (Matt. 7:16-20).

8 *He that commits sin;* as the habit of his life. *Is of the Devil;* is a child of the Devil, and has the nature of the Devil in him. *That He might destroy the works of the Devil;* might destroy the Devil's works in the hearts and lives of those who trust and obey Him. When Christ is manifested in the believer, it is that He may eliminate the sin-principle from, and destroy the evil desires in, the believer's heart, will, and life.

9 *Whosoever has been begotten of God sins not;* "the new man" cannot sin, because he is holy; "the old man" is the element that sins; and he will continue to sin till he is affixed to the cross (Gal. 2:20; II Cor. 4:10,11), and is "destroyed" or annulled, (Rom. 6:6).

10 The children of God show that they are such by the pure and righteous lives they live.

11 *This is the message;* John 15:12.

12 *Of the evil one;* the Devil. Cain was under the direction of Satan when he slew his brother Abel.

13 *Marvel not, if the world hates you;* because ye are not of the world, and the world knows you not, (v. 1; John 15:17-21).

14 *Have passed out of death into life;* out of the state of spiritual death into spiritual, or eternal, life. *Because we love the brethren;* true love for the brethren is inseparably connected with the love of God; and *love* is the essence of the new life, or an essential element in it. This is a love for Christians as such, and not because they happen to belong to our particular congregation.

15 *Every one who hates his brother;* is a murderer, because he cherishes the feelings that lead to the outer act, (Matt. 5:21-28).

16 *Have known the love;* the divine love—in the fact that He laid down His soul—which contained His life—in our behalf, (Isa. 53:10). *We ought to lay down our souls;* we ought to be ready, where the occasion requires it, to lay down our souls for the brethren. The real Christian is so tied up with others of the same class, that he is ready to lay down his life for them, in whatever way the Lord may require.

17 *How is the love of God abiding in him;* if he sees a brother's need, and could supply it, but fails to do it, the love of God does not dwell in his heart. Here we have opportunities to test ourselves frequently.

19 *In this;* in showing that our love is genuine, because it leads us to contribute to the needs of the brethren. *Assure our hearts;* relieving the needs of the brethren for love's saks will be followed by a sweet assurance of our acceptance with God.

if our heart condemn us, God is greater than our heart, and knoweth all things. 21 Beloved, if our heart condemn us not, we have confidence[6] toward God; 22 and whatsoever we ask we receive from Him, because we keep His commandments, and do the things that are pleasing before Him. 23 And this is the commandment, that we should believe[7] in the name of His Son Jesus Christ, and love one another, as He gave us commandment. 24 And he that keeps His commandments abides in Him, and He in him; and in this we know that He abideth in us, by the Spirit Whom He gave to us.

6 Or, *boldness.*

7 Gr. *Believe the name.*

20 *God is greater than our hearts;* He is greater and knows all the facts, and will bring in severer condemnation, than one will against himself.

22 Perfect filial obedience puts one in a position to have the Spirit awaken in one just the petition, or petitions, the Father wishes to grant to His children; and along with the petition comes the faith to receive the answer.

24 There is no pleasing of God, unless we obey Him. *In this;* viz., in the fact that He has given us the Holy Spirit. The Spirit abiding in us, giveth us the witness and the knowledge of Christ's indwelling also, (John 14:17-20).

CHAPTER IV.

1 Beloved, believe not every spirit, but try the spirits, whether they are of God; because many false prophets have gone forth into the world. 2 In this ye know the Spirit of God: every spirit that confesses that Jesus Christ hath come in flesh is of God; 3 and every spirit that confesses not Jesus is not of God; and this is the *spirit* of the Anti-Christ, of which ye have heard that it is coming, and now it is in the world already.

4 Ye are of God, little children, and have overcome them; because greater is He Who is in you, than he that is in the world. 5 They are of the world; for this cause they speak of the world, and the world hears them. 6 We are of God; he that knows God hears us; he that is not of God hears us not: from this we know the spirit of truth and the spirit of error.

7 Beloved, let us love one another; because love is of God, and every one that loves has been begotten of God, and knows God. 8 He that loves not never knew God; because God is love. 9 In this was manifested the love of God in[1] us, that God hath sent His only begotten Son into the world, that we may live through Him. 10 Herein is love, not that we loved God, but that He loved us, and sent His Son, *to be* a propitiation for our sins. 11 Beloved, if God so loved us, we also ought to love one another. 12 No one has ever beheld God. If we love one another, God abideth in us, and His love has been perfected in us. 13 In this we know that we abide in Him, and He in us, because He hath given us of His Spirit. 14 And we have beheld, and testify, that the Father hath sent the Son, as Savior of the world. 15 Whosoever confesses that Jesus is the Son of God, God abideth in Him, and he in God. 16 And we have known and believed the love

1 Or, *in our case.*

NOTES ON CHAPTER IV.

1 *Every spirit;* that speaks through any false prophet. *Try the spirits;* try them by the word; try them, also, by the Holy Spirit, Who imparts spiritual discernment or discerning of spirits, (I Cor. 12:10).

2 *That Jesus Christ hath come in flesh;* alluding, as is generally supposed, to Christ's incarnation; but we know that evil spirits readily recognized Christ when He was here on the earth. May it not have reference to His coming into human hearts to live? Such a denial would strike at the very vitals of Christianity, (II Cor. 13:5; Col. 1:27; John 6:56).

4 *Have overcome them;* the false teachers and false prophets. *He Who is in you;* Christ. *Than he that is in the world;* Satan.

5 The worldly teachers speak worldly things, and a worldly people hear and appreciate them.

6 *We are of God;* the apostles and all Spirit-filled teachers proclaimed the truth of God; and they showed this by the miracles they wrought. *He that knows God hears us;* as the truth comes from God, those who are in fellowship with God will recognize true teachers and true teachings.

7 *Love is of God;* God is love; hence those who love are His children.

8 *He that loves not never knew God;* has no true knowledge of Him, and no fellowship with Him. We know God as we come to love Him.

10 *A propitiation;* Christ satisfied divine justice by His vicarious sacrifice in behalf of man; and He is the satisfaction, or that which satisfieth divine justice, and placates an offended God.

12 *His love is perfected in us;* as we exercise love for the brethren.

13 The indwelling and infilling of the Spirit is proof that God the Father and the Son are abiding within.

14 *We have seen;* John 1:14.

15 *Confess that Jesus Christ is the Son of God;* whoever truly, sincerely, and heartily confesses this, and receives Christ as his Savior and Life, has God dwelling in him.

which God hath in[2] us. God is love, and he that abides in love abides in God, and God in him.

17 In this has love been made perfect with us, that we may have confidence in the day of judgment; because as He is, even so are we in this world. 18 There is no fear in love; but perfect love casts out fear, because fear has punishment; and he who fears is not made perfect in love. 19 We love, because He first loved us. 20 If anyone says, "I love God," and hates his brother, he is a liar; for he that loves not his brother whom he has seen, cannot love God Whom he has not seen. 21 And this commandment we have from Him, that he who loves God loves his brother also.

2 Or, *in our case.*

17 *In this;* referring probably to the sentence just preceding it; so dwelling in love as to have God dwelling in him, and he in God. *That we may have confidence;* when we stand at the judgment. This would result from perfect love. *Because;* denoting the ground of confidence. *As He is;* as Christ is in respect to love. *So are we;* we manifest the same love; and, having His nature developed in us, we stand boldly, knowing that our life is all in Him, (Col. 3:1-4).

18 *There is no fear in love;* there is not the slightest element of fear or of any malevolent affection in love. *Perfect love casts out fear;* and all else that tends to mar the peace and happiness of him who is made perfect in love. *Fear has punishment;* looking towards punishment, fear has much uneasiness and unrest.

19 *Because He first loved us;* the love of God for man, lead to the offering of Jesus Christ on the cross, and this opened the way for the Holy Spirit to come, and plant the love of God, or the nature of Christ, in us.

CHAPTER V.

1 Every one who believes that Jesus is the Christ has been begotten of God; and every one who loves Him Who begat loves him also that has been begotten of Him. 2 In this we know that we love the children of God, when we love God, and do His commandments. 3 For this is the love of God, that we keep His commandments; and His commandments are not burdensome; 4 because all that has been begotten of God overcomes the world. And this is the victory that overcomes the world, our faith. 5 And who is he that overcomes the world, but he that believes that Jesus is the Son of God?

6 This is He Who came through water and blood, Jesus Christ; not in the water only, but in the water and in the blood. 7 And the Spirit is He Who beareth witness, because the Spirit is the Truth: 8 because there are Three Who bear witness; the Spirit, and the water, and the blood; and the Three agree in one. 9 If we receive the testimony of men, the testimony of God is greater; because this is the testimony of God, that He hath testified concerning His Son.

10 He that believes on the Son of God has the witness in himself; he that believes not God has made Him a liar; because he has not believed in the testimony that God testified concerning His Son. 11 And this is the testimony, that God gave to us eternal life, and this life is in His Son. 12 He that has the Son has life; he that has not the Son of God has not life.

NOTES ON CHAPTER V.

1 *Believes that Jesus is the Christ;* believes it with his heart, so as really to accept Christ as his sin-offering and his life. *Him Who begat . . . him who has been begotten;* every one who truly loves God loves the children of God also.

2 *In this we know;* obedience is the proof that one loves God; and one who loves God loves His children also, (ch. 3:17; 4:20, 21).

3 *His commandments are not burdensome;* Matt. 11:30.

4 *All that has been begotten of God overcomes the world;* the new life begotten in the believer, if given any chance, will overcome all worldly pleasures, and put all opposition under foot. But, to do this, Christ must be enthroned in the heart. *Our faith;* a faith that unites and identifies one with Jesus Christ, is that which overcomes the world, the flesh, and the Devil.

6 *Through water;* referring to His baptism, where He, by the testimony of the Father, and the gift of the Holy Spirit, was proclaimed the Messiah. *Through blood;* His blood shed on the cross for the putting away of sin. This typical cleansing through the *water*, and the removal of sin through the *blood*, are fundamental truths of the Gospel. *The Spirit . . . beareth witness;* not only to the Messiahship of Jesus, but to the nature of His work as Messiah, (v. 10; John 16:14; Rom. 8:16, 17).

8 *The Spirit, the water, and the blood . . . the three agree in one;* viz., for the establishing of the character and office of Jesus Christ as the Savior and the life of those who believe on Him.

9 *The witness of God is greater;* more convincing than that of men.

10 *Has the witness in himself;* has the proof of the truthfulness of God's testimony to Jesus Christ, in the effects of the Holy Spirit's workings in his own heart and life. *The witness that God witnessed concerning His Son;* in the ways mentioned above.

11, 12 *God gave us eternal life;* when we accepted Christ as our Savior; putting His Son's very life in us, and making us children of God. *This life is in His Son;* the resurrection life of Jesus is the life which is given to the penitent believer, when he is born from above. This life is all stored up in Christ; and to get the life, we must get Him.

13 These things I wrote to you who believe on the name of the Son of God, that ye may know that ye have eternal life.

14 And this is the confidence which we have toward Him, that, if we ask anything according to His will, He heareth us; 15 and, if we know that He heareth us whatsoever we ask, we know that we have the petitions which we asked of Him.

16 If anyone sees his brother sinning a sin not to death, he shall ask, and God will give him life for those that sin not to death. There is a sin to death: I do not say that he shall make request concerning this. 17 All unrighteousness is sin; and there is a sin not to death. 18 We know that every one who has been begotten of God sins not; but he who was begotten of God keeps himself, and the evil one touches him not.

19 We know that we are of God, and the whole world is lying in the evil one. 20 And we know that the Son of God hath come, and hath given us understanding, that we may know the True One: and we are in the True One—in His Son Jesus Christ. This is the True God, and eternal life. 21 Little children, guard yourselves from idols.

13 *Know that ye have eternal life;* this knowledge may be inferential (ch. 3:14), or through the testimony of the Spirit (Rom. 8:16), or it may arise from one's own spiritual intuitions.

15 *We know that we have the petitions;* this knowledge is an inference from faith, when she has complied with the conditions upon which God promises to bestow something.

16 *See his brother sinning a sin not to death;* this probably refers to the *body;* since, in John's view (ch. 3:9; John 10:28, 29) a brother, or one begotten of God, would not commit the unpardonable sin against his soul. It is likely that many persons commit an unpardonable sin against their body, and die prematurely in consequence thereof. Moses seems to have committed such a sin, in striking the rock instead of speaking to it, (Num. 20:7-11; I Cor. 11:30).

18 *Sins not;* that is, the part that is born of God sins not. It is "the old man," or "the flesh," that sins; and, until this is crucified (Rom. 8:10; II Cor. 4:10, 11; Gal. 2:20; 5:24), it will often overshadow "the new man" with sin. *The evil one;* the Devil. *Touches him not;* because Christ has become enthroned in him, and Satan's rights have been abrogated.

19 *In the evil one;* all except those who have been born of God are under the rule of Satan, and belong to his kingdom.

20 *The True One;* God the Father. *We are in the True One;* we are in the Father by virtue of the fact that we are in His Son, (John 17:21, 23). The Son fits the Spirit-filled believer for fellowship with the Father, and then the Father and Son come in and abide with him, (John 14:20, 21, 23).

— THE —

SECOND EPISTLE OF JOHN.

Whether this letter was addressed to a lady and her children, or to an assembly, has never been determined. This, however, does not affect the teachings of the letter itself. The apostle enjoins a discriminating love, that distinguishes sharply between truth and error, and does not permit itself to aid and abet error by misapplied kindnesses towards its teachers. Loyalty to God, love of truth, and consistent opposition to error, are the main points in the letter. There is no means of knowing when the letter was written.

II. JOHN.

1 The elder to an elect lady and her children whom I love in truth—and not I only, but also all who know the truth— 2 for the truth's sake which abides in us, and will be with us forever: 3 Grace, mercy, peace, shall be with us from God the Father, and from Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced exceedingly, because I have found *some* of your children walking in truth, even as we received commandment from the Father. 5 And now I beseech you, lady, not as writing a new commandment to you, but *that* which we had from the beginning, that we love one another. 6 And this is love, that we walk according to His commandment. This is the commandment, even as ye heard from the beginning, that ye should walk in it. 7 Because many deceivers went out into the world, who confess not Jesus Christ *as* coming in flesh. This is the deceiver and the Anti-Christ. 8 Take heed to yourselves, that ye lose not the things which we wrought, but that ye receive a full reward.

9 Every one who leads[1] forward, and abides not in the teaching of Christ, has not God. He that abides in the teaching, the same has both the Father and the Son.

10 If anyone comes to you, and brings not this teaching, receive him not into *your* house, and say not to him, "Greeting,"[2] 11 for he that says to him, "Greeting," partakes in his evil works.

12 Having many things to write to you, I was not willing to *write them* with paper and ink; but I hope to come to you, and speak mouth to mouth, that your joy may be made full.

13 The children of your elect sister salute you.

1 Or, *takes the lead.* 2 Or, *joy to you.*

NOTES.

1 *The elder;* John, the writer of this letter, (I Peter 5:1). *An elect lady;* one chosen by God, and prominent as a Christian.

2 *For the truth's sake;* some of the children of this lady were loved because of their devotion to the Gospel of Christ, and their fidelity to its requirements.

5 *Not as writing a new commandment:* I John 2:7.

6 *This is love . . . that we walk;* obedience to God's commandments is the proper expression of love, and the essential proof of its existence, (I John 5:2, 3).

7 *Who confess not Jesus Christ as coming in flesh;* they deny that He comes to dwell in people, and thereby to transform them into His own image. See note on I John 4:2.

8 *That ye lose not;* through the influence of false teachers they were liable to be led away from the truth, and thus lose, if not their souls, their crowns, (Rev. 3:11). This admonition of the apostle is especially applicable to our times, when so many are being led astray with the delusions of "soul-sleeping," "annihilation," "universal salvation," "a second probation," or through "Christian Science," "Spiritism," "Theosophy," etc.

9 *Leads forward;* beyond the limits of the word. *The teaching of Christ;* that taught by Him and His apostles—especially, His incarnation, vicarious sufferings, His atoning death, and His resurrection. One who denies these fundamental teachings has not God. God is not with him, nor is he God's servant.

10 *This teaching;* of Christ. *Receive him not into your house;* don't receive him into your home, to disseminate his poison among your children; nor, in its wider application, should he be admitted into an assembly of God's children, to poison their minds and hearts. *Say not to him, "Greeting";* do not pronounce any blessing upon him, or treat him in any such way as to help forward his destructive work of deceiving the people. *Partakes in his evil works;* if we do anything, by word or deed, to aid a false teacher, we share in his evil works.

— THE —

THIRD EPISTLE OF JOHN.

The apostle writes to Gaius, commending to him certain brethren who were strangers in the place where he lived. It appears that these brethren were trying to preach the Gospel to the gentiles without charge, (which was the universal practice with God's ministers during the early age of Christianity); but they seem to have received ill-treatment at the hands of Diotrephes, who also opposed those in the assembly who favored the reception of these evangelists, though they had been commended by the apostle himself.

III. JOHN.

1 The elder to Gaius the beloved, whom I love in truth.

2 Beloved, I pray that, in all things, you may be prosperous, and be in health, even as your soul prospers. 3 For I rejoiced exceedingly, when brethren came and testified to your truth, even as you walk in truth. 4 I have no greater joy than this, to hear of my children walking in the truth.

5 Beloved, you do a faithful *work*, in whatsoever you do to the brethren, and that to strangers, 6 who testified to your love before the assembly; whom sending forward worthily of God, you will do well; 7 for on behalf of *His* name they went forth, taking nothing from the gentiles. 8 We ought, therefore, to welcome such *persons*, that we may become fellow-workers for[1] the truth. 9 I wrote to the assembly; but Diotrephes, who loves to have pre-eminence among them, receives us not. 10 On this account, if I come, I will remember his works which he is doing, prating against us with evil words; and not content with these things, he neither himself receives the brethren, and those wishing *to do so* he forbids, and casts them out of the assembly.

11 Beloved, do not imitate the evil, but the good. He that does good is of God; the evil-doer has not seen God.

12 To Demetrius testimony has been borne by all, and by the truth itself; and we also bear testimony, and you know that our testimony is true.

13 Many things I had to write to you; but I wish not to write to you with ink and pen; 14 but I hope shortly to see you, and we will speak mouth to mouth. Peace *be* to you. The friends salute you. Salute the friends by name.

1 Or, *to;* or, *with.*

NOTES.

1 *Gaius;* a pious and benevolent Christian whom the apostle highly prized. Possibly he is the same as the Gaius at Corinth, (I Cor. 1:14; Rom. 16:23).

2 *And be in health, even as your soul prospers;* it is possible for one's bodily health to keep pace with that of his soul and spirit. As Christ's life is more and more manifested in our mortal bodies (II Cor. 4:10, 11), and as our mortal bodies receive quickening from His Spirit (Rom. 8:11), we should be well, strong and vigorous, regardless of age, (see Moses, Joshua, and Caleb).

5 *And that to strangers;* Gaius was fond of looking after strange brethren, when they came to him, or to the assembly of which he was a member. And this the apostle especially commends.

6 *Worthily of God;* God is pleased when His ministers are properly cared for, and sent forward on their journey.

7 *On behalf of His name;* from love to Christ. *Went forth;* to preach the Gospel. *Taking nothing;* receiving nothing for their support.

8 *Fellow-workers;* with those whom they assisted, and both contributing to help forward the truth.

9 *I wrote to the assembly;* requesting the brethren to assist the strange brethren. *Diotrephes;* who opposed the apostle, and influenced the assembly, to disregard John's request.

10 *The brethren;* whom John commended to their hospitality and aid.

11 *The evil;* as exemplified in the conduct of Diotrephes.

12 *To Demetrius testimony has been borne by all;* all testified to the goodness and hospitality of Demetrius who stands in bold contrast with Diotrephes.

— THE —

EPISTLE OF JUDE.

Jude styles himself "the brother of James," by whom we understand that James who held so high a position in the assembly at Jerusalem, and was the author of the letter bearing his name. See introductory remarks to that epistle. In the third verse Jude states the design of this epistle; viz., to stimulate them to "contend earnestly for the faith once for all delivered to the saints."

CONTENTS.

Salutation. (vs. 1, 2); warning against false teachers. (vs. 3, 4); their doom foreshadowed in the destruction of the Israelites (v. 5), in the fate of the fallen angels (v. 6), also of Sodom and Gomorrah. (vs. 7-10); their prototypes in Cain, Balaam, and Korah. (v. 11); doomed to destruction, as Enoch prophesied. (vs. 12-16); false teachers foretold by all the apostles. (vs. 17-19); his readers admonished to stand firm in the faith (vs. 20, 21), treating the schismatics with discriminating wisdom and tenderness. (vs. 22, 23); doxology. (24, 25).

JUDE.

1 Jude, a slave of Jesus Christ, and brother of James, to the called, beloved in God the Father, and kept for[1] Jesus Christ: 2 mercy, and peace, and love, be multiplied to you.

3 Beloved, while giving all diligence to write to you of the common salvation, I was constrained[2] to write to you, exhorting you to contend earnestly for the faith once for all delivered to the saints. 4 For there crept in stealthily certain men, who of old were set forth for this condemnation, ungodly men, changing the grace of our God into lasciviousness; and denying the only Master and our Lord Jesus Christ.

5 Now I wish to put you in remembrance, though ye know all things once for all, that the Lord,[3] having saved the people out of the land of Egypt, afterward destroyed those who believed not.

6 And angels who kept not their own principality, but left their proper habitation, He hath kept in everlasting bonds, under darkness, for *the* judgment of the great day. 7 Even as Sodom and Gomorrah, and the cities about them, having in like manner with these given themselves over to fornication, and going away after other flesh, are set forth as an example, suffering *the* punishment of eternal fire. 8 Yet, in like manner, these also, indulging in dreams, defile, indeed, *the* flesh, and set at nought dominion, and rail at dignities.[4] 9 But Michael, the arch-angel, when contending with the Devil he was disputing about the body of Moses, did not dare to bring against *him* a railing judgment, but said, "The Lord rebuke you." 10 But these rail at such things as they know not; and what they understand naturally, as the irrational animals, in these things they are corrupted.[5] 11 Woe to them, because they went in the way of

1 Or, *by.* 2 Gr. *Had necessity.* 3 Some Mss. read, *Jesus.*

4 Gr. *Glories.* 5 Or, *destroyed.*

NOTES.

3 *I was constrained to write to you;* because of your great peril from false teachers.

4 *Who, of old, were set forth;* by the ancient prophets, and also by Jesus Christ and His apostles. *Changing the grace of God into lasciviousness;* so perverting the doctrines of grace as to make it an excuse for living lives of licentiousness. *Denying the only Master;* by their vile practices, showing that they cared nothing for Him or His teachings.

5 *Destroyed those who believed not;* by letting them die of divers ailments and judgments in the wilderness, instead of going into Canaan, as they might have done. (Num. 13, 14, 15). Many Christians now spend their lives in the wilderness of doubt and sin; when, if they were obedient, they might spend their days in that blissful state of which Canaan was a type.

6 *Kept not their own principality;* but forfeited it by disobedience. Here we see the origin of Satan and all his evil associates. They were blissful angels, but *they left their own habitation,* and provoked the wrath of the Almighty. (II Peter 2:4).

7 *As an example;* of the dire destruction that awaits the ungodly. As these cities were destroyed by fire so the wicked will be cast into the lake of fire and brimstone. (Rev. 19:20; 20:10, 15).

8 *Set at nought dominion;* disregard the law, human and divine. *Dignities;* public officers who ought to be respected. (II Pet. 2:10).

9 *Michael, the arch-angel;* Michael; "one who is like God." Arch-angel signifies a chief, or ruler, of angels. *Disputed about the body of Moses;* the point in this dispute we may nor certainly know; but it seems possible that Satan claimed the right to end Moses' life by disease, and to take charge of his body; which, on this supposition, Michael opposed and resisted. Moses was seen on the mount with Elijah at the Savior's transfiguration. (Matt. 17:1-5); and this would seem to imply his resurrection. *Did not dare;* not because he feared the Devil, but because he feared God, and wished to avoid sin by using improper language even to the Devil.

10 *But these;* the false, corrupt teachers. *Understand naturally, as the irrational animals;* by instinct, as in the indulgence of animal passions and appetites.

Cain, and rushed on in the error of Balaam for hire, and perished in the gainsaying of Korah! 12 These are the hidden rocks in your love-feasts, feasting sumptuously together, feeding themselves without fear; clouds without water, borne along by winds; autumnal trees, without fruit, twice dead, plucked up by the roots; 13 wild waves of *the* sea, foaming out their own ignominies; wandering stars, for whom the blackness of the darkness has been reserved forever. 14 And to these also Enoch, the seventh from Adam, prophesied, saying, "Behold, the Lord came with His holy myriads, 15 to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness, which in ungodliness they committed, and of all the hard things which, *as* ungodly sinners, they spake against Him." 16 These are murmurers, complainers, walking according to their own desires; and their mouth speaks great swelling *words;* admiring men's persons, for the sake of profit.

17 But do ye, beloved, remember the words which have been spoken before by the apostles of our Lord Jesus Christ; that they were wont to say to you: "In the last time there will be mockers, walking according to their own ungodly desires." 19 These are those who make separations; sensual,[6] having not the Spirit. 20 But do ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, 21 keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. 22 On some have compassion, while contending *with you;* 23 and others save with fear, pulling them out of the fire, hating even the garment spotted by the flesh.

24 Now to Him Who is able to guard you from stumbling, and to set you without blemish, in gladness, before the presence of His glory, 25 to the only God our Savior, through Jesus Christ our Lord, *be* glory, majesty, dominion, and authority, before all time, and now, and forever and ever. Amen.

6 Or, *soulish.*

11 *The way of Cain;* who relied on his own wisdom and goodness, rather than on the wisdom and grace of God; hating and destroying his brother, who was far better than himself. (Gen. 4:4-8). *Error of Balaam;* who loved and coveted money. (Num. 22:7-21; II Peter 2:15). *Korah;* Num. 16:33.

12, 13 *Hidden rocks;* hence perilous to voyagers. *In your love-feasts;* where purity ought to have characterized everybody. *Clouds . . . trees . . . waves . . . wandering stars;* these false teachers were, in some respects, like these things; disappointing all just expectations, corrupting and destroying all who would come under their influence, while dire destruction was awaiting them.

16 *Admiring men's persons;* flattering the rich and corrupt to further their own selfish ends.

19 *Separations;* by withdrawing themselves and others from the pure Gospel, and from those who practice the truth. *Sensual;* soulish, ruled by passion.

20 *Building up yourselves;* by continuous and prompt obedience to all the commands of Christ, and by a growing knowledge of Christ in His provisions for all our wants of spirit, soul, and body. *Praying in the Holy Spirit;* under His influence and inspiration.

21 *Keep yourselves in the love of God;* by a holy, humble, obedient walk before the Lord. *Looking for the mercy;* desiring and hoping for salvation through the boundless grace of God.

22 This verse has various readings: as, "Some convince, while they discuss with you; "Have compassion on some, making a difference," etc.

23 *Others save, with fear, pulling them out of the fire;* use alarming methods to arouse them from their slumbers; as you would were they asleep in a burning house. *Hating even the garment;* abhorring everything that looks towards lewdness, or that reminds of that brutal sin.

24 *Able to guard you from stumbling;* God is able to keep His obedient, trusting children from stumbling over any of the obstructions that Satan and his allies may place in their way; but, to insure this result, they must stick to His word, and let the Holy Spirit teach them; nor should they ever dally with error, or have any fellowship with errorists.

— THE —

REVELATION OF JESUS CHRIST TO THE APOSTLE JOHN.

The author of this book is named John, (ch. 1:1, 4, 9); who, beyond doubt, is the apostle John, the author of the Gospel and the three epistles bearing his name. The date at which it was written is not known, but it was probably between the years 85 and 95, A. D., as that covers the major part of the reign of Domitian, under whom, it is generally agreed, John was banished to the isle of Patmos. The interpretation of the book has been acknowledged to be a very difficult task; and many have been the schemes of interpretation sought to be applied. That combination which makes it historical to the close of chapter III, and future from ch. VI and on, seems most satisfactory.

CONTENTS.

Ch. I. Introduction, and key to book. (v. 19). Chs. II, III. History and admonition to the seven churches, giving the main characteristics of visible Christianity, during the present dispensation, or up to the rapture. Chs. IV, V. Heavenly visions, including the book with seven seals. Chs. VI—XI. Symbolic and prophetic outline of things to occur during the great tribulation, or between Christ's coming for His bride (I Thess. 4:15-18; Matt. 25:1-13), and His coming with His saints, (Zech. 14:5; Jude 14; II Thess. 1:7; Deut. 33:2; Dan. 7:10). Ch. XII. The rapture, and casting of Satan down to the earth. (Chronologically, this chapter comes in just after chapter 3.) Chs. XIII—XIX. The execution of what is prophesied in chs. 6-11. XX. Satan shut up in abyss; the Millennium; the "little season," of revolt and judgment; the white throne judgment. XXI. The New Heavens and New Earth; the New Jerusalem. XXII. The river and tree of life; fixed condition of the righteous and wicked; prayer for coming of Jesus; benediction.

REVELATION.

CHAPTER I.

1 The revelation of Jesus Christ, which God gave Him, to show to His servants the things which must shortly come to pass; and, having sent, He signified *them* through His angel to His servant John; 2 who testified of the word of God and the testimony of Jesus Christ, whatsoever things he saw. 3 Happy *is* he that reads, and those who hear the words of the prophecy, and keep the things written therein; for the time is near.

4 John to the seven assemblies that are in Asia: Grace to you, and peace, from Him Who is, and Who was, and Who is coming; and from the seven Spirits Who are before His throne; 5 and from Jesus Christ, the faithful Witness, the First-born of the dead, and the Ruler of the kings of the earth. To Him Who loveth,[1] and washed[2] us from our sins in His own blood, 6 and made us a kingdom, and priests to God and His Father; to Him be the glory and the dominion forever and ever. Amen. 7 Behold, He cometh with the clouds; and every eye shall see Him, and those who pierced Him; and all the tribes of the earth shall lament over Him! Even so. Amen.

8 "I am the Alpha and the Omega," saith the Lord God, Who is, and Who was, and Who is coming, the Almighty.

9 I, John, your brother, and fellow-sharer in the tribulation, and kingdom, and patience in Jesus, was in the island called Patmos, because of the word of God and the testimony of Jesus. 10 I was in the Spirit on the Lord's day; and I heard

1 Some Mss. give *loved.* 2 Some Mss. give *loosed.*

NOTES ON CHAPTER I.

1 *The revelation of Jesus Christ;* that made by Christ. *Which God gave to Him;* Jesus Christ executes the commission the Father gave to Him, and this is His part in the whole scheme of redemption. (John 5:20; 7:16; 10:32; 12:49, etc.).

2 *The word of God;* the word made known to John in this vision. *Testimony of Jesus Christ;* the testimony borne to the truth of Jesus Christ.

3 There is a blessing pronounced upon him who reads, and upon those who hear and keep the teachings of this book.

4 *To the seven assemblies in Asia;* in what is known as "Proconsular Asia," comprising "the provinces of Mysia, Lydia, Caria, and Phrygia." Seven is called a number of "perfectness." There were probably many other local assemblies within the limits of these seven; but these seven, in a sense, represented all the rest; and it seems that these seven were used to represent the varying phases of Christianity from the time John received this revelation up to the time of the rapture.

5 *The First-born of the dead;* Christ, the First, Who rose from the dead to die no more; who is the resurrection, and in Whose life Christians will be raised.

6 *Made us a kingdom;* or made us to be kings in His kingdom. *Priests;* to offer to God spiritual sacrifices through Christ, (I Peter 2:5).

7 *He cometh;* to put all His enemies out of the way (Zech. 14:4-12; ch. 19:19-21), and to establish His Millennial reign, (ch. 20:4-6). *And those who pierced Him;* Zech. 12:10-14—a prophecy yet future.

8 *The Alpha and the Omega;* these are the first and last letters of the Greek alphabet; and, in applying them thus to Himself, Christ shows that He is the *cause* and the *end* of all things, or essential Deity, (Isa. 9:6).

9 *Patmos;* a barren island in the Ægean sea. John was banished to this island because of his devotion to Christ and to His cause.

10 *In the Spirit;* under the power of the Spirit, and in a

behind me a great voice as of a trumpet, 11 saying, "What you see, write in a book, and send *it* to the seven assemblies; to Ephesus, and to Smyrna, and to Pergamus, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea." 12 And I turned to see the voice that was speaking with me; and, having turned, I saw seven golden candlesticks;[3] 13 and, in the midst of the candlesticks, One like the Son of Man, clothed with a garment down to the foot, and girded at the breasts with a golden girdle. 14 And His head and hair were white as white wool, as snow; and His eyes *were* as a flame of fire; 15 and His feet like burnished brass, as if glowing in a furnace; and His voice as the voice of many waters; 16 and having in His right hand seven stars; and a sharp, two-edged sword proceeding out of His mouth; and His countenance *was* as the sun shining in his power. 17 And, when I saw Him, I fell at His feet as dead! And He laid His right hand on me, saying, "Fear not; I am the First and the Last, 18 and the Living One; and I was dead; and, behold, I am alive forevermore; and I have the keys of death and of Hades. 19 Write, therefore, the things which you saw, and the things which are, and the things which are about to take place after these; 20 the mystery of the seven stars which you saw in My right hand, and the seven golden candlesticks. The seven stars are the angels of seven assemblies; and the seven candlesticks are seven assemblies.

3 Or, *lampstands.*

condition to receive a revelation. *On the Lord's day;* or first day of the week, the day on which Christ rose from the dead, and the day on which the Holy Spirit descended at Pentecost. *A great voice;* the voice of Jesus, (v. 13).

11 *Ephesus;* the capital of Proconsular Asia. *Smyrna;* a seaport city on the Mediterranean, about forty miles north of Ephesus. *Pergamus;* a city on the Caicus river, about twenty miles from the sea, and sixty miles north of Smyrna. *Thyatira;* a city in the province of Lydia, north-east of Smyrna. *Sardis;* a city east of Smyrna, and about thirty miles south-east of Thyatira. *Philadelphia;* a city about seventy miles east of Smyrna. *Laodicea;* a city in the west of Phrygia, and about 100 miles east of Ephesus.

12 *Seven golden candlesticks;* representing the seven assemblies in the seven localities above named, (v. 20).

13 *One like the Son of Man;* Dan. 7:13.

15 *As if glowing in a furnace;* that is, shining with intense brightness.

16 *Seven stars;* representing the angels of the seven assemblies, (v. 20). *A sharp, two-edged sword;* Rev. 19:15; Isa. 11:4.

17 *As dead;* overcome by the majesty and glory of Christ. *The First and the Last;* an open claim, on His part, to the attributes of Deity.

18 *The keys of death and Hades;* implying complete power over the dead, and over the place of the dead.

19 *The things which you saw;* in the previous part of the chapter. *The things that are;* the things relating to the seven assemblies, (chs. 2, 3). *The things about to take place after these;* the things that are to take place after the closing up of the history of the seven assemblies, brought out prophetically in chs. 6 to 11, and executed, or fulfilled, in chs. 13–19.

20 *The seven stars are the angels;* probably representing their pastors, or special messengers, or possibly guardian angels of the assemblies.

N. B.—The reader should fix the scheme of interpretation of the book well in his mind, so as not to be confused, as we advance in the book.

CHAPTER II.

1 "To the angel of the assembly in Ephesus write these things," saith He Who holdeth the seven stars in His right hand, He Who walketh in the midst of the seven golden candlesticks: 2 "I know your works and your toil, and your patience, and that you cannot bear evil men; and you tried those who call themselves apostles, and are not, and found them false; 3 and you have patience,[1] and did bear for My name's sake, and have not grown weary. 4 But I have *it* against you, that you left your first love. 5 Remember, therefore, whence you have fallen, and repent, and do *your* first works; or else I am coming to you, and will remove your

1 Or, *endurance;* or, *steadfastness.*

NOTES ON CHAPTER II.

If it is true that these seven assemblies were meant to give a brief outline of Christianity from the time the apostle wrote to the close of the dispensation, or to the rapture, it would seem likely that there might be—if we knew the facts in the case—a seventh of the time of the whole period from the date of the book to the rapture, apportioned to the different assemblies in the order of their names. This, however, will not be attempted in these brief notes. There is great solemnity connected with each of these messages; and we may suppose that all the rewards, offered to the different classes of overcomers, may, in effect, belong to each one that overcomes.

1 *Holdeth the seven stars in His right hand;* this shows the supreme authority of Jesus Christ over all pastors, teachers, and servants, of the assemblies of God's people. They get their work and authority from Him.

2 *Evil men;* corrupt in faith and practice, (II Cor. 11:13, 14; Acts 20:29, 30).

4 *Left your first love;* the love which you received when you first believed on Christ. No amount of work can compensate for the loss of love.

5 *Do your first works;* be as earnest and zealous for My

candlestick out of its place, if you do not repent. 6 But this you have, that you hate the works of the Nicolaitans, which I also hate. 7 He that has an ear, let him hear what the Spirit saith to the assemblies. To him that overcomes, to him will I give to eat of the tree of life, which is in the Paradise[2] of God.

8 "And to the angel of the assembly in Smyrna write these things," saith the First and the Last, Who became dead, and lived: 9 "I know your tribulation, and your poverty (but ye are rich), and the blasphemy of those who say they are Jews, and are not, but are a synagogue of Satan. 10 Fear not the things which you are about to suffer. Behold, the Devil is about to cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be faithful unto death, and I will give you the crown of life. 11 He that has an ear, let him hear what the Spirit saith to the assemblies. He that overcomes shall in nowise be hurt by the second death.

12 "And to the angel of the assembly in Pergamus write these things," saith He Who hath the sharp, two-edged sword: 13 "I know where you dwell, where Satan's throne *is;* and you hold fast My name, and did not deny My faith, even in the days of Antipas, My witness, My faithful *one*, who was killed among you, where Satan dwells. 14 But I have a few things against you, because you have there those holding the teaching of Balaam, who taught Balak to cast a stumbling-block before the sons of Israel, to eat idol-sacrifices, and to commit fornication. 15 So you have also those holding the teaching of the Nicolaitans, in like manner. 16 Repent, therefore, or else I am coming to you quickly, and will make war with them with the sword of My mouth. 17 He that has an ear, let him hear what the Spirit saith to the assemblies. To him that overcomes, to him will I give of the Hidden Manna; and I will give him a white stone, and upon the stone a new name written, which no one knows, but he that receives *it*.

18 "And to the angel of the assembly in Thyatira write these things," saith the Son of God, Who hath His eyes as a flame of fire, and His feet like burnished brass: 19 "I know your works, and *your* love, and faith, and ministry, and your patience; and your last works *to be* more than the first. 20 But I have *it* against you, that you suffer the woman Jezebel, who calls herself a prophetess; and she teaches and seduces My servants to commit fornication, and to eat idol-sacrifices. 21 And I gave her time, that she might repent; and she is not willing to repent of her fornication. 22 Behold, I cast her into a bed, and those committing adultery with her,

2 Or, *garden.*

service, as you were when you first believed. *Remove your candlestick;* withdraw My light from you, and leave you in darkness—a warning which has long since been fulfilled in the case of all the seven assemblies, and many others also.

6 *Nicolaitans;* a corrupt sect which, from the etymology of the word, sought to dominate the laity, or common members; taking their liberties from them, and enslaving them to their corrupt doctrines and practices.

7 *Overcomes;* overcomes all his enemies; the flesh, the world, and the Devil. *The tree of life;* ch. 22:2. It means that the overcomer will enjoy the bliss of Heaven without stint. Adam and Eve were denied access to the tree of life, because of their sin; but Christ restores a new tree of life, of much higher type than the first.

9 *But you are rich;* rich in heavenly treasure and faith, though poor and distressed in this world. Here, as in all these letters, the angel of the assemblies represents the assembly itself; and what is said to him, is meant for the assembly also. *Say they are Jews;* a corrupt sect of Judaizers, who were zealous of the law, but ignorant of the spirit of Christ.

10 *The Devil is about to cast some of you into prison;* by his influence over men, leading them to do the work. *Ten days;* possibly, meaning ten years, or a brief period.

11 *The second death;* the punishment of the wicked after the Millennium, (ch. 20:14; 21:8). *Smyrna;* this assembly has no censure.

12, 13 *Sharp, two-edged sword;* ch. 19:15. *Where Satan's throne is;* a place of great wickedness, and where Satan's power was mightily displayed.

14 *Hold the doctrine of Balaam;* his principles and corrupt policy. Though he was not permitted to curse Israel, he may, by suggestion, have brought them into the fearful state pictured in Num. 25:1-9; II Peter 2:15, 16; Jude 11, 12.

17 *The Hidden Manna;* the true spiritual Manna—Christ, (John 6:53, 56); of which the literal manna was a type, (Ex. 16:32-34). *A white stone;* people sometimes made inscriptions on stones; in allusion to this, the overcomer will receive a *white* stone (white being an emblem of victory), with a name written on it, that no one but he and the One Who inscribed it will understand. Each one will have an experience peculiar, in some respects, to himself; and this may be represented by the inscription on the stone.

19 *Last more than the first;* their works increased, rather than diminished.

20 *Jezebel;* a wicked woman like the wife of Ahab; claiming to be a religious teacher, while she seduced the people into error and sin. Her teaching was the same as that of Balaam, (v. 14).

22 *I cast her into a bed;* of severe affliction. Thus Christ will punish her and her sinful lovers,

into great tribulation, if they repent not of their[3] works. 23 And her children I will slay with death; and all the assemblies shall know that I am He Who searcheth the reins and hearts; and I will give to you, each one, according to your works. 24 But to you I say, to the rest who *are* in Thyatira as many as have not this teaching, who knew not 'the deep things of Satan,' as they say, I cast on you no other burden; 25 nevertheless, that which ye have, hold fast till I come. 26 And he that overcomes, and he that keeps My works until the end, to him will I give authority over the nations; 27 and he shall rule[4] them with a rod of iron, as the vessels of earthenware are broken in pieces, as I also have received from My Father; 28 and I will give him the morning star. 29 He that has an ear, let him hear what the Spirit saith to the assemblies.

3 Some Mss. give *her*.

4 Gr. *Shepherd*.

23 *Her children;* meaning, probably, her dupes, or those whom she ensnared.

24 *The deep things of Satan;* it is thought that this Jezebel and her followers were wont to refer to "the depths of their knowledge," and that here the Holy Speaker applies the expression "deep things" in its real sense, which is "the deep things of Satan." Spiritism, or demon-worship, as also Theosophy, and all *isms* that set aside the atoning blood of Christ, class with "the deep things of Satan."

27 *He shall rule them;* he shall, with Christ, rule over all His foes, (ch. 3:21). *As I received from My Father;* Ps. 2:8, 9.

28 *Give him the morning star;* to shine with him in glory with Christ the true Morning Star.

CHAPTER III.

1 "And to the angel of the assembly in Sardis write these things," saith He Who hath the seven Spirits of God and the seven stars: "I know your works, that you have a name that you are living, and you are dead. 2 Become watchful, and strengthen the things that remain, which were about to die; for I have not found your works complete[1] before My God. 3 Remember, therefore, how you have received, and did hear; and keep *it*, and repent. If, therefore, you do not watch, I will come as a thief, and you shall not know at what hour I will come upon you. 4 But you have a few names in Sardis, who did not defile their garments; and they shall walk with Me in white, because they are worthy. 5 He that overcomes shall thus be clothed in white garments; and I will in nowise blot his name out of the book of life, and I will confess his name before My Father and before His angels. 6 He that has an ear, let him hear what the Spirit saith to the assemblies.

7 "And to the angel of the assembly in Philadelphia write these things," saith He Who is holy, He Who is true, He Who hath the key of David, He Who openeth, and no one shall shut; and shutteth, and no one opens: 8 "I know your works. Behold, I have set[2] before you a door opened, which no one can shut; because you have a little power, and kept My word, and did not deny My name. 9 Behold, I give *those* of the synagogue of Satan, who say they are Jews, and are not, but do lie—behold, I will make them to come and worship before your feet, and to know that I loved you. 10 Because you kept the word of My patience, I also will keep you from the hour of trial, which is about to come upon the whole inhabited *earth*, to try those

1 Or, *fulfilled*.

2 Gr. *Given*.

NOTES ON CHAPTER III.

1 *A name;* how many have only a name, but no Christ!

2 *Things which remain;* their remaining attachments to the faith and practice of the Gospel.

3 *How you have believed and heard;* with eagerness and delight you received the Gospel at first.

4 *Did not defile their garments;* have not dishonored their profession, by embracing error. *White;* the emblem of purity and blessedness.

5 *Will confess His name;* Matt. 10:32, 33; 25:34-40.

7 *The key of David;* the key of the house of David, (Isa. 22:22); indicating supreme headship, or absolute authority, (Luke 1:32, 33, where "the house of Jacob" denotes the true spiritual Israel)

8 *A door opened, which no one can shut;* when God gives His servants an open door, or freedom to preach and practice the Gospel, no one can shut it, (I Cor. 16:9; II Cor. 2:12; Col. 4:3).

9 *Synagogue of Satan;* as God inhabits His true people, filling them with His fulness, (Eph. 3:16-19); so Satan possesses and fills those who yield to him, and thus they become a synagogue, or sanctuary, of Satan. *Worship before your feet;* humble themselves before you.

10 *I will keep you from the hour of trial;* this seems to allude to the great tribulation, because it is a world-wide trial; and the keeping of them from this hour of trial seems equivalent to the rapture. Whether this verse refers to the rapture and the tribulation to follow it, or not, it forcibly reminds us of Luke 21:36.

who dwell upon the earth. 11 I am coming speedily; hold fast that which you have, that no one take your crown. 12 He that overcomes, I will make him a pillar in the temple of My God; and he shall in nowise go out any more: and I will write on him the name of My God, and the name of the city of My God, the New Jerusalem, which comes down out of Heaven from My God, and My own New Name. 13 He that has an ear, let him hear what the Spirit saith to the assemblies.

14 "And to the angel of the assembly in Laodicea write these things," saith the Amen, the Faithful and the True Witness, the Beginning of the creation of God: 15 "I know your works, that you are neither cold nor hot. I would you were cold or hot. 16 So, because you are lukewarm, and neither hot nor cold, I am about to spew you out of My mouth. 17 Because you say, 'I am rich, and have gotten riches, and have need of nothing'; and do not know that you are the wretched one, and pitiable, and poor, and blind, and naked! 18 I counsel you to buy of Me gold refined by fire, that you may be rich; and white garments, that you may clothe yourself, and *that* the shame of your nakedness may not be made manifest; and eye-salve to anoint your eyes, that you may see! 19 As many as I love, I reprove and chasten. Be zealous, therefore, and repent.

20 "Behold, I stand[3] at the door, and knock; if anyone hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me. 21 He that overcomes, I will give to him to sit down with Me in My throne, as I also overcame, and sat down with My Father in His throne. 22 He that has an ear, let him hear what the Spirit saith to the assemblies.

3 Gr. *Have taken my stand.*

11 *Your crown;* This seems to be the crown of honor, rather than the crown of life. Many will be saved, who will not reign with Jesus as overcomers.

12 *A pillar in the temple of My God;* a place of permanent importance and dignity in the spiritual temple of God. (Eph. 2:20-22; II Pet. 2:5). *I will write on him the name of My God . . . the name of the city of My God . . . My own New Name;* indicating thereby that he belongs to God and to His glorious habitation, with the new Name of Jesus branded on him.

14 *The Amen;* the One Who executes all His word. *The Beginning of the creation;* John 1:1-4; Col. 1:16, 17.

15 *Neither cold nor hot;* lukewarm, indifferent about His religion. *I would you were cold;* better to make no pretensions to religion, than to hold to the name without the reality. God wishes His people to be in earnest.

16 *Spew you out of My mouth;* reject you with loathing and disgust, as a man would food that had soured in his stomach, and had been vomited up.

17 *I am rich;* have knowledge and all that is necessary to my happiness. *And do not know;* have no spiritual discernment to see and realize your utter lack of all things that make up true Christianity.

18 *Gold . . . white garments . . . eye-salve;* the rich spiritual blessings and gifts Christ will bestow upon those who follow Him fully.

19 *Reprove and chasten;* when one yields himself to the Lord in the spirit of true obedience, the Lord reproves him for his sins, faults, and short-comings, and puts him in the school of discipline, as the word "chasten" indicates, (Heb. 12:6-10).

20 *I stand at the door;* denoting the readiness of Christ to minister to the needs of His disciples. *And knock;* knock for admission into the heart. *If anyone hear My voice;* suggestive of the fact that many may not, after all His interest in them, hear His voice, being so taken up with the business and anxieties of life. *And open the door;* Jesus will not force the door open, in order that He may gain admittance; His followers, if they will hear, and open the door, will have Him, not as a Visitor, but as a permanent Guest, Who will supply the rich viands for the feasts that will follow. To open the door, is to surrender the will to Christ, with an invitation to Him to come in. This is the wisest thing the believer can possibly do; for it is through the power of Christ ruling in the heart and controlling the life, that one may become an overcomer—overcoming sin, self, the world, and the Devil; and, besides, growing up into Him in all things, and reaching the measure of the stature of the fulness of Christ, (Eph. 4:13-15).

21 *He that overcomes;* he that overcomes all the enemies that stand in the way of his reaching God's highest and best. And who is it that thus overcomes? None but the believer who opens the door of his heart, and lets the Savior in; and then puts the government of his whole being upon His shoulder. The experience of the fully enthroned Christ brings one, and nothing else can, to the place of the full overcomer. *To sit down with Me in My throne;* Christ desires to lift to His throne every believer who will yield his all absolutely to Him, and follow Him in all things; thus dropping his own life to get the perfect life of Christ developed in him. In this way the ruling portion of God's children are developed, till they are completely transformed into Christ's image, (II Cor. 3:18); "grow up into Him in all things," (Eph. 4:15); and reach the fulness of His stature, (Eph. 4:13). Have you opened the door of your heart to Him?

CHAPTER IV.

1 After these things I saw, and, behold, a door opened in Heaven; and the first voice which I heard *was* as *a voice* of a trumpet speaking with me, saying, "Come

NOTES ON CHAPTER IV.

1 *After these things;* after the matters relating to the seven assemblies. *I will show you the things . . . after these;* the things that will follow the close of the present dispensation, or the rapture. This chapter and the next, being a vision of things in Heaven, are not the things that

up hither, and I will show you the things which must take place after these."

2 Straightway I was in *the* Spirit, and, behold, there was a throne set in Heaven, and *One* sitting upon the throne; 3 and He Who was sitting *was*, in appearance, like a jasper stone and a sardius; *there was* a rainbow round about the throne, in appearance, like an emerald; 4 and around the throne *were* twenty-four thrones, and on the thrones twenty-four elders sitting, arrayed in white garments, and on their heads crowns of gold. 5 And out of the throne proceed lightnings and voices and thunderings; and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God; 6 and before the throne, as *it were* a glassy sea like crystal; and, in the midst of the throne, and around the throne, four living creatures full of eyes before and behind. 7 And the first living creature *was* like a lion; and the second living creature like a calf; and the third living creature having a face as of a man; and the fourth living creature *was* like an eagle flying. 8 And the four living creatures, having each one of them six wings, are full of eyes around and within; and they have no rest, day and night, saying, "Holy! Holy! Holy! the Lord God, the Almighty, Who was, and Who is, and Who is coming!" 9 And, when the living creatures shall give glory and honor and thanksgiving to Him Who sitteth on the throne—to Him Who liveth forever and ever, 10 the twenty-four elders will fall down before Him Who sitteth on the throne, and will worship Him Who liveth forever and ever, and will cast their crowns before the throne, saying, 11 "Worthy art Thou, our Lord and our God, to receive the glory and the honor and the power; because Thou didst create all things; and, because of Thy will, they were, and were created."

were to be shown John; but the vision of earthly things begins with the 6th chapter and closes with the 11th.

2 *I was in the Spirit;* was under His power and control. So he goes through the open door into Heaven, to see and hear what the Spirit wisheth to reveal to him.

3 *Jasper;* a precious stone of several colors, as purple, blue, and green. *Sardius;* a precious stone of bright red color, (Ezek. 1:27). *An Emerald;* a gem of soft green color.

4 *Twenty-four elders;* this vision of the twenty-four elders and of the four living creatures is not to be taken as something already existing, but as picturing what will be after the rapture, when the overcomers are caught up to the throne of Christ.

5 *Lightnings, and voices, and thunderings;* showing forth the awful majesty and power of God. *Seven lamps:* ch. 1:4.

6 *A glassy sea like crystal;* ch. 15:2. "An expanse of crystalline clearness and splendor," answering to the paved work of a sapphire stone, and, as it were, the body of Heaven in its clearness, (Ex. 24:10). *Four living creatures;* these very much resemble those in a vision of Ezek. chs. 1, 10. These living creatures seem to be nearest the throne, and to give out the mind of God to the twenty-four elders. *Full of eyes;* indicating their great intelligence, as also their readiness and capability to discern the will of God. None of God's creatures are omniscient; but they are directed by His omni-present, omniscient Spirit. The four living creatures seem to represent the angelic forces that administer the providence of God.

7 *Like a lion;* denoting power, majesty, and dominion. *A calf;* or young bullock, ready for service or sacrifice. *Face as a man;* indicative of reason, intelligence, humanity. *A flying eagle;* denoting swiftness, far-sightedness, and elevation.

8 *Six wings;* indicating great swiftness and readiness in executing the will of God. *Have no rest;* they never cease crying, "Holy! Holy! Holy!" though they never tire of such service.

9, 10 *When the living creatures;* these, being nearest the throne of God, seem to catch His mind first, and give it forth to the others, in volumes of praise and worship. Then the others—the twenty-four elders, who probably represent the ruling power under Jesus, (ch. 3:21)—take up the strain, and worship Him.

CHAPTER V.

1 And I saw, in[1] the right hand of Him Who was sitting on the throne, a book written within and on the back, sealed up with seven seals. 2 And I saw a strong angel, proclaiming with a great voice, "Who *is* worthy to open the book, and to loose its seals?"

3 And no one in Heaven, or on the earth, or under the earth, was able to open the book or to look upon it. 4 And I was weeping much, because no one was found worthy to open the book, or to look upon it; 5 and one of the elders says to me,

1 Gr. *Upon.*

NOTES ON CHAPTER V.

1 *A book;* a scroll, written on both sides to denote the fullness of its contents; and sealed up with seven seals, to denote the security of its subject matter, (Ezek. 2:9, 10).

2 *Loose the seals;* so as to be able to read the book, and learn its contents.

4 *Look on it;* so as to gain any idea as to its contents.

"Weep not; behold, the Lion Who is of the tribe of Judah, the root of David, prevailed to open the book, and its seven seals. 6 And I saw, in *the* midst of the throne and of the four living creatures, and in *the* midst of the elders, a Lamb standing, as if slain, having seven horns and seven eyes, which are the seven Spirits of God, sent forth into all the earth. 7 And He came, and hath taken *it* out of the right hand of Him Who sitteth upon the throne. 8 And, when He took the book, the four living creatures and the twenty-four elders fell down before the Lamb, having, each, a harp, and golden bowls full of incense, which are the prayers of the saints. 9 And they sing a new song, saying, "Worthy art Thou to take the book, and to open the seals; because Thou wast slain, and didst redeem to God, by Thy blood, *some* of every tribe, and tongue, and people, and nation; 10 and didst make them,[2] to our God, a Kingdom and priests, and they[3] will reign on the earth.

11 And I saw, and heard the voice of many angels round about the throne, and of the living creatures, and of the elders, (and the number of them was ten thousand times ten thousand, and thousands of thousands); 12 saying with a great voice, "Worthy is the Lamb Who hath been slain, to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing!"

13 And every created thing which is in Heaven, and on the earth, and under the earth, and on the sea, and all that are in them, I heard saying, "To Him Who sitteth upon the throne, and to the Lamb, be the blessing, and the honor, and the glory, and the might, forever and ever!" 14 And the four living creatures said, "Amen." And the elders fell down and worshiped.

2 A few Mss. give, *us*.

3 Some Mss. give, *we*.

5 *The Lion Who is of the tribe of Judah;* Christ, Who has the properties of a lamb and of a lion. *The root of David;* a descendant of David on the human side of His being. *Prevailed to open the book;* literally, "conquered"; that is, He conquered death and Hell, and ascended to the right hand of the Father, where He received all power in Heaven and earth, and, among all the rest, He received power to open the book, and unseal the decrees of Almighty God. The book, supposably, contains the summarized history and results of the redemption wrought out by Jesus Christ.

6 *Seven horns;* the symbol of perfect authority and power. *Seven eyes;* the symbol of perfect vision, or knowledge; explained to be the same as the *seven Spirits*, which denote the perfect working of the Spirit in the character and life of the believer. (John 14:26; 15:26; 16:7; Acts 2:33).

8 *The four living creatures and twenty-four elders;* here, as in v. 14, and in ch. 4:9, 10, the four living creatures begin the praise and adoration of God, and then the elders follow it up. *Golden bowls full of incense . . . the prayers of the saints;* the golden bowls of incense represent the prayers of the saints; the expression shows the great acceptance, on the part of God, of our humble, believing, affectionate, and fervent prayers.

9 *A new song;* the song of redeeming love through the atonement and righteousness of Christ.

10 *Didst make them, to our God, a Kingdom and priests;* God's Kingdom has the saints as the elements composing the Kingdom, and He makes them priests to minister to Christ. This Kingdom will extend over all the earth.

11-13 All will, at last, acknowledge the worthiness of Jesus Christ, to receive the praise and adoration of men and angels; but this does not signify that all will enter into His service, (Rev. 20:10-15).

N. B.—Different Mss. give different readings on verses 9 and 10; one set of them would make the four living creatures as well as the twenty-four elders a part of the redeemed host; whereas, the other set of Mss. exclude the living creatures from the number of the redeemed, and leave them to be classed with the highest angelic forces, that have been active in the work of redemption.

CHAPTER VI.

1 And I saw, when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying, as with a voice of thunder, "Come."[1] 2 And I saw,

1 Some Mss. add, *and see.*

NOTES ON CHAPTER VI.

N. B.—If we understand the seven seals to follow the rapture, we avoid the endless difficulty and confusion that attend the system of interpretation that seeks to find events in past history answering to the different seals. If the Laodicean church closes church history up to the rapture, then it is easy to see that the seven seals, the seven trumpets, and the seven bowls of wrath, mark different events that occur between the rapture and the coming of Christ with His saints, to destroy the armies of the beast (Zech. 14:4-12; Rev. 19:11-21), and to open the way for the establishment of His Millennial reign. Daniel's year-day prophecy covers the historical outline of events up to the coming of Christ to take His bride from the earth; and Revelation, besides giving a historical outline of Christianity in the messages to the seven assemblies of Asia, particularizes the events that follow the rapture, up to the New Heavens and the New Earth.

1 *One of the four living creatures;* these appear to be the angelic forces that have a part in the execution of the providential events connected with the redemptive work of Jesus Christ. If we regard, with some, the living Creatures as belonging to the redeemed, they would represent the highest class of overcomers.

and, behold, a white horse, and He Who sat on him had a bow; and a crown was given to him; and he went forth conquering, and to conquer.

3 And, when He opened the second seal, I heard the second living creature saying, "Come." 4 And there went forth another horse, a red *one;* and to him who was sitting thereon it was given to take peace from the earth, and that they should slay one another; and there was given to him a great sword.

5 And, when He opened the third seal, I heard the third living creature saying, "Come." And I saw, and, behold, a black horse, and he who sat on him had a balance in his hand. 6 And I heard as if a voice in *the* midst of the four living creatures, saying, "A measure of wheat for a denary, and three measures of barley for a denary; and the oil and the wine do not hurt."

7 And, when He opened the fourth seal, I heard a voice of the fourth living creature saying, "Come." 8 And I saw, and behold, a pale horse; and he that sat on him, his name was Death; and Hades was following with him. And there was given to them authority over the fourth part of the earth, to kill with sword, and with famine, and with death, and by the wild beasts of the earth.

9 And, when He opened the fifth seal, I saw, underneath the altar, the souls of those who had been slain because of the word of God, and because of the testimony which they were holding. 10 And they cried with a great voice, saying, "How long, O Master, the Holy, and the True, dost Thou not judge and avenge our blood on those who dwell upon the earth?" 11 And a white robe was given to each one of them; and it was said to them, that they should rest yet a little time, until their fellow-servants and their brethren, who were about to be slain, as they also had been, should fulfill[2] their course. 12 And I saw, when He opened the sixth seal, and a great earthquake took place; and the sun became black as sackcloth of hair, and the whole moon became as blood; 13 and the stars of the heaven fell to the earth, as a fig-tree casts her unripe figs, when shaken by a great wind; 14 and the Heaven was parted asunder, as a scroll rolled up; and every mountain and island were removed out of their places. 15 And the kings of the earth, and the magnates, and the commanders of thousands, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; 16 and they say to the mountains and to the rocks, "Fall on us, and

2 Or, *should be completed in number.*

2 *A white horse;* an emblem of victory. The rider seems to represent Christ Himself. If so, it would seem that He goes forth to strengthen and encourage His servants who were not ready for the rapture, but who will speedily have an opportunity to prove their love and loyalty to Him by martyrdom during the tribulation period. "*Come;*" this may be translated "Go."

4 *Red;* an emblem of war and bloodshed.

5 *Black;* a symbol of mourning, woe, and desolation. *Balance;* indicating scarcity of food.

6 *A measure;* something less than a quart, and about enough to sustain a man for a day. *Denary;* the price of a day's labor. Hence, at the high price of food, one could barely subsist. Wheat would be about five dollars per bushel. *The oil and the wine;* these would be needed to keep people from starving.

8 *A pale horse;* a symbol of ghastly death, indicating death from many causes; as by famine and pestilence. *Hades followed with him;* Hades [the house of the dead] follows Death with the view of gathering up all his victims. *Authority over the fourth part of the earth, to kill with sword . . . hunger . . . death . . . and wild beasts of the earth;* here we find four destructive agencies to kill the fourth part of men. Compare Ezek. 14:21; also Jer. 15:3.

9 *The souls of those who had been slain;* the souls of those who had suffered martydom for Jesus' sake, (ch. 13:7, where the slaughter pictured in ch. 6:9, really takes place).

11 *A white robe;* expressive of victory, purity, and peace. *Should rest yet for a little time;* intimating that the time for avenging their blood had not yet come; but more martyrs must still be added to their numbers. These seem to have been the first tribulation martyrs; and others were to follow in their steps, as the tribulation would progress.

12-14 *When He opened the sixth seal;* the opening of the sixth seal seems to bring us very near to the consumation. Some of the events described in this and the following verses seem to indicate that the actual end is very near at hand. Yet the seventh seal and a number of other events follow it; but, as it seems, in very rapid succession.

15 *Hid themselves;* or sought to hide themselves from avenging justice that was now ready to destroy them because of their wickedness, and cruelty to the followers of Jesus, whom they murdered.

16 *Fall on us, and hide us;* indicating their great consternation, when Christ should appear—as they were now momentarily expecting Him—to avenge the martyred servants, and settle accounts with them on all scores. The time is coming, when all the enemies of Christ, and the abusers and murderers of His disciples, will be put to utter shame and confusion, and will seek to escape from His presence; but it will be all in vain. They must face their Judge, and account to Him for all their mistreatment of His disciples, which He will regard as having been done to Himself; and then they will receive their sentence, and enter upon the punishment which their conduct merited.

hide us from *the* face of Him Who is sitting on the throne, and from the wrath of the Lamb; 17 because the great day of their[3] wrath came, and who is able to stand?"

17 *Because the great day of their wrath;* the wrath that they had merited, and was now about ready to be poured out. Some texts read "His wrath," as if it was the wrath of Christ; but it is better to regard the wrath as that which the enemies of Christ have by their wicked deeds.

3 Some Mss. read *His.*

brought upon themselves. They have treasured up wrath against the day of wrath. *Came;* this is the unquestioned translation; and it is spoken in anticipation, hence, it might be styled, as in some other places, "The *aorist anticipative.*"

CHAPTER VII.

1 After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree.

2 And I saw another angel ascending from the rising of the sun, having a seal of *the* living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, 3 saying, "Hurt not the earth, nor the sea, nor the trees, until we shall seal the servants of our God on their foreheads." 4 And I heard the number of the sealed, a hundred and forty-four thousand, sealed out of every tribe of *the* sons of Israel.

5 Of the tribe of Judah twelve thousand *were* sealed;
Of the tribe of Reuben, twelve thousand;
Of the tribe of Gad, twelve thousand;
6 Of the tribe of Asher, twelve thousand;
Of the tribe of Naphtali, twelve thousand;
Of the tribe of Manasseh, twelve thousand;
7 Of the tribe of Simeon, twelve thousand;
Of the tribe of Levi, twelve thousand;
Of the tribe of Issachar, twelve thousand;
8 Of the tribe of Zebulon, twelve thousand;
Of the tribe of Joseph, twelve thousand;
Of the tribe of Benjamin, twelve thousand *were* sealed.

9 After these things I saw, and, behold, a great multitude, which no one could number, out of every nation, and of *all* tribes and peoples and tongues, standing before the throne, and before the Lamb, arrayed in white robes, and palms in their hands; 10 and they cry with a great voice, saying, "Salvation to our God, Who sits on the throne, and to the Lamb!"

11 And all the angels stood around the throne, and around the elders, and the four living creatures; and they fell before the throne on their faces, and worshiped God, 12 saying, "Amen. The blessing, and the glory, and the wisdom, and the thanksgiving, and the honor, and the power, and the strength, be to our God forever and ever. Amen!"

13 And one of the elders answered, saying to me, "These who are clothed in white robes, who are they, and whence did they come?"

14 And I have said to him, "My lord, you know." And he said to me, "These are those who come out of the great tribu-

NOTES ON CHAPTER VII.

1 *After these things;* after the events of the sixth seal. *The four corners of the earth;* east, west, north, and south. *Holding the four winds;* probably, restraining human passions and wrath, and causing a period of calm and quiet.

2 *Ascending from the rising of the sun;* from the east. *Having a seal;* with which to mark the servants of God, so as to distinguish them from others.

3 *Hurt not the earth;* let no disturbance come upon the earth, till we have sealed God's people.

4 *A hundred and forty-four thousand;* this is by some supposed to be a definite for an indefinite, but very large number of believers, both Jews and gentiles, who constitute the true Israel of God. Others take it literally, as referring to the ancient tribes of Israel, after they shall be restored to the home of their ancestors. And, as the twelve apostles are, under Christ, to rule over the twelve tribes of the children of Israel during the Millennium, it would seem that this prophecy refers to a literal gathering of so many out of each of the tribes named, preparatory to the Millennial reign. If this is the correct view, then, during the progress of the tribulation, we may expect the lost tribes of Israel to be brought to light. God knoweth where these tribes are; and it will be an easy matter for Him to bring them to light.

9 *Which no one could number;* a picture, this, of the great mass of the saved. *Palms in their hands;* in token of their victory over sin; but here there is no mention of crowns. Only the full overcomers are to be crowned. (ch. 3:21).

12 *Blessing . . . and strength;* notice the seven specifications here, indicative of perfect or complete adoration, (ch. 5:12).

14 *Who come out of the great tribulation;* the Greek expression is "the tribulation the great," which seems to point definitely to the tribulation then in progress, but not yet complete. Here it seems possible that all the martyred hosts of Christians of all ages, and all who have

lation;[1] and they washed their robes, and made them white in the blood of the Lamb. 15 For this reason are they before the throne of God, and they serve Him day and night in His Temple; and He Who sitteth on the throne will spread His tabernacle[2] over them. 16 They shall hunger no more, nor thirst any more; nor shall the sun by any means fall on them, nor any heat; 17 because the Lamb, Who is in *the* midst of the throne, will be their Shepherd, and will guide them to the fountains of the waters of life; and God will wipe away every tear from their eyes.

1 Gr. *The tribulation the great.* 2 Or, *tent.*

pressed their way over all obstacles, are included in this number. *Made them white in the blood of the Lamb;* were cleansed and made pure through faith in the atoning blood of Christ.

15 *For this reason;* because of their faith in Christ and cleansing through His blood.

16 *Hunger no more;* have no more deprivations of any sort. Many of God's dear children have gone hungry and almost naked because of the oppression of their enemies; but, when they reach Heaven, their needs will be supplied.

17 *Wipe away every tear;* by removing all occasions of sorrow, and by filling them with joy forever.

CHAPTER VIII.

1 And, when He opened the seventh seal, there was silence in Heaven about half an hour. 2 And I saw the seven angels who stood before God, and there were given to them seven trumpets.

3 And another angel came, and stood over the altar, having a golden censer; and there was given to him much incense, that he might add[1] *it* to the prayers of all the saints upon the golden altar which *was* before the throne. 4 And the smoke of the incense, with the prayers of the saints, ascended before God out of the hand of the angel.

5 And the angel has taken the censer; and he filled it with the fire of the altar, and cast it to the earth; and there followed thunders, and voices, and lightnings, and an earthquake.

6 And the seven angels, who had the seven trumpets, prepared themselves to sound.

7 And the first sounded; and there followed hail and fire, mingled with blood, and they were cast to the earth; and the third part of the earth was burnt up, and the trees were burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood; 9 and the third part of the creatures which *were* in the sea, that had souls,[2] died; and the third part of the ships was destroyed.

10 And the third angel sounded; and there fell out of the heaven a great star, burning as a torch, and it fell on the third part of the rivers, and upon the fountains of the waters. 11 And the name of the star is called Wormwood. And the third part of the waters became wormwood; and many of the men died in consequence of the waters, because they were made bitter.

12 And the fourth angel sounded; and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, that the third part of

1 Gr. *Give.*

2 Or, *life.*

NOTES ON CHAPTER VIII.

1 *Silence in Heaven . . . half an hour;* a brief quiet, as a calm before the gathering storm.

2 *Seven angels;* messengers ready to do the will of God. *Seven trumpets;* instruments designed to awaken alarm at some approaching evil.

3 *Another angel;* supposed to be Jesus Christ, our Great High Priest, offering the prayers of His people, with His own intercessions accompanying them, (Heb. 7:25). The object of these prayers is, probably, the avenging of the blood of the martyrs, as in ch. 6:10. *Censer;* a pan, or small vessel, in which incense was burnt, and from which arose a smoke of fragrant odor.

4 *Ascended before God;* indicating that their prayers were accepted.

5 *The censer;* the one used in burning the incense. *Filled it with fire;* a symbol of God's wrath soon to be visited on the wicked. *Cast it to the earth;* as the place where God's judgments were to be executed. *Thunders . . . earthquake;* all symbolic of the impending wrath soon to be poured out on God's enemies.

6 *The seven trumpets;* these appear to be used in connection with the tribulation woes, and are intermingled with the seals, or come close after them; the seventh seal ending nearly co-terminously, it is believed, with the sounding of the seventh trumpet.

7 *Hail . . . fire . . . blood;* symbols of ruin and slaughter.

9 *The third part . . . died; third part of ships was destroyed;* indicating great loss of life and destruction of property.

11 *Wormwood;* probably indicating the bitter trials which would come upon men, resulting in great loss of life.

12 *Third part of the sun . . . moon . . . stars;* this would seem to be associated with the opening of the sixth seal, (ch. 6:12–15; Matt. 24:29).

them might be darkened, and that the day might not shine for the third part of it, and the night in like manner.

13 And I saw, and heard an[3] eagle flying in mid-heaven, saying with a great voice, "Woe, woe, woe, to those who dwell on the earth, by reason of the other voices of the trumpet of the three angels who are about to sound!"

3 Gr. *One.*

13 *By reason of the other voices of the trumpet;* the three remaining trumpets are attended by great woes; the last trumpet being the signal for the closing of the present dispensation, and bringing on the Millennial reign.

CHAPTER IX.

1 And the fifth angel sounded, and I saw a star fallen out of the heaven to[1] the earth, and there was given to him the key of the pit of the abyss. 2 And he opened the pit of the abyss; and there went up a smoke out of the pit, as *the* smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. 3 And out of the smoke came forth locusts upon the earth; and authority was given to them, as the scorpions of the earth have authority. 4 And it was said to them, that they should not injure the grass of the earth, nor any green thing, nor any tree, but only such men as have not the seal of God upon their foreheads. 5 And it was given to them, that they should not kill them, but that they should be tormented five months. And their torment was as the torment of a scorpion, when it strikes a man. 6 And in those days will men seek death, and shall in no wise find it; and they will desire to die, and death flees from them. 7 And the shapes[2] of the locusts *were* like horses prepared for battle; and on their heads as it were crowns like gold; and their faces *were* as the faces of men. 8 And they had hair as the hair of women; and their teeth *were* as *the teeth* of lions. 9 And they had breastplates, as *it were* breastplates of iron; and the sound of their wings *was* as *the* sound of chariots of many horses running into battle. 10 And they have tails like scorpions, and stings; and in their tails is their power to hurt men five months. 11 They have over them as king the angel of the abyss: his name in Hebrew *is* Abaddon; and, in the Greek, he has a name Apollyon. 12 The first[3] woe departed; behold, there are coming yet two woes hereafter!

13 And the sixth angel sounded; and I heard one voice out of the horns of the golden altar which *is* before God, 14 saying to the sixth angel, who had the trumpet; "Loose the four angels that *are* bound in the great river Euphrates." 15 And the four angels were loosed, who had been prepared for the hour, and day, and month, and year, that they might kill the third part of men. 16 And the number of the armies of the horsemen *was* twice ten thousand times ten thousand: I heard the number of them.

17 And thus I saw the horses in the vision, and those who sat on them, having breastplates *as* of fire, and hyacinth, and brimstone. And the heads of the horses *are* as the heads of lions; and out of their mouths proceed fire, and smoke, and brimstone. 18 By these three plagues the third part of men was killed, by reason of the fire, and the smoke, and the brimstone, that was issuing out of their mouths. 19

1 Gr. *Into.* 2 Or, *figures.*

3 Or, *the one.*

NOTES ON CHAPTER IX.

1 *The pit of the abyss;* this seems to be the abode of evil spirits, or demons, near which the lake of fire and brimstone is located. Whatever fulfilment, on the year-day principle, any of these woes may have had in the past, we believe they are to have another fulfilment during the tribulation period, and on a day-day principle.

4 *Who have not the seal of God on their foreheads;* these "locusts" were sent to torture the wicked only, but had no right to touch those who were true followers of Christ—a plague that seems manifestly future, since, hitherto, there has been no general scourge upon the earth that did not extend to Christians as well as to sinners.

5 *Five months;* if this is a tribulation woe, this five months should be taken literally.

6 *Seek death . . . and in no wise find it;* the woe will bring such suffering that the sufferers would prefer death, but are not permitted to die during the five months.

11 *Abaddon . . . Apollyon;* both words mean destroyer; and applies, either to Satan, or to one of his princes.

14 *Loose the four angels that are bound in the great river Euphrates;* this possibly refers to the great destruction that is to come upon the Ottoman empire, when the angels of God's wrath are turned loose upon that godless people.

15 *An hour, a day, a month, a year;* amounting to 391 days; as a tribulation event, this would last more than a fourth of the last half of the seven years.

16 These vast hordes appear to be the agencies that are to desolate Turkey, and put the Turks out of the way of the Messianic Kingdom soon thereafter to be set up.

For the power of the horses is in their mouth and in their tails; for their tails *are* like serpents, having heads, and with them they hurt.

20 And the rest of the men, who were not killed with these plagues, repented not of the works of their hands, that they should not worship the demons, and the idols of gold, and of silver, and of brass, and of stone, and of wood; which can neither see, nor hear, nor walk; 21 and they repented not of their murders, nor of their sorceries, nor of their fornications, nor of their thefts.

20 *The rest of the men;* those who survived these desolations. *Repented not;* these terrible judgments had no tendency to lead them to repentance; these beings having, as it appears, committed the sin, or a sin, against the Holy Spirit. The demons, that they had worshiped so long, seemed to have them completely under their control. Repentance can come to none in this life, who have passed the limits of divine Grace.

CHAPTER X.

1 And I saw another strong angel, descending out of Heaven, clothed with a cloud, and the rainbow *was* upon his head, and his face *was* as the sun, and his feet as pillars of fire. 2 And he had in his hand a little book opened; and he set his right foot on the sea, and *his* left on the land; 3 and he cried with a great voice, as a lion roars; and, when he cried, the seven thunders uttered their voices. And, when the seven thunders spake, I was about to write; and I heard a voice out of Heaven, saying, "Seal up the things which the seven trumpets spake, and write them not."

5 And the angel, whom I saw standing on the sea and on the land, lifted up his right hand to Heaven, 6 and swore by Him Who liveth forever and ever, Who created the heaven and the things therein, and the earth and the things therein, and the sea and the things therein, that there shall be delay[1] no longer; 7 but in the days of the voice of the seventh angel, when he is about to sound, the mystery of God shall also be finished,[2] as He proclaimed the joyful message to His own servants the prophets.

8 And the voice which I heard from Heaven, *I heard* again, talking with me, and saying, "Go, take the little book which is open in the hand of the angel, who is standing upon the sea and upon the land." 9 And I went to the angel, saying to him, that he should give me the little book. And he says to me, "Take, and eat *it* up; and it will make your belly bitter, but in your mouth it will be sweet as honey." 10 And I took the little book out of the hand of the angel, and ate it up; and it was in my mouth as sweet as honey; and, when I ate it, my belly was made bitter. 11 And he[3] says to me, "You must prophesy again concerning many peoples and nations and tongues and kings."

1 Or, *time.*

2 Some Mss. read, *was finished.* 3 Some Mss. give, *they say.*

NOTES ON CHAPTER X.

1 *Another strong angel;* very much resembling Jesus Christ, or an emblematical representation of His glory. Compare ch. 1:13-16; 14:14. *Clothed with a cloud;* ch. 1:7; 14:14; Matt. 24:30.

2 *A little book;* containing this chapter and the 11th to v. 15, or to the sounding of the seventh trumpet. *Upon the sea and upon the earth;* denoting supreme control over both.

3 *Seven thunders uttered their voices;* each giving a token of some impending evil.

4 *Write them not;* hence we know not what they are, unless they are the same as the seven last plagues.

6 *There shall be delay no longer;* probably meaning that there would be no further delay in bringing the impending things to a consummation; that is, no delay after the sounding of the seventh trumpet.

7 *The mystery of God;* the glorious plan for overthrowing Satan's rule and bringing in the Kingdom of Christ—which is the great theme of the book of Revelation.

9 *Eat it up;* a symbol for earnestly reading, thoroughly understanding, and diligently considering, the prophecies contained in the little book.

10 *Sweet . . . bitter;* the receiving of the revelation was pleasant, but the contents filled him with distress, (Ezek. 3:1-3).

11 *Concerning many peoples;* John's prophecy would extend to many peoples besides those who would live to the close of the assembly period, (chs. 20, 21, 22).

CHAPTER XI.

1 And there was given me a reed, like a staff,[1] *one* saying, "Rise, and measure the temple of God, and the altar, and those worshiping therein. 2 And the court which *is* without the temple leave without, and measure it not; because it was given to the gentiles, and they will tread down

1 Or, *walking-stick.*

the holy city forty-two months. 3 And I will give to My two witnesses, and they shall prophesy a thousand two hundred and sixty days, clothed in sackcloth."

4 These are the two olive trees, and the two candlesticks,[2] that stand before the Lord of the earth. 5 And, if anyone wishes to injure them, fire issues out of their mouth, and devours their enemies; and, if anyone wishes to injure them, he must in this manner be slain. 6 These have authority to shut the heaven, that it rain not in the days of their prophecy; and they have authority over the waters, to turn them into blood, and to smite the earth with every plague, as often as they may wish. 7 And when they finish their testimony, the beast that comes up out of the abyss will make war with them, and overcome them, and kill them. 8 And their corpses *will lie* on the street of the great city, which, spiritually, is called Sodom and Egypt, where their Lord also was crucified.

9 And *some* of the peoples, and tribes, and tongues, and nations, look upon their corpses three days and a half; and they suffer not their corpses to be put into a tomb. 10 And those who dwell on the earth rejoice over them, and make merry, and they will send gifts one to another; because these two prophets tormented those dwelling on the earth. 11 And, after the three days and a half, the spirit of life from God entered into them, and they stood upon their feet; and great fear fell on those who beheld them. 12 And they heard a great voice out of Heaven, saying to them, "Come up hither." And they went up into Heaven, in the cloud; and their enemies beheld them. 13 And in that hour there was a great earthquake, and the tenth part of the city fell; and there were killed in the earthquake seven thousand persons;[3] and the rest became terrified, and gave glory to the God of Heaven.

14 The second woe departed; behold, the third woe comes quickly.

15 And the seventh angel sounded; and there followed great voices in Heaven, saying, "The kingdom of the world became our Lord's and His Christ's; and He will reign forever and ever." 16 And the twenty-four elders who sit before God on their thrones fell on their faces, and worshiped God, 17 saying, "We give thanks to Thee, O Lord God, the Almighty, Who art, and Who wast; because Thou hast taken Thy great power, and didst reign. 18 And the nations were angered, and Thy anger came, and the time of the dead to be judged, and to give the reward to Thy servants the prophets, and to the saints, and to those who fear Thy name, the small and the great; and to destroy

2 Or. *lampstands.*

3 Gr. *Names of men.*

NOTES ON CHAPTER XI.

The contents of the *little book* (ch. 10) are expressed in the measuring of the temple and the prophesying of the two witnesses.

2 *Forty-two months;* this is the same as the 1260 days, or "Time, times, a half time," or the same as the last half of the "seven years," or Daniel's 70th week. During this, the last half (perhaps) of the 70th week, the beast and his army will trample under foot the outer court, desolate the city, and desecrate (for a part of the time) the temple in Jerusalem.

3, 4 *My two witnesses;* some think that these represent the Jewish and gentile Christians, who offer their protests against the beast whose image is set up in the temple at Jerusalem (ch. 13:14-17), which is the fulfillment of Daniel's prophecy respecting "the abomination of desolation," (Dan. 11:31). Others suppose that Moses and Elijah are to be the two witnesses. These two witnesses are "the two olive trees" (v. 4), and these are the two "anointed ones," or "the sons of oil," (Zech. 4:14). Now, as Moses and Elijah were with the Lord of the whole earth, or Jesus Christ, on the mount of Olives, some think that the proof is complete, that Moses and Elijah are to be the two witnesses. Mal. 4:5 seems to make it probable that the veritable Elijah will come into the breach as one of the two witnesses, (as he never died); and his testimony, as that of the other (be he Moses, or Enoch, or some other), will, it appears, serve to embolden the Jews to hold out against the mighty forces under the beast, and not yield to his demands; this being "the time of Jacob's trouble," (Jer. 30:7).

5, 6 These verses indicate that these witnesses were clothed with mighty power, even to take life, and to withhold the rain. This latter reminds us of Elijah in the days of King Ahab, (I Kings 17:1); and the former, of Moses in Egypt.

7-13 *And when they finish their testimony;* the beast, or Satan's mighty captain (13th ch.; also 19:20) will kill them, and, at the end of three and a half literal days, they will be raised from the dead, and will ascend to meet the descending hosts of Jesus Christ, as He returns to destroy his enemies, and establish His own blissful reign.

14 *The third woe comes quickly;* the third woe, which accompanies the seventh trumpet, follows quickly after the ascension of the two witnesses.

15-19 *And the seventh angel sounded;* at the sounding of this trumpet the Lord Jesus Christ descends, with His saints and mighty angels, to end the tribulation period (Zech. 14:4-12; Rev. 19:11-21), bind Satan (ch. 20:1-3), and to inaugurate His Millennial reign, (ch. 20:4-6). With the seventh trumpet the dispensation closes.

those who destroy the earth." 19 And the Temple of God that is in Heaven was opened, and the ark of His covenant was seen in His Temple; and there were lightnings, and voices, and thunders, and an earthquake, and great hail.

N. B.—The writer does not claim infallibility for all these views; but they are the best he has at this time. Surely no one can know that he understands these great mysteries correctly, unless he certainly knows that God has taught him their true meaning. Dogmatism, in such mysteries as these, is altogether out of place.

CHAPTER XII.

1 And a great sign was seen in the heaven; a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars; 2 and, being with child, she cries out, travailing in birth, and being in pain to bring forth.

3 And another sign was seen in the heaven; and, behold, a great red dragon, having seven heads and ten horns, and upon his heads seven diadems. 4 And his tail drags the third *part* of the stars of heaven, and did cast them to the earth. And the dragon has taken his stand before the woman who is about to bring forth; in order that, when she brings forth, he may devour her child. 5 And she brought forth a man-child, who is about to rule all the nations with a rod of iron; and her child was caught up to God and to His throne. 6 And the woman fled into the wilderness, where she has a place prepared by God, that they may nourish her there a thousand two-hundred and sixty days.

7 And there was war in the heaven; Michael and his angels *went forth* to war with the dragon. And the dragon made war, and his angels; 8 and they prevailed not, nor was their place found any more in the heaven. 9 And the great dragon was cast down, the old serpent, he that is called *the* Devil and Satan, who deceives the whole habitable *earth*; he was cast down to the earth, and his angels were cast down with him.

10 And I heard a great voice in Heaven, saying, "Now came the salvation, and the power, and the Kingdom of our God, and the authority of His Christ; because the accuser of our brethren was cast down, he who accused them before our God day and night; 11 and they overcame him because of the blood of the Lamb, and because of the word of their testimony, and they loved not their soul,[1] even to death. 12 On this account, rejoice, ye Heavens, and ye who dwell in them! Woe to the earth, and to the sea! because the Devil went down to you, having great wrath, knowing that he has *but* a little time.

1 Or, *life.*

NOTES ON CHAPTER XII.

We understand the woman in this chapter to represent Christendom, and the man-child to represent the overcoming portion of the raptured saints. This chapter, chronologically, seems to fit on to the close of the third chapter. Chapters 4 and 5 present a heavenly vision; chs. 6-11 set forth in symbol the woes that are to follow the rapture; and chs. 13-19 execute these foretold woes.

1, 2 *Clothed with the sun, and the moon under her feet;* this indicates the great honor and dignity that attach to the woman. *Travailing in birth, and being in pain to bring forth;* this seems to represent the great labor and pain of Christendom, in bringing forth the full overcomer, who is, with Jesus, to rule the world with a rod of iron. (ch. 3:21).

3, 4 These verses seem to represent Satan who is striving to thwart the purpose of God to elevate to the throne a portion of the seed of Christ.

5 *She brought forth a man-child;* not Jesus Christ, as we understand it, but some believers of the overcoming type (Eph. 4:13, 15), who are fit to reign with Jesus by reason of His fully developed life in them. To make this *man-child* refer to Jesus Christ, is to violate a universal principle in language, which forbids, in the very nature of things, the symbolizing of a past historical event! Christ had been born not far from ninety years, when John wrote the book of Revelation; but, if we understand this man-child as representing one of a class of full-overcomers, who are to reign with Jesus, then there seems to be no violence done to the language.

6 *Fled into the wilderness;* after giving birth to the overcomers, who are caught up to the throne of God, Christendom at large, being unprepared for the rapture, will be left behind to confront the evils of the tribulation period. *A thousand two hundred and sixty;* this period would answer to the first half of Daniel's "Seventieth week," (Dan. 9:24-27); or it would be three and a half years. During this time, after the rapture, Satan will probably be too busy in organizing the world under one government, to persecute Christians with the greatest vigor.

7-10 *War in the heaven;* Satan and his hosts strive to intercept, and scatter, the saints while in transit from the earth to meet Jesus. This calls forth Michael and his hosts, and they secure a safe passage to the saints, and thrust Satan and his aids down to the earth. Satan now proceeds to war against the woman; and, after three years and a half, he gets ready for his bloody work. (ch. 13:1-7).

11 *And they overcame him because of the blood of the Lamb, and because of their testimony;* the vicarious suffering of Christ was the great fact that overcame Satan, judicially; and the experience and testimony of believers give them personal victory over Satan.

12 *Knowing that he has but a little time;* after the rapture and the casting of Satan down to the earth, the evil one knows that his time is brief; hence, he makes the most of his opportunity.

13 And, when the dragon saw that he was cast down to the earth, he persecuted[2] the woman who brought forth the man-child. 14 And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. 15 And the serpent cast out of his mouth, after the woman, water as a river, that he might cause her to be borne away by the river. 16 And the earth helped the woman; and the earth opened her mouth, and drank down the river which the dragon cast out of his mouth. 17 And the dragon was angry with the woman, and went away to make war with the rest of her seed, who keep the commandments of God, and have the testimony of Jesus; 18 and he stood[3] upon the sand of the sea.

2 Or, *pursued.*

3 Some Mss. read, *I stood,* and connect it with v. 1 of ch. 13.

14 *She is nourished for a time, times, and half a time;* a time is 360 days; times 2 x 360=720 days; and half a time =½ of 360=180 days; all together=1260 days, (v. 6).

15 *The serpent cast out of his mouth, water;* indicating his wrath, and desire to destroy the woman.

16 *The earth helped the woman;* showing God's providential protection of her.

17 *Went away to make war with the rest of her seed;* this is brought out in the next chapter (v. 7), which shows how successful he was in executing his wicked purpose.

N. B.—In the application of the year-day principle in Daniel's prophecy, we have to deal with the same period of time, as noted in v. 14 above; but this longer date seems to have been already about fulfilled, and now it remains that it be fulfilled on the day-day principle.

CHAPTER XIII.

1 And I saw a beast[1] coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy. 2 And the beast which I saw was like a leopard, and his feet as of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his throne, and great authority; 3 and I *saw* one of his heads, as if smitten[2] to death. And his death-stroke was healed; and all the earth wondered after the beast. 4 And they worshiped the dragon, because he gave *his* authority to the beast; and they worshiped the beast, saying, "Who *is* like the beast, and who is able to make war with him?" 5 And there was given to him a mouth speaking great things and blasphemies; and authority was given him to work forty-two months. 6 And he opened his mouth for blasphemies against God, to blaspheme His name, and His Tabernacle, *even* those dwelling in Heaven. 7 And it was given him to make war with the saints, and to overcome them; and there was given him authority over every tribe, and people, and tongue, and nation. 8 And all who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from *the* founding of a world. 9 If anyone has an ear, let him hear. 10 If anyone *is* for captivity,[3] into captivity he goes; if anyone shall kill with a sword,

1 Or, *wild beast.* 2 Gr. *Slain.*

3 Or, *leads into captivity.*

NOTES ON CHAPTER XIII.

1 *A beast;* the symbol of a cruel, murderous man, the leader, under Satan, of the mighty hosts that destroy the saints, and desolate the earth, during the great tribulation. That the beast is a man, and not a system, or an army, may be seen from ch. 19:19, 20; 20:10; where the beast and false prophet are captured, and are dealt with as individuals, apart from their armies. In the year-day prophecy of Daniel, we have, as it appears, the prototype of this destructive agent, (Dan. 7:24, 25). The ten horns and seven heads probably refer to the political powers that support the beast.

2 *Leopard . . . bear . . . lion;* symbolic of the savage cruelty of this destructive person and his mighty army. *The dragon gave him his power;* this beast appears to be Satan's figure-head; a man endued with Satan's power, knowledge, and wisdom.

3 *Wondered after the beast;* followed him with wonder and admiration, as seen in the following verses. This person, as being the visible head of Satan's organized opposition to Christ and His followers, will exhibit great knowledge, tact, and great personal magnetism, attracting multitudes and even nations to himself.

5, 6 *Speaking great things and blasphemies;* Dan. 7:25; II Thess. 2:3-10. *Forty-two months;* same as 1260 days (ch. 11:3), or "Time, times, and half a time," (ch. 12:14). These dates, used in a *year-day* sense, apply with much force to the papacy or Mohammedanism, during a period of 1260 years, when they persecuted and destroyed millions of God's saints; but much more literally we may expect a day-day fulfillment of this prophecy during the last 42 months of the tribulation.

7, 8 The woman, who had been protected during the first 1260 days of the tribulation, is given up to death during the last 1260 days, or 42 months, of the tribulation. The universality of the beast's dominion is here plainly declared.

10 This verse seems to mean that the desolating leader (the beast) and his armies have soon to face the same sad conditions that they have forced upon others.

with a sword he must be killed. Here is the patience and the faith of the saints.

11 And I saw another beast coming up out of the earth; and he had two horns like a lamb, and he was speaking as a dragon. 12 And he exercises all the authority of the first beast in his sight. And he makes the earth and those dwelling therein, to worship the first beast, whose death-stroke was healed. 13 And he does great signs, that he should even make fire to come down out of the heaven to the earth, in *the* sight of men. 14 And he deceives those who dwell on the earth by reason of the signs which it was given him to do in *the* sight of the beast; saying to those dwelling on the earth, that they should make an image to the beast, who has the stroke of the sword, and lived. 15 And it was given to him to give spirit[4] to the image of the beast, that the image of the beast should both speak, and cause that as many as worship not the image of the beast should be killed. 16 And he causes all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or on their forehead; 17 and that no one should be able to buy or sell, except he that has the mark, the name of the beast, or the number of his name.

18 Here is wisdom. He that has understanding, let him count the number of the beast; for it is a number of a man; and his number is six hundred and sixty-six.

4 Or. *breath.*

11 *Another beast;* probably some "ecclesiastical satellite" who will act as aid to the beast. *Like a lamb;* pretending to be very meek and humble.

12 *Exercises all the power of the first beast;* it was the power of Satan in either case, that found a pliable instrument in both the beast and the false prophet.

13 *Does great signs;* performs great miracles, in bringing down fire from the heavens; winning many to support his cause in this way, and intimidating his enemies by the same wonderful miracle.

14, 15 *That they should make an image of the beast;* the second beast has an image of the first beast made; and he gives *spirit,* or life, to the image, and causes it to speak. These are wonderful miracles, and there is much need of the testimony of the two witnesses (ch. 11), to hold the Jews steady, or prevent them from following the beast fully.

16, 17 *A mark on their right hand, or on their forehead;* this mark of the beast is probably to be branded upon the hands or upon the foreheads of all who give in their lot with the beast and false prophet. By this mark, which will consist either of "the name of the beast," or "the number of his name," his subjects will be readily distinguished from others. No one is to buy or sell anything—i. e., he can have no trade permit, unless he has the mark of the beast upon his right hand or forehead. All are to be exposed to death, at the will of the beast, unless they have this mark impressed upon them. This abominable image, with the cruel order enforcing the death of the unyielding, may well be styled "the abomination of desolation."

18 *His number is six hundred and sixty-six;* the numerical value of the letters in his name will give the sum of 666. The numerical value of many names is 666; and, to make no mistake, one should see that all the events associated with such a name have their fulfillment also.

N. B.—Many things go to prove that the Turks will soon have to let go their possessions; because, at the most their dominion is not likely to last beyond A. D. 1913; the gentile domination beginning in the year 604 B. C., and having 2520 years to run (or "seven times"), would end in 1913 A. D. Then "the beast," or personal Anti-Christ, may be expected to capture Jerusalem in the midst of the 70th week of Daniel, and trample it under foot for 42 months, thus giving the prophecy a *day-day* fulfillment—which is future as yet. We are living in one of the most momentous periods of the world's history, and large events may be expected to be crowded together during these closing years of the present dispensation.

CHAPTER XIV.

1 And I saw, and, behold, the Lamb, standing on the mount Zion, and with Him a hundred and forty-four thousand, having His name, and the name of His Father, written on their foreheads.

2 And I heard a voice out of Heaven, as a voice of many waters, and as a voice of great thunder; and the voice which I heard *was* as *that* of harpers, harping with their harps. 3 And they sing as *it were* a new song before the throne, and before the four living creatures and the elders; and no one was able to learn the song, except the hundred and forty-four thousand, who had been purchased out of the earth. 4 These

NOTES ON CHAPTER XIV.

1 This 144,000, according to the method of interpretation adopted, would be the same as the 144,000, brought to view in ch. 7:4; for if all from chs. 6 to 11 (inclusive), is only a prophecy of what is fulfilled from chs. 13 to 19 (inclusive), there would be no room for a separate company in the fulfillment that was not provided for in the prophecy itself. And yet the description given of the individuals making up this group classes them as a very high order, and would answer well to the full overcomers, who are to take part with Jesus in the government of the earth, (ch. 3:21). *Written on their foreheads;* these had both the name of the Father and of the Son on their foreheads, in contrast with the worshipers of the beast, (ch. 13:16).

3 *A new song;* the song of redemption through the Lamb.

are those who were not defiled with women; for they are virgins. These are those who follow the Lamb whithersoever He goeth. These were redeemed from among men, a first fruit to God and to the Lamb. 5 And in their mouth was found no falsehood. They are without blemish.

6 And I saw another angel flying in mid-heaven, having the eternal Gospel to proclaim to those who dwell on the earth, and to every nation, and tribe, and tongue, and people; 7 saying with a great voice, "Fear God, and give glory to Him, because the hour of His judgment came; and worship Him Who made the heaven, and the earth, and the sea, and fountains of waters."

8 And another, a second angel, followed, saying, "It fell, it fell, Babylon the Great, that has made all the nations drink of the wine of the wrath of her fornication!"

9 And another angel, a third, followed them, saying with a great voice, "If anyone worships the beast and his image, and receives a mark on his forehead or on his hand, 10 he also shall drink of the wine of the wrath of God, which has been mingled undiluted in the cup of His anger; and he shall be tormented with fire and brimstone in *the* presence of the holy angels, and before the Lamb. 11 And the smoke of their torment ascends forever and ever; and they have no rest day and night, those who worship the beast and his image, and whosoever receives the mark of his name.

12 Here is the patience of the saints, those who keep the commandments of God, and the faith of Jesus.

13 And I heard a voice in Heaven, saying, "Happy are the dead who die in the Lord from henceforth! Yea," saith the Spirit, "that they may rest from their labors; for their works follow with them."

14 And I saw, and, behold, a white cloud; and upon the cloud, One sitting, like the Son of Man, having on His head a golden crown; and, in His hand, a sharp sickle.

15 And another angel came forth out of the Temple, crying with a great voice to Him Who was sitting upon the cloud, "Send forth Thy sickle, and reap; because the hour to reap came, because the harvest of the earth was fully dried.[1] 16 And He Who was sitting upon the cloud sent forth His sickle, and the earth was reaped.

17 And another angel came forth out of the Temple which is in Heaven, himself also having a sharp sickle.

18 And another angel came forth out from the altar, he that has authority over the fire; and he called with a great voice to him who had the sharp sickle, saying, "Send forth your sharp sickle, and gather

1 Or, *ripe.*

4 *Not defiled with women;* not guilty of spiritual adultery, (chs. 17:4, 5; 2:20-22). Of course, physical adulterers cannot be saved at all except through repentance, and cleansing in the blood of Christ.

5 *They are without blemish;* we are not to understand that these people, composing this group, never had sinned, but simply that they had been thoroughly cleansed, and that the life of Christ had been so developed in them as to lift them above all sin. In other words, it is not a *natural* goodness that is here referred to, but that which comes to those who fully accept Christ.

6 This verse seems to indicate that, for a brief period at least, the Gospel will be proclaimed after the tribulation begins.

8 *Babylon;* Isa. 21:9. Ancient Babylon was the great foe to the religion of the Israelites during the Old Testament times; and the same name is applied to the great persecuting power that opposes Christianity—which seems to point to Catholicism. *It fell, it fell, Babylon the great;* how true is it that this monster evil has made the nations drink of the wine of the wrath of her fornication! Babylon is here represented as a harlot holding in her hand a wine-cup, and making the nations drink of it, (Jer. 25:15-28). The nations that have committed fornication with this mystic Babylon will share in the wrath of Almighty God.

9, 10 *Worship the beast and his image;* ch. 13:14. The beast and the false prophet will seek to have the beast and his image worshiped; and God's wrath will be poured upon those who worship them. *The wine of the wrath of God;* the effect of God's wrath is here, and elsewhere, compared to a wine-cup, which produces in those who drink it reeling and madness.

12 *The patience of the saints;* here the people of God will need great patience to resist the blandishments, wiles, and threats of the beast; but they should resist, even if it should cost them their lives.

13 *Happy are the dead, who die in the Lord;* this was calculated to strengthen and embolden the saints to hold out against the beast; for death would not disturb their happiness. Dying for Jesus, and dying in Jesus, they would enter at once upon the enjoyment of Christ in Heaven, (II Cor. 5:8).

14-20 Here we have a double vision representing the execution of God's wrath upon the wicked.

14 *A white cloud;* the symbol of Christ's presence. The one sitting on this cloud is Christ Himself. *A sharp sickle;* denoting His readiness to execute consummate vengeance upon His enemies.

15 *The harvest of the earth was fully dried;* indicating that the cup of their iniquity was now full, and the time of vengeance had come.

17 *Another angel came forth out of the Temple;* ready to execute the divine purpose.

18 *Fire;* a symbol of God's destructive wrath.

the clusters of the vine of the earth; because her grapes were ripe." 19 And the angel thrust his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. 20 And the wine-press was trodden outside of the city, and blood came forth out of the wine-press even to the bridles of the horses, as far as a thousand and six hundred furlongs.

19 *The wine-press of the wrath of God;* the treading of the grapes caused the grape-juice to flow out freely, expressive of the flow of blood, when Christ shall tread upon His enemies.

20 *Outside of the city;* the great battle, in which the armies of the beast will be destroyed, will take place outside of the city of Jerusalem, (Zech. 14:4, 5, 12-15; Rev. 19:11-21). *Even to the bridles of the horses;* indicating the greatness of the slaughter. *A thousand six hundred furlongs;* or about 200 miles; extending about all the length of Palestine.

CHAPTER XV.

1 And I saw another sign in Heaven, great and marvelous, seven angels having seven plagues, the last, because in them was finished the wrath of God.

2 And I saw as *it were* a glassy sea mingled with fire; and those who were victorious over the beast, and over his image, and over the number of his name, standing by the glassy sea, having harps of God. 3 And they sang the song of Moses, the servant of God, and the song of the Lamb, saying, "Great and marvelous are Thy works, O Lord God, the Almighty; righteous and true *are* Thy ways, Thou King of the ages.[1] 4 Who will not fear, O Lord, and glorify Thy name? because Thou only art holy; because all the nations shall come, and worship before Thee; because Thy righteous acts were made manifest."

5 And after these things I saw, and the Temple of the Tabernacle of the testimony in Heaven was opened; 6 and there came out of the Temple the seven angels that had the seven plagues, clothed with linen[2] pure *and* white, and girded about the breasts with golden girdles. 7 And one of the four living creatures gave to the seven angels seven golden bowls, full of the wrath of God, who liveth forever and ever. 8 And the temple was filled with smoke from the glory of God, and from His power. And no one was able to enter into the temple, until the seven plagues of the seven angels should be finished.

1 Some Mss. have *nations.*

2 Some Mss. give *a stone.*

NOTES ON CHAPTER XV.

1 *Seven plagues, the last;* we cannot surely tell whether these plagues are a more detailed account of the woes that preceded them, or whether they are separate from them, and follow them in order of time; but, at any rate, these plagues complete the earthly woes that come upon the enemies of Christ.

2 *A glassy sea mingled with fire;* a transparent pavement clear as crystal, with fiery colors intermixed, (ch. 4:6). *And those who were victorious over the beast;* here we have another vision of the redeemed in Heaven.

3 *The song of Moses . . . and of the Lamb;* praising God for the deliverance of His people from Egyptian bondage through Moses, and the deliverance of His people from sin through Christ, and for His victories over all His foes.

5 *The Temple of the Tabernacle of the testimony;* the anti-type of "the Holy of Holies," or the dwelling place of God in Heaven.

6 *Came out of the Temple;* as commissioned and sent by God.

7 *One of the four living creatures;* as representing the agencies that are to execute the wrath of God upon His enemies.

8 *Smoke;* the symbol of God's presence, as a holy and jealous God, Who is now ready to execute vengeance on the wicked, (I Kings 8:10; Isa. 6:4). *No one was able to enter;* because of the smoke, (Ex. 40:34, 35).

N. B.—The reader should observe that these seven last plagues are a symbol of the closing up of the tribulation woes, but, chronologically, they do not end till ch. 19:19-21.

CHAPTER XVI.

1 And I heard a great voice out of the Temple, saying to the seven angels, "Go, and pour out the seven bowls of the wrath of God into the earth."

2 And the first went, and poured out his bowl into the earth; and there came a baneful and painful sore upon the men who had the mark of the beast, and who worshiped his image.

3 And the second poured out his bowl into the sea; and it became blood, as of a dead man; and every living soul[1] died, the things in the sea.

1 Gr. *Every soul of life.*

NOTES ON CHAPTER XVI.

1 *Out of the Temple;* coming from God's dwelling place. *Pour out the bowls of the wrath of God;* chronologically, these seven plagues are to be referred to the time of the seventh trumpet. *Into the earth;* upon the earth.

2 This plague brings sore calamities upon the worshipers of the beast.

3 *Upon the sea;* the oceans and seas are visited with wrath, as well as the earth; and people on the sea are made to share the wrath of God.

4 And the third poured out his bowl into the rivers and fountains of waters; and it became blood. 5 And I heard the angel of the waters, saying, "Righteous art Thou, Who art, and Who wast, the Holy One, because Thou didst thus[2] judge; 6 because they poured out the blood of saints and of prophets, and Thou hast given them blood to drink: they are worthy!"

7 And I heard another out of the altar,[3] saying, "Yea, O Lord God, the Almighty, true and righteous are Thy judgments."

8 And the fourth poured out his bowl upon the sun; and it was given to it[4] to scorch the men with fire. 9 And the men were scorched with great heat; and they blasphemed the name of God, Who hath the power over these plagues; and they repented not, to give Him glory.

10 And the fifth poured out his bowl upon the throne of the beast; and his kingdom became darkened; and they were gnawing their tongues because of the pain; 11 and they blasphemed the God of Heaven because of their pains and their sores; and they repented not of their works.

12 And the sixth poured out his bowl upon the great river, the Euphrates; and its water was dried up, that the way of the kings who *come* from the rising of the sun might be prepared. 13 And I saw *coming* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits like frogs; 14 for they are spirits of demons, working signs; which go forth unto[5] the kings of the whole inhabited *earth*, to gather them together to the war of the great day of God, the Almighty.

15 "Behold, I come as a thief! Happy *is* he that is watching, and keeping his garments; that he walk not naked, and they see his shame."

16 And they gathered them into the place which is called in Hebrew Harmageddon.

17 And the seventh poured out his bowl into the air; and there came forth a great voice out of the Temple, from the throne, saying, "It has come to pass!" 18 And there were lightnings and voices and thunders; and there was an earthquake, a great one, such as was not since there were men on the earth, so mighty an earthquake, so great. 19 And the great city was divided into three parts; and the cities of the nations fell; and Babylon the great was remembered before God, to give to her the cup of the wine of the fierceness of His wrath. 20 And every island fled away, and *the* mountains were not found. 21 And great hail, as of a talent's weight, comes down out of the heaven upon the men; and the men blasphemed God because of the plague of the hail; because the plague thereof is exceedingly great!

2 Gr. *these things.* 3 Most Mss. read, *I heard the altar.* 4 Or, *him.*

5 Or, *upon.*

4 *Rivers and fountains;* these become blood, so that God's enemies have blood to drink, instead of water.

5 *The angel of the waters*; the angel who had charge of the waters.

6 *They are worthy;* they deserve their awful punishments.

8 *Upon the sun;* this seems to indicate that the natural heat of the sun will be so increased, as to become almost unendurable.

9 *Repented not;* judgments of themselves do not lead men to repentance.

10 *Upon the throne of the beast;* reaching the very center of his influence, and bringing him and his advisers great torture.

12 *The Euphrates;* see note on ch. 9:13-21.

13 *Like frogs;* filthy, loathsome, unclean things. Demons, we doubt not, are now training the forces that are to unite under the beast, and form the vast armies that are to desolate the earth, and then be destroyed in the battle of Harmageddon. *The dragon;* the Devil. *The beast;* ch. 13:1. *The false prophet;* or second beast, (ch. 13:11). These latter, who were men devil-possessed, are to be instruments of Satan in the execution of his plans.

16 *Harmageddon;* this appears to be related to mount *Megiddo;* This was the place of two remarkable overthrows; viz., that of the kings who oppressed Israel (Judges 5:19), and that of Josiah and his army, (II. Chron. 35:22-24). Hence, Harmageddon is a symbolic name denoting the place where the last battle, resulting in the utter overthrow of the enemy, and the capture of Satan (ch. 20: 1-3), will take place, (ch. 19:11-21).

17 *Into the air;* the purpose being to arouse this natural element to aid in the punishment of God's enemies. *It has come to pass;* so certain was he that the enemies of Christ would be utterly overthrown, that he declares in advance, "It has come to-pass," or "It has been done."

19 *The great city;* Babylon. *The cities of the nations;* the cities in league with Babylon, and all together representing the chief centers of Satan's power. *Great Babylon;* ch. 17:5.

20 *Every island fled away . . . mountains were not found;* indicating great physical changes in the earth, a type, likewise, of the removal, also, of all of God's enemies.

21 *Great hail;* indicating the crushing opposition of another one of God's natural agencies turned upon the wicked. *As of a talent's weight;* the Hebrew talent weighed more than 100 lbs; and the Attic talent was equal to about 57 lbs.

N. B.—It is probable that all these plagues, set forth in these seven symbols, were added to perfect the conception of the punishment brought to view at the opening of most of the seals, and the blowing of the seven trumpets.

CHAPTER XVII.

1 And there came one of the seven angels who had the seven bowls, and spake with me, saying, "*Come* hither! I will show you the judgment of the great harlot, that sits on many waters; 2 with whom the kings of the earth committed fornication, and those who dwell in the earth were made drunken with the wine of her fornication."

3 And he carried me away in *the* Spirit into the wilderness. And I saw a woman sitting upon a scarlet-colored beast, full of the names of blasphemy, having seven heads and ten horns. 4 And the woman was clothed in purple and scarlet, and *was* gilded with gold and precious stones and pearls, having in her hand a golden cup, full of abominations, even the impurities of her fornication, and upon her forehead a name written, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH."

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs[1] of Jesus. And, seeing her, I wondered with great wonder. 7 And the angel said to me, "Why did you wonder? I will tell you the mystery of the woman, and of the beast that carries her, which has the seven heads and the ten horns. 8 The beast which you saw was, and is not, and is about to come up out of the abyss, and to go[2] into perdition. And those who dwell on the earth shall wonder, whose names have not been written in[3] the book of life from *the* founding of *the* world, when they behold the beast, because he was, and is not, and shall come. 9 Here is the mind that has wisdom. The seven heads are seven mountains, on which the woman sits. 10 And there are seven kings; the five fell, and the one is, the other did not yet come. And, when he comes, he must remain a little time. 11 And the beast that was, and is not, even he *is an* eighth, and is of the seven, and goes into perdition.

12 And the ten horns which you saw are ten kings, who, indeed, received no kingdom as yet; but they receive authority as kings, one hour with the beast. 13 These have one mind, and they give their power and authority to the beast. 14 These will make war with the Lamb, and the Lamb will overcome them; because He is Lord of lords, and King of kings; and those with Him are called and chosen and faithful."

15 And he says to me, "The waters which you saw, where the harlot sits, are peoples, and multitudes, and nations, and tongues. 16 And the ten horns which you saw, and the beast, these will hate the harlot, and will make her desolate and naked, and will eat her flesh, and burn her with fire. 17 For God gave *it* into their

1 Or. *witnesses.*

2 Some Mss. read, *he goes.* 3 Gr. *On.*

NOTES ON CHAPTER XVII.

1 *The great harlot;* the great persecuting power. This probably refers to Catholicism in league with the beast of ch. 13:1. In the year-day interpretation of this mystery, we see the union of the Romish church and the civil power—which union resulted in the slaughter of many of the saints of God. In the day-day interpretation—which seems to be necessary in the interpretation of this portion of Revelation—the beast appears as the visible head of Satan's forces, and this woman is, probably, the apostate Romish church, lifted to temporary power under the beast.

2 *Committed fornication;* the kings of the earth were, many of them, subject to Romanism for many years, and committed fornication with this power. *Drunken with the wine of her fornication;* alluding to the wine-cup with which harlots debauch their foolish votaries.

3 *A woman sitting upon a scarlet-colored beast;* see note above. This interpretation requires a reorganization of the ten kingdoms.

4 *Purple . . . scarlet . . . gold . . . pearls;* indicating her great wealth.

5 *Babylon the Great,* etc.; her name seems to contain the interpretation, or explanation of the "*mystery.*"

6 *Drunken with the blood of the saints;* this, as a tribulation picture, indicates that many of the saints were slaughtered. *I wondered;* at the great corruption and shameless wickedness of the woman.

8 *About to come up out of the abyss;* the beast seems to have been raised up from the dead.

9 *Hath wisdom;* to understand the meaning of this description. *Seven mountains;* on which Rome was built; thus identifying Rome as the seat of the great enemy of Jesus Christ.

10, 11 The beast seems to be a resuscitated head of the revived Roman government, which is to figure again, for a brief period, under the leadership of the Devil.

12 *The ten horns . . . are ten kings;* these are to receive brief power under the beast, under the revived ten heads, or governments.

13 These confederated kings fight under the beast, and venture to make war with Christ and His hosts, with fatal results to themselves, (ch. 19:19-21).

16-18 *Will hate the harlot . . . burn her with fire;* after the beast has used Catholicism, or Catholics, for a time during the tribulation, he and his confederated kings will utterly wipe out this monster evil.

hearts to do His will, even to execute one purpose, and to give their kingdom to the beast, until the words of God shall be accomplished. 18 And the woman whom you saw is the great city which has a kingdom over the kings of the earth.

CHAPTER XVIII.

1 After these things I saw another angel coming down out of Heaven, having great authority; and the earth was illumined with his glory. 2 And he cried with a mighty voice, saying, "Babylon the great fell, fell, and became a habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hateful bird; 3 because, in consequence of the wine of the wrath of her fornication, have all the nations fallen; and the kings of the earth committed fornication with her, and the merchants of the earth became rich by the power of her luxury."

4 And I heard another voice out of Heaven saying, "Come forth out of her, my people, that ye have no fellowship with her sins, and that ye receive not of her plagues; 5 because her sins were joined together even to Heaven, and God remembered her iniquities. 6 Render to her, as she also rendered; and double the double according to her works; in the cup which she mixed, mix ye to her double. 7 As much as she glorified herself, and lived luxuriously, so much torment and mourning give her; because she says in her heart, 'I sit a queen, and am not a widow, and shall in nowise see mourning.' 8 Therefore, in one day shall come her plagues, death and mourning and famine; and she shall be burned up with fire; because strong is *the* Lord God who judged her.

9 "And the kings of the earth who committed fornication and lived luxuriously with her, shall weep and wail over her, when they behold the smoke of her burning; 10 standing afar off for the fear of her torment, saying, 'Woe, woe, the great city, Babylon, the strong city! because in one hour your judgment came!'

11 "And the merchants of the earth weep and mourn over her; because no one buys their merchandise[1] any more; 12 merchandise of gold, and of silver, and of precious stone, and of pearls, and of fine linen, and of purple, and of silk, and of scarlet, and of every kind of fragrant wood, and every vessel of ivory, and every vessel of most precious wood, and of brass, and of iron, and of marble, 13 and cinnamon, and spice, and incense, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and of horses, and of chariots, and of slaves,[2] and souls of men. 14 And your fruit of your soul's coveting departed from you, and all dainty things and sumptuous things perished from you, and in nowise

1 Gr. *Cargo.* 2 Gr. *Bodies.*

NOTES ON CHAPTER XVIII.

This chapter gives a vision of the fall of mystic Babylon, which is not fully realized till we reach the close of ch. 20:3; when, after the capture of the beast and false prophet and the destruction of their armies (Rev. 19:19-21), Satan, the author of all the sin in the world, is imprisoned in the abyss for a thousand years.

1 *Another angel;* who comes to herald the fall of Babylon.

2 *Habitation of demons . . . . hateful bird;* this means that, as ancient Babylon was destroyed and became the abode of wild beasts, doleful creatures, and dragons, so mystic Babylon shall become desolate, except as inhabited by demons, foul spirits, etc.

N. B.—Some think that there is to be a new Babylon built near the site of the ancient Babylon, and that it is to become the principal commercial city of the eastern hemisphere; and this seems the more probable, since the city of Rome has little importance as a commercial center.

3 *Have all the nations fallen;* Babylon is represented as a rich and luxurious harlot, enriching the nations by their commerce with her; while, through her corruptions, they have all come to destruction, (compare Isa. 47).

4 *Come out of her, my people;* have no fellowship with her, but separate yourselves from her. Some of God's people will linger in the domain of mystic Babylon, till just before her overthrow; and the warning voice of God to them is, "Come out of her." This may have some application to the Laodicean churches of our day, that will not tolerate the doctrines of the full Gospel. In fact, it has always been the duty of true Christians to separate themselves from incurable corruption and error wherever found, (compare Jer. 51:6, 45).

5 *Her sins were joined together even unto Heaven;* they are so numerous that, piled or tied together, they extend even to Heaven, (Jer. 51:29).

6 *Render to her, as she also rendered;* compare Ps. 137:8; Jer. 50:15, 29; Isa. 47:8, 9.

8 *Burned up with fire;* expressive of the complete destruction of this mystic city.

9-19 The articles of merchandise in which Babylon is represented as trafficing with the nations, and the lamentation of the kings over her fall, resemble the overthrow of Tyrus, (Ezek. chs. 26 and 27).

10 *Woe, woe, the great city;* indicating the deep interests which the votaries of wealth, fashion, and pleasure, had in her continuance; and their despair at her destruction.

shall they find them any more. 15 The merchants of these things, who became rich by her, shall stand afar off because of the fear of her torment, weeping and mourning, 16 saying, 'Woe, woe, the great city, which was attired in fine linen, and purple, and scarlet, and was gilded with gold, and precious stone, and pearl; 17 because in one hour so great wealth was made desolate! And every ship-master, and every one sailing to *any* place, and mariners, and as many as do business[3] at sea, stood afar off; 18 and they cried out, *when* beholding the smoke of her burning, saying, 'What *city* is like the great city?' 19 And they cast dust on their heads, and cried, weeping and mourning, saying, 'Woe, woe, the great city, wherein all who have ships in the sea became rich by reason of her costliness! because in one hour she was made desolate. 20 Rejoice over her, O Heaven, and ye saints, and ye apostles, and ye prophets; because God judged your judgment on her."

21 And a strong angel took up a stone, as *it were* a great millstone, and cast it into the sea, saying, "Thus with violence shall Babylon, the great city, be cast down, and in nowise be found any more! 22 And *the* voice of harpers and musicians, and flute-players and trumpeters shall in nowise be heard in you any more. And no craftsman of whatever craft shall in any wise be found in you any more; and no sound of a millstone shall ever be heard in you any more; 23 and the light of a lamp shall in nowise shine in you any more; and *the* voice of bridegroom and of bride shall be heard in you no more; because your merchants were the princes of the earth; because by your sorcery were all the nations deceived. 24 And in her was found *the* blood of prophets, and of saints, and of all who have been slain on the earth.

3 Or, *gain a living.*

20 *Rejoice over her;* all the good on earth, and the inhabitants of Heaven, will rejoice at the overthrow of God's enemies. *God judged your judgment on her;* meaning that God completely avenged all the wrongs that had been done to His people, and brought condign punishment on their persecutors.

21 *Took up a stone . . . cast it into the sea;* another picture of Babylon's complete and sudden overthrow. (Jer. 51:63, 64).

22 *The sound of a millstone;* Jer. 25:10. The people in the East, many of them now, grind their meal daily with hand-mills. The cessation of the sound of these mills would indicate utter desolation.

23, 24 *By your sorceries were all the nations deceived;* Babylon, as here used, seems to sum up all the systems and agencies whereby the nations in all past ages have been deceived, and by which the saints of God have been slain. It is blessed to know that this great power will be utterly destroyed; and may the day speedily come!

CHAPTER XIX.

1 After these things I heard as it were a great voice of a great multitude in Heaven, saying, "Hallelujah! the salvation, and the glory, and the power, *are* our God's; 2 because true and righteous *are* His judgments; because He judged the great harlot; who, indeed, corrupted the earth with her fornication, and He avenged the blood of His people at her hand."

3 And a second time they say, "Hallelujah!" And her smoke ascends forever and ever. 4 And the twenty-four elders and the four living creatures fell down, and worshiped God, Who sitteth on the throne, saying, "Amen! Hallelujah!"

5 And a voice came forth from the throne, saying, "Give praise to our God, all ye His servants, ye who fear Him, the small and the great." 6 And I heard as *it were* the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, "Hallelujah! because the Lord our God, the Almighty, became King! 7 Let us rejoice, and exult, and give the glory to Him; because the marriage of the Lamb came, and His wife made herself ready."

NOTES ON CHAPTER XIX.

John hears the heavenly hosts rejoicing over the downfall of Babylon; and yet her downfall was not complete, till the battle, recorded in vs. 19–21, and ch. 20:1-3, was fought. After this battle and the binding of Satan, the blissful Millennial reign of Christ begins.

1 *Hallelujah:* this expression in Hebrew means, "Praise ye the Lord!"

3 *Forever and ever;* literally, "into the ages of the ages"; a phrase expressive of the longest duration known to the Greek language. Those who hope to escape from the torment that continues "into the ages of the ages," cannot base any hope upon this expression.

4 *Amen! Hallelujah;* let it be so—Praise ye the Lord.

6 *Became King;* this is said in anticipation of the battle now to be fought, and the sure result; and from that date Jesus is to be King of the earth.

7 *The marriage of the Lamb;* as all the redeemed are not yet assembled, this marriage of the Lamb may relate only to that portion of the saved, who had yielded their lives to Him, and had been developed into His image; or, in other words, the overcomers, who belong to the ruling force in the Millennial reign, (ch. 3:21). It may also include "the wise virgins," (Matt. 25:4; Ps. 45:14, 15)

8 And it was given to her that she should
clothe herself in fine linen, bright, pure;
for the fine linen is the righteous acts of
the saints. 9 And he says to me, "Write,
Happy *are* those who have been called to
the marriage supper of the Lamb." And
he says to me, "These are the true words
of God."

10 And I fell down before his feet to
worship him. And he says to me, "See
that *you do it* not: I am a fellow-servant
of you and of your brethren who hold the
testimony of Jesus; worship God: for the
testimony of Jesus is the spirit of proph-
ecy."

11 And I saw Heaven opened; and, be-
hold, a white horse, and He Who sat on
him, called[1] Faithful and True; and in
righteousnesss doth He judge and make
war. 12 And His eyes *are as* a flame of
fire; and on His head are many diadems;
having a name written which no one
knows but Himself; 13 and He *is* clothed
with a garment sprinkled[2] with blood; and
His name is called "THE WORD OF
GOD." 14 And the armies in Heaven were
following Him on white horses, clothed in
fine linen, white, pure.

15 And out of His mouth proceeds a
sharp two-edged sword, that with it He
may smite the nations, and He will govern[3]
them with a rod of iron; and He treadeth
the wine-press of the fierceness of the
wrath of God, the Almighty. 16 And He
hath on His garment, and on His thigh, a
name written, "KING OF KINGS, AND
LORD OF LORDS."

17 And I saw one angel standing in the
sun; and he cried with a great voice say-
ing to all the birds that fly in mid-heaven,
"Come, gather yourselves together to the
great supper of God; 18 that ye may eat
the flesh of kings, and *the* flesh of captains
of thousands, and flesh of mighty men, and
the flesh of horses and of those sitting on
them, and the flesh of all, both of free and
bond, and of small and great."

19 And I saw the beast, and the kings
of the earth, and their armies, gathered
together to make war with Him Who was
sitting on the horse, and with His army.
20 And the beast was seized, and with him
the false prophet that wrought the signs
in his presence, with which he deceived
those who received the mark of the beast,

1 Some Mss. omit *called.* 2 Some Mss. read, *dipped.*

3 Gr. *Shepherd.*

8 *The fine linen is the righteous acts of the saints;* the righteous deeds of Spirit-filled Christians seem to form a sort of garment by which they are to be distinguished. Those who build on the Christ-life with indestructible material, or works performed in the power of the Holy Spirit, will have an enduring structure, while those who build with carnal works will have all but the foundation destroyed, and they will suffer loss. (I Cor. 3:14, 15).

9 *Happy are those who have been called to the marriage supper of the Lamb;* most marriages, besides the bridegroom and the bride, have attendants or honored guests. (See again Ps. 45:14, 15); the king's daughter (Ps. 45:10, 11, 14, 15) being regarded as the bride.

10 *See that you do it not;* no man, angel, or any created being, is to be worshiped. *A fellow-servant of you and of your brethren;* this angel was one of the ministering angels whose business it was, in part at least, to minister to the saints of God. (Heb. 1:14). *The testimony of Jesus is the spirit of prophecy;* the great end of the spirit of prophecy is to bear witness concerning Jesus; and both John and the angel were endued with this spirit of testimony concerning Jesus; hence they were, in this respect, fellow-servants, and should not think of worshiping one another.

11 *Heaven opened;* indicating that further communications were yet to be made. The conflict, described in the remnant of this chapter, is identical with that described in ch. 16:14, 16. *Faithful and True;* this is Jesus Christ. (ch. 3:14). *He doth judge and make war;* Isa. 11:3, 4.

12 *Having a name . . . which no one knew but Himself;* if this was not "THE WORD OF GOD" (v. 13), we have no means of knowing what it was.

13 *Clothed with a garment sprinkled with blood;* compare Isa. 63:1-3. This blood probably refers to the blood He had shed for the redemption of His people, whose enemies He is now about to punish with a signal overthrow. Or it may refer to blood spattered upon Him in battle, prophetic of the battle soon to be fought.

14 *The armies in Heaven;* the multitudes of His redeemed followers, and possibly also some of the angels. (Matt. 24:31; 13:41).

15 *He treadeth the wine-press of the fierceness of the wrath of God;* expressive of the great slaughter of His enemies, when their blood should flow freely.

16 *King of kings, and Lord of lords;* indicating His universal dominion.

17 *The great supper of God;* the supper, or feast, that God was preparing for them; representing the vast slaughter of His enemies, on whose flesh the fowls of the heaven were invited to feed. (compare Ezek. 39:17-20).

19 *The beast;* the same as the beast in ch. 13:1. *The kings of the earth;* confederated under the beast, and subservient to his will. These vast armies, led on by Satan, venture to fight against Christ and His army. This beast is the same as "the man of sin"—"the son of perdition," who exalts himself above all that is called God, or that is worshiped. (II Thess. 2:3, 4). This is also the Anti-Christ, who will deny the Father and the Son. (I John 2:22; 4:3; II John 7).

20 *The false prophet;* the same as the second beast. (ch. 13:11). These beasts were both captured, and cast alive into the lake of fire; showing that they were men, and not systems.

and who worshiped his image. The two were cast alive into the lake of fire that burns with brimstone.

21 And the rest were killed with the sword of Him Who was sitting on the horse, the *sword* that went forth out of His mouth; and all the birds were filled with their flesh.

21 *The rest;* the armies of v. 19.

This is the last battle, except one in ch. 20:9, 10, of which we have any account, as occurring on earth; and we have many reasons for believing that this battle in this chapter will be fought before many years shall elapse; though, of course, no one but God knows just when that will be.

CHAPTER XX.

1 And I saw an angel coming down out of Heaven, having the key of the abyss, and a great chain upon his hand. 2 And he seized the dragon, the old serpent, which is *the* Devil and Satan, and bound him for a thousand years, 3 and cast him into the abyss, and shut *it*, and sealed *it* over him, that he should deceive the nations no more, until the thousand years should be finished; after these *things* he must be loosed for a little time.

4 And I saw thrones, and they sat upon them; and judgment was given to them; and *I saw* the souls of those who had been beheaded because of the testimony of Jesus, and because of the word of God; and such as worshiped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years. 5 The rest of the dead lived not until the thousand years should be finished. This is the first resurrection. 6 Happy and holy *is* he who has part in the first resurrection; over these the second death has no authority; but they shall be priests of God and of Christ, and shall reign with Him a thousand years.

7 And, when the thousand years are finished, Satan will be loosed out of his prison, 8 and will come forth to deceive the nations that are in the four corners of the earth, Gog and Magog, to gather them together to the war, the number of whom *is* as the sand of the sea. 9 And they went up over the breadth of the earth, and surrounded the camp of the saints and the beloved city; and fire came down out of the heaven, and devoured them. 10 And the Devil who deceived them was cast into the lake of fire and brimstone, where also the beast and the false prophet *were cast;* and they shall be tormented, day and night, forever and ever.

11 And I saw a great white throne, and Him Who was sitting thereon, from Whose face the earth and the heaven fled away; and no place was found for them. 12 And I saw the dead, the great and the small, standing before the throne; and books

NOTES ON CHAPTER XX.

1-3 After the beast and false prophet are captured and cast into the lake of fire, and their vast armies are destroyed, Satan, the commander of them all, is captured, and cast into the abyss, where he is forced to remain one thousand years. In this state of confinement, he is unable to deceive the human family; but, after his release, he deceives multitudes of them, and leads them to ruin.

4 *Thrones, and they sat on them;* indicating the great honor to be bestowed upon those who are fit for the position, (ch. 3:21). *The souls of those who had been beheaded;* the context shows that these are tribulation martyrs. These have part in the Millennial reign.

5 *The rest of the dead;* those who had not already been raised at the rapture, or at some time subsequent to the rapture; certainly including the wicked dead.

6 *The first resurrection;* this includes all who are ready to meet the Bridegroom. It seems possible, if not probable, that many Christians who were not ready to meet the Bridegroom, and had never cut themselves loose from the world, will not be raised until the white throne judgment, (vs. 11-15); the proof of this is not *decisive*, since believers who die during the Millennial reign may appear at that judgment, (v. 12). The word *Millennium* signifies a period of a thousand years.

7 *Loosed out of his prison;* is permitted to ascend out of the abyss. When set at liberty, he goes to work at once to deceive men, and lead them to rebel against Christ.

8, 9 *Gog and Magog;* see Ezek. chs. 38, 39. Gog is called "the chief prince of Meshech and Tubal," and Magog appears to be the land over which he reigned. He dwells in the north part—probably in the region covered by Russia, and he comes with a vast horde to aid in the insurrection against Christ. *And fire came down out of the heaven, and devoured them;* this vast army is miraculously destroyed by fire. May this not be the same as the prophecy of Peter, in his second epistle, 3:10, when "the earth also and the works that are therein shall be burned up?" From this great fire "the new heavens and the new earth," we suppose, will emerge.

10 *They shall be tormented, day and night, forever and ever;* the beast and false prophet have been in the lake of fire and brimstone for a thousand years and "*a little time*"; and now these two men and Satan enter upon a period of suffering that appears to have no end.

11 *The earth and the heaven fled away;* expressive of the infinite dignity and majesty of Jesus Christ, when He comes to the final judgment of the human race; the raptured saints having been judged during the tribulation, and before the Savior's decent to earth with His saints.

were opened; and another book was opened, which is *the book* of life; and the dead were judged out of the things that were written in the books, according to their works. 13 And the sea gave up the dead that were in it, and Death and Hades gave up the dead that were in them; and they were judged, every one, according to their works. 14 And Death and Hades were cast into the lake of fire. This is the second death, *even* the lake of fire. 15 And, if anyone was not found written in the book of life, he was cast into the lake of fire.

12 *The books were opened;* all the evil thoughts, words, and acts, of the wicked will come up before them in the judgment. *Another book;* this book indicates the presence of some Christians at this judgment; and these may be the Millennial Christians, or the careless, unconsecrated Christians who were not ready for the rapture, or it may be both.

13 *Death and Hades;* the grave (as containing the bodies), and Hades (the abode of their spirits), yielded up their dead, that they may appear at the judgment.

14 *Death and Hades were cast into the lake of fire;* here Death and Hades are personified as the enemies of Christ; and, as such, are cast into the lake of fire and brimstone.

15 *Lake of fire;* the abode of the wicked. In vain will we search for any Scripture that reverses this final judgment of God. The thought of dwelling, ceaselessly, in a lake of fire is unspeakably horrid; but God's word seems clearly to teach it; and those who accept the Bible as His word should not rebel at this teaching. God alone knows the infinite magnitude of the guilt of sin; and He alone knows what punishment is due to it.

CHAPTER XXI.

1 And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and the sea is no more. 2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. 3 And I heard a great voice out of the throne, saying, "Behold, the tabernacle of God *is* with men, and He will dwell with them, and they will be His peoples, and God Himself will be with them, *as* their God.[1] 4 And He will wipe away every tear from their eyes. And death shall be no more; neither mourning, nor crying, nor pain, shall be any more; because[2] the first things passed away."

5 And He Who sits upon the throne said, "Behold, I make all things new." And He saith to me, "Write; because these words are true and faithful."

6 And He said to me, "It[3] has come to pass. I am the Alpha and the Omega, the Beginning and the End. I will give to him that thirsted of the fountain of the water of life freely. 7 He that overcomes shall inherit these things; and I will be to him a God, and He will be to Me a son. 8 But, for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all the liars, their part *shall be* in the lake that burns with fire and brimstone; which is the second death."

9 And there came one of the seven angels who had the seven bowls that were full of the seven last plagues, and spake with me, saying, "*Come* hither; I will show you the bride, the wife of the Lamb."

1 Some Mss. omit *their God.* 2 Some Mss. omit *because.*

3 Or, *they have come to pass.*

NOTES ON CHAPTER XXI.

This chapter gives us a glowing and thrilling description of the new heaven and new earth, and especially of the New Jerusalem, the abode of the blessed. This is another dispensation that follows the final, or white throne, judgment, (Rev. 20:11-15).

1 *A new heaven and a new earth;* Isa. 65:17-19; II Pet. 3:13. This shows a wonderful improvement in the environments of the saints. *The sea is no more;* this language seems to be literal; and, if it is, the vast expanse of waters that now covers so much of the earth's surface will be dried up—to make room, likely, for the teaming billions that are to inhabit it.

2 *The holy city, the New Jerusalem;* this magnificent structure is the abode of the Almighty, and the headquarters of the redeemed, (v. 3).

4 *God shall wipe away all tears from their eyes;* this verse affords great comfort to God's persecuted, tempted, and suffering people, as it declares that these things shall annoy them no more.

6 *He said;* Christ is the speaker. *It has come to pass;* it has been accomplished; the great work of man's redemption is an accomplished fact. The righteous are gathered into the New Jerusalem. nd the wicked into the lake of fire. John in his vision had passed on to the end, and now looks back upon all things relating to man's destiny as fully accomplished. *I am the Alpha and the Omega;* see note on ch. 1:8. *Of the fountain of the water of life;* see ch. 22:1, 2; John 4:14; 7:38.

7 *He that overcomes;* all his enemies; the world, the flesh, and the Devil; and gets the full life of Christ developed in him, (Eph. 4:13). *Shall inherit these things;* shall inherit a place in the New Jerusalem with right to the water of life and all else pertaining to that glorified state.

8 *The fearful;* those who fear men; and, to avoid their opposition, did not follow Christ. *The second death;* eternal separation from God and happiness, with all the horrors that belong to existence in the lake of fire, (ch. 20:10, 15; Matt. 25:41, 46).

9 *The seven bowls;* ch. 15:7. *The bride;* the glorified saints, or "Assembly of the first born," (Heb. 12:23).

10 And he carried me away in the Spirit to a great and high mountain, and showed me the city, the holy Jerusalem, coming down out of the heaven from God, 11 having the glory of God; her radiance[4] *was* like a stone most precious, as a jasper stone clear as crystal; 12 having a wall great and high; having twelve gates, and at the gates twelve angels, and names inscribed, which are the names of the twelve tribes of *the* sons of Israel; 13 on the east *were* three gates, and on the north three gates, and on the south three gates, and on the west three gates; 14 and the wall of the city, having twelve foundations; and on them, twelve names of the twelve apostles of the Lamb.

15 And he who was talking with me had as a measure a golden reed, that he might measure the city, and its gate, and its wall. 16 And the city lies four-square, and its length *is* as great as the breadth. And he measured the city with the reed, twelve thousand furlongs; and the length and the breadth and the height are equal.

17 And he measured its wall a hundred and forty-four cubits, a man's measure, that is, an angel's.

19 And the material of its wall *was* jasper; and the city *was* pure gold, like pure glass. 19 The foundations of the wall of the city were adorned with every *manner of* precious stone. The first foundation *was* jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; 20 the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, hyacinth; the twelfth, amethyst.

21 And the twelve gates *were* twelve pearls; each one of the gates, severally, *was* of one pearl; and the street of the city *was* pure gold, as transparent glass.

22 And I saw no temple in it; for the Lord God, the Almighty, and the Lamb, *are* the temple thereof. 23 And the city has no need of the sun, nor of the moon, to shine upon it; for the glory of God illuminated it, and its lamp *is* the Lamb. 24 And the nations will walk by its light; and the kings of the earth bring their glory into it. 25 And its gates shall in nowise be shut by day (for there will be no night there); 26 and they will bring the glory and the honor of the nations into it. 27 And there shall in nowise enter into it any thing unclean, or he that works abomination and a lie; but only those written in the Lamb's book of life.

4 Or, *luminary.*

10 *A great and high mountain;* from which he could get a clear view of the city descending out of the heavens to man.

12 *Twelve gates;* twelve is a number that has much to do with God's people. The twelve tribes of the Old, and the twelve apostles of the New Testament, the twelve thousand sealed of each tribe (ch. 7), the twelve times twelve times one thousand on Mount Zion (ch. 14); the twelve foundations of the New Jerusalem—these are instances of the use of the number.

13 *On the east three gates . . . on the west three gates;* showing the perfect symmetry of the city.

14 *Twelve foundations . . . twelve apostles;* as there is one gate to each of the twelve tribes, so there is one foundation to each of the twelve apostles, (Eph. 2:20).

16 *Four-square;* the square is a figure of completeness and perfection. *Twelve thousand furlongs;* 1,500 Roman miles. This city, or "House of many abiding places," (John 14:2), is 1,500 miles in length, breadth, and height; and this would give 3,375,000,000 cubic miles; which, allowing half the contents for streets and avenues, would supply more than nine quadrillions of rooms thirty feet long, thirty feet wide, and thirty feet high. Here will be room to accommodate a vast multitude of the redeemed! How limitless the value of the blood of Christ, and how measureless the value of the Gospel of Christ, seeing that it cleanses and elevates, to these mansions of glory, such vast numbers of sinners, who, on their own merit, would have had their eternal abodes in the lake of fire!

17 *He measured its wall;* the wall of the city, which seems to have been separate from the city. It was twelve times twelve cubits high, or from two hundred and sixteen to two hundred and forty feet in height, according to the different estimates for the length of a cubit.

18-21 *Jasper . . . gold . . . every manner of precious stone;* this shows the beauty, splendor, and glory of the city.

22 *No temple;* no particular place will be needed for the saints to assemble, but every place will be luminous with the divine presence and glory, being filled with the presence of God and the Lamb.

23 *No need of the sun;* the presence of God and the Lamb makes perfect day, (ch. 22:5).

24-26 *Walk by its light;* the light of this God-illuminated city will be all the light that is needed. All portions of the redeemed creation will contribute their part to the glory and bliss of Heaven.

27 *But only those written in the Lamb's book of life;* there is a perfect record kept of all the saved; and their names are written in the Lamb's book of life. They have, each, been purchased by, and cleansed with, His precious blood.

In view of the endless and boundless bliss and glory of an abode in this Blessed City, why should Christians worry themselves about the trifles of this world? Beyond food and raiment, what more do we need?

N. B.—If, after all of God's expenditures of Divine Resources to purchase salvation for man, any one deliberately decides that he will not accept Jesus Christ as his Savior, who can calculate the extent of his self-inflicted calamity!

CHAPTER XXII.

1 And he showed me a river of water of life, bright as crystal, issuing forth out of the throne of God and of the Lamb. 2 In the midst of its street, and on either side of the river, *was* a tree of life, producing twelve fruits, yielding its fruit every month; and the leaves of the tree are for *the* healing of the nations. 3 And there shall be no more curse. And the throne of God and of the Lamb will be in it; and His servants will serve Him; 4 and they will see His face, and His name *shall be* on their foreheads.

5 And there will be no night there;[1] and they need no lamp-light, nor light of *the* sun; because the Lord God will illuminate them, and they shall reign forever and ever.

6 And he said to me, "These words are faithful and true; and *the* Lord, the God of the spirits of the prophets, sent His angel to show to His servants the things which must shortly come to pass. 7 And, behold, I come quickly! Happy *is* he that keeps the words of the prophecy of this book."

8 And I, John, *am* he who heard and saw these things. And, when I heard and saw, I fell down to worship before the feet of the angel who showed me these things. 9 And he says, "See *that you do* it not. I am a fellow-servant with you and with your brethren the prophets, and with those who keep the words of this book. worship God."

10 And he says to me, "Seal not up the words of the prophecy of this book; for the time is at hand. 11 He that is unrighteous, let him do unrighteousness still; and he that is filthy, let him be made filthy still; and he that is righteous, let him do righteousness still; and he that is holy, let him be made holy still.

12 "Behold, I come quickly; and My reward[2] *is* with Me, to render to each one according as his work *is*. 13 I am the Alpha and the Omega, the First and the Last, the Beginning and the End. 14 Happy are those who wash their robes, that they may have the right[3] to the tree of life, and may enter by the gates into the city. 15 Without *are* the dogs and the sorcerers, and the fornicators, and the murderers and the idolaters, and every one loving and acting a lie.

16 "I, Jesus, sent My angel to testify to you these things to the assemblies. I am the root and offspring of David, the Bright and Morning Star.

1 Some Mss. give *night no more.*

2 Or, *wages.* 3 Or, *authority over.*

NOTES ON CHAPTER XXII.

1 *A river of water of life;* very much like the river in Ezek. 47:1-12. *Out of the throne of God, and of the Lamb;* indicating that all these infinite and eternal blessings come from God and Christ.

2 *Twelve fruits;* that is, twelve harvests each year; representing the constant and abundant blessings that are provided for those who enter that blissful abode. *The leaves of the tree are for the healing of the nations;* indicating that there will be perfect health in that blissful clime.

4 *Will see His face;* it seems uncertain whose face it is that is here referred to, whether that of the Son or of the Father. But it is pleasing to believe that we will see both. When all sin and its consequences are removed, and the Christ-life in God's people is unalloyed with evil of any kind, it seems that those, particularly, who have put on the life of Christ, will be able to see the Father as Jesus does.

5 *No night . . . need no lamp-light, nor light of the sun;* because God, Who is light, will disperse all darkness from His abode, and will shed His light upon His people.

6 *These words;* what he had declared to John, and what John had written for the instruction of all believers that should live up to the close of the dispensation.

7 *I come quickly;* this is not to be confounded with the coming of Christ to dwell in the heart of the fully surrendered believer; nor yet, his coming to the believer at death; but it is His coming to close up this dispensation; for, though chs. 21 and 22 disclose visions that follow the Millennium, yet from v. 6 of this chapter, the narrative connects back to the former part of the prophecy.

8 *I fell down to worship;* the dignity and glory of the angel made the apostle disposed to worship him; but here, as elsewhere, the angel refuses all divine worship; as also all good men do. (Acts 10:25). The uncreated God, the Author of all existence, is the only One for His creatures to worship.

10 *Seal not up the words of the prophecy;* but publish them for the present benefit of all God's people.

11, 12. *He that is unrighteous, let him do unrighteousness still;* as much as to say, if after all these solemn admonitions and warnings, anyone will still persevere in his evil ways, let him do so; there is no remedy for him. But let the righteous perseverve in well-doing; for the day of reward, as well as of vengeance, will soon come, and every one shall receive according to his doings.

14 *May enter by the gates;* anyone of the twelve gates, as he may have need. *Into the city;* the New Jerusalem, the home of the saints.

15 *Dogs, sorcerers,* etc.; different classes of sinners, none of whom have any place in the city. This seems to precede the White Throne judgment; since, as the result of that judgment, all the wicked are to be cast into the lake of fire, (ch. 20:15).

16 *The root and the offspring of David;* in His divine nature Christ was the Creator and Source of David's being; and, as to His humanity, He was David's offspring. Compare Matt. 22:42-45. Others think that "the root and off-

17 "And the Spirit and the bride say, 'Come'; and let him that hears say, 'Come'; and let him that thirsts say, 'Come'; he that will let him take the water of life freely.

18 "I testify to every one who hears the words of the prophecy of this book, if anyone shall add to them, God will add to him the plagues that are written in this book; 19 and, if anyone shall take away from the words of the book of this prophecy, God will take away his part from the tree of life, and out of the holy city, *even from* the things written in this book."

10 He Who testifieth these things saith, "Yea; I come quickly." Amen; come, Lord Jesus!

21 The grace of the Lord Jesus be with the saints. Amen.

spring of David." simply means that Jesus was the true progeny of David according to the Scriptures, (Isa. 11:1). *The Morning Star;* as the morning star ushers in the day, so Jesus Christ is to bring in eternal day.

17 *The bride;* true Christians, or those who are Spirit-filled. *Come;* come to Christ, and receive the blessings accompanying eternal life, (Matt. 11:28-30).

18 *If anyone shall add to these things;* to the words of this prophecy. And, no doubt, the same principle applies to every other inspired book, making up the Bible. It is a dreadful thing to make such addition; and equally dreadful to take any thing away from it. Those who have either added to, or taken from, God's word, will meet a dreadful doom in consequence of their rashness.

20 *He Who testifieth;* meaning Christ. *I come quickly;* to call each one to give an account of his stewardship, and to reward or punish each according to his works.

21 *The grace of the Lord Jesus be with you;* the apostle's prayer for every one for whom he wrote the book of Revelation.

APPENDIX A

TABLES OF MEASURE AND MONEY.

LONG MEASURE.

	ft.	inch.
A digit, or finger		0.912
4 digits=1 palm		3.648
3 palms=1 span		10.944
2 spans=1 cubit	1	9.888
4 cubits=1 fathom	7	3.552
1.5 fathoms=1 reed	10	11.328
13.3 reeds=1 line (Ezek., 11:3)	145	11.04

Note: Nothing in this table but the fathom is used in the New Testament Scriptures.

LAND MEASURES.

	Eng. miles.	paces.	ft.
A cubit			1.824
400 cubits=1 furlong		145	4.6
5 furlongs=a Sabbath day's journey		729	3.
10 furlongs=1 Eastern mile.	1	403	1.
24 Eastern miles=a day's journey	33	172	4.

Note: A pace about five feet. In the New Testament Scriptures we find furlong (Luke 24:13), and a Sabbath day's journey (John 11:18; Acts 1:12).

DRY MEASURE

(Reduced to English corn measure).

	bu.	pk.	pt.
1 gachal			0.1416
20 gachals=1 cab			2.833
1.8 cabs=1 omer			5.1
3.3 omers=1 seah (Matt. 13:33)		1	1.
3 seahs=1 ephah		3	3.
5 ephahs=1 letech	4		
2 letechs=1 kor, or homer	8		

LIQUID MEASURE

(Reduced to English wine measure).

	Gal.	Pts.
A caph		0.625
1.3 caphs=1 log		0.833
4 logs=1 cab		3.333
3 cabs=1 hin	1	2.
2 hins=1 seah	2	4.
3 seahs=1 bath, ephah, or firkin	7	4.5
10 ephahs=1 kor, or homer	75	5.25

JEWISH MONEY

(Reduced to English and American).

	£	s	d	$	cts.
A gerah=	0	0	1,368	0	02.5
10 gerahs=1 bekah	0	1	1.687	0	25.
2 bekahs=1 shekel	0	2	3.375	0	50.187
50 shekels=1 maneh	5	14	0.75	27	37.5
60 manehs=1 kikkar, or talent	342	3	9	1,642	.50.
A gold shekel	1	16	6	8	.76.
A kikkar, or talent of gold	5,475	0	0	26,280	.00.

Note: In this calculation the American dollar is estimated at 4s and 2d. If estimated at 5 shillings to the dollar, the gold talent would be worth $24,300.

ROMAN MONEY MENTIONED IN THE NEW TESTAMENT

(Reduced to English and American values).

	£	s	d	Far.	$	cts.
A mite (lepton)	0	0	0	0.75	0	00.343
1 farthing (assarion)	0	0	0	1.5 (about)	0	00.687

1 denary (denarion) or penny, from 7 to 8½d; .1375 to .17 cts.

A pound (mina) about £3, 2s., 6d., from $13.75 to $16.

Note: The denary (or penny) varied very much in value at different times.

DIVISIONS OF THE DAY.

The natural day, reckoned from sunrise to sunset, was divided into twelve hours, (John 11:9). The civil day was measured from sunset to sunset. The night, by the later Jews, was divided into four watches; the first from 6:00 to 9:00 p. m., the second from 9:00 to midnight, the third, called cock crowing, three hours from midnight, and the fourth, or morning watch, thence till sunrise.

APPENDIX B

HOW TO USE THE BIBLE.

[Be sure that you have a saving knowledge of Christ yourself, and that, through the Holy Spirit as your Teacher, you have come to know Christ as your indwelling Savior, (John 14:17-20; Eph. 3:16, 17)].

1. If you are dealing with a bold sinner, tell him what God saith about the awful doom of the impenitent, (Gal. 6:7, 8; Psa. 9:17; Matt. 25:46; Rev. 20:15).

2. If you are dealing with a self-righteous man, read the following Scriptures to him; that, under the Holy Spirit, may serve to convict him of sin, (Rom. 3:23; 1 John 1:8; Jer. 17:9; Eccle. 7:20; Isa. 64:6; Eph. 4:18; Matt. 15:19; Isa. 1:6).

3. If you find a penitent sinner, point him to Jesus Christ as the One who died to save him (Acts 16:31; 19:10; John 4:10; 7:37; Matt. 11:28-30; John 3:16, 36; Rom. 5:1), and urge him to accept Him by faith.

4. If it becomes your privilege to deal with a professed Christian who is not assured of his salvation, show him from the Word the characteristics of a saved person; as, for example, that the true believer is dead to sin, (Rom. 6:2; 7:4); hates it, and loves purity and holiness; loves the brethren, (1 John 3:14); loves the Savior, and desires to please Him, (Heb. 11:5, 6); and ought to have the witness of the Spirit bearing witness with his spirit that he is a child of God, (Rom. 8:16).

5. If you find a backslider, point him to 1 John 1:9; show him that the Savior is even now interceding for him (1 John 2:1); and that the Father is ready to forgive and cleanse him as soon as he repents, confesses his sins and believes.

6. If you meet a Christian who is hungering and thirsting after righteousness, show him how, by consecration, prayer and faith, he may have the well of living water opened up within, (John 4:14; Lu. 11:13; John 14:15-17).

7. If you meet a believer who is deeply sighing for heart-union with Jesus, read to him Rev. 3:20; John 14:15-21, and tell him that, after he has complied with all other conditions, he must then accept His incoming and indwelling by faith, (Eph. 3:17); and that, if he desires His manifested presence, he must persistently obey, (John 14:21).

8. If it falls to your lot to deal with those desiring a holy character, show them how this may be realized through a life of unreserved heart-union with Christ enthroned within, through whose power working through the Holy Spirit, he will be enabled to "put off the old man" (Eph. 4:22), and "put on the new man" (v. 24), which is the holiness God wishes us to have; holiness of character being the life of Christ reproduced in us by the mighty inworking of the Holy Trinity.

9. If you find a sick Christian, who desires to be healed, point him to James 5:14, 15, and other kindred Scriptures that show God's provision for the body.

10. If it falls to your lot to teach one who is desiring complete victory on all lines, and to get God's best, show him that, as a believer in Christ, he must give himself wholly to the Lord, learn to live the Spirit-filled life; to make Christ the King of his heart; live the crucified life (Gal. 2:20; 2 Cor. 4:10, 11), until he is conformed to the death of Christ, (Phil. 3:10); and thus have every element in his nature that is opposed to God entirely removed from him, so that he may be habitually "filled unto all the fulness of God," (Eph. 3:19). This sort of life, perpetuated to its close, will lead one to grow up into Christ in all things, (Eph. 4:15), and reach the measure of the stature of His fulness, (v. 13).

APPENDIX C

OUTLINE OF THE FAITH OF A TRUE ASSEMBLY OF GOD.

We believe the Scriptures of the Old and New Testaments to be the Word of God, and the only, but an all-sufficient, rule of faith and practice, (2 Tim. 3:10; 2 Pet. 1:21; John 17:17; Psa. 119:105).

Now, because we believe this, we believe:

1. That there is only one true and living God, revealed to us in the Scriptures under the tri-personality of the Father, and the Son, and the Holy Spirit, (Deut. 6:4; Matt. 28:19; John 14:15-21, etc.); the Father being represented as the Supreme Ruler of the Universe; the Son as the God-Man, the Sin-bearer, (1 Pet. 2:24; Isa. 53:5, 6), and the Savior of sinners; and the Holy Spirit, the Executive of God-head, as securing to penitent believers all that is provided for them in Christ, (John 16:8; 3:5, 6, 8; 2 Cor. 3:18; Gal. 5:22, 23).

2. We believe that man, though created upright, did, by voluntary transgression (Gen. 3:1-24), fall from his gracious state; and that, through his fall, all his descendants have been born with depraved natures (Rom. 5:12, 17:19; Psa. 51:5; Eph. 2:3; Eccle. 7:20; Rom. 3:23; 1 John 1:8, etc., etc.), and have become actual sinners soon after reaching the years of accountability.

3. We believe that Jesus Christ, the incarnate Son of God (Isa. 9:6), and the Son of Mary (Matt. 1:18-25)—being thus the God-Man—did, in His two-fold character, make full atonement for sin by His vicarious sufferings and death in behalf of our race, (Isa. 53:4-10, 12; 1 Pet. 2:24; 3;18; Gal. 3:13; John 10:11; Matt. 20:28; 1 Cor. 15:3; Rom. 4:25; 2 Cor. 5:14, 21; Heb. 2:9; 9:26, etc.); and that, because of His death in behalf of our race, ample provision is made for the salvation of all.

4. We believe that every one who genuinely repents of his sins, and accepts Jesus Christ as his personal Savior, is pardoned, regenerated, justified, and saved, (see Acts 3:19; 17:30; 16;31; John 3:16, 36; 10:10, etc.).

NOTES.

(a) Repentance follows conviction for sin by the Holy Spirit (John 16:8), if one yields to the Spirit; and saving faith becomes possible to those only who *feel* their lost condition and are willing to give up sin. "Conviction for sin, repentance, and faith," is the divine order.

(b) In connection with true repentance and faith, the Holy Spirit imparts a new nature, or the Christ-life, or "eternal life;" thus making one a "babe in Christ" (1 Cor. 3:1), that needs, for a time, "the sincere milk of the word, that he may grow thereby" (1 Pet. 2:2); this new life being the basal element of the character thereafter, possibly, to be evolved.

(c) Justification, or that act of sovereign grace whereby the penitent believer is accounted righteous, is based entirely upon the righteousness of Jesus Christ, who bore his sins and put them away, and now becomes surety for him, (1 Cor. 1:30; Rom. 7:4; 10:4).

5. We believe that it is the duty (where it is practicable) for every Spirit-born person to be immersed in water into the name of the Father, and of the Son, and of the Holy Spirit, (Matt. 28:19); thus, in outward symbol, identifying himself, by his own voluntary act, with the crucified, buried, and risen Christ, (Rom. 6:4; Col. 2:12).

6. We believe that a true and orderly Gospel assembly is a company, congregation, or body, of Spirit-born, immersed believers, drawn together by the Holy Spirit; having the whole Bible (rightly divided) as their creed, the Holy Spirit as their Teacher and Revealer of the word, (John 14:26; 16:13, 14); and Christ as their Head, (Eph. 4:15); meeting together in the name of Christ for worship, for instruction in the word, for the edification of the members, and for the observance of the Lord's Supper; having, as one of its main objects, the proclamation and dissemination of the Gospel throughout the whole earth.

NOTES.

(a) Every New Testament assembly is an independent body (under Christ), having fellowship with every other kindred assembly, but no organic union with any; having the inherent right, under the Holy Spirit, to send out its own missionaries, (Acts 13:2-4).

(b) There is no such thing as an ecclesiasticism or organized denomination of Christians, known to the New Testament Scriptures, (see the New Testament everywhere).

(c) Different assembles may co-operate, under the guidance of the Spirit, in furtherance of Christian work (see 2 Cor. 8:1-4; 1 Cor. 16:1-3), but they dare not lose their own individuality in any such co-operation.

(d) A true Gospel assembly may hold its meetings in the home of one of its members, (see Rom. 16:5; 1 Cor. 16:19; Col. 4:15).

(e) The proper designation of a company of believers, answering to the New Testament ideal, is "The assembly of God," or "The assembly of Christ," at such and such a place, (1 Cor. 1:2; 2 Cor. 1:2; Rom. 16:16).

(f) The word assembly is sometimes used in its larger sense to denote all the saved, (Eph. 1:22; 5:23; Col. 1:24; Heb. 12:23); but this assembly does not hold its meetings on earth.

(g) An assembly always implies individual members; and a real assembly must be composed of real members. Now, since all believers, from the nature of the case, can not be members of the same local assembly, it would seem necessary that those who wish to be members of any particular assembly should make application for membership, and be received in some regular manner, and then act as members, and be considered as such; and, for convenience of the body, there should be a record of the names of the members.

7. We believe that the recognized officers, or servants, of a local assembly are elders and deacons, (Phil. 1:1).

NOTES.

(a) The term "elder" includes bishops [overseers or pastors] and evangelists; this last class having distinct recognition in Eph. 4:11; Acts 21:8; Tim. 4:5.

(b) The apostolic assembles had both apostles and prophets, but it appears that one element in each of these offices ceased with the death of John: viz., in the former, writing by inspiration so as to add to the Word of God; and, in the latter, the foretelling of future events, so as to add to the volume of the inspired prophetic Scriptures. God, however, still calls men and sends them forth to work for Him; and He may also give visions of coming events; but in neither case do we have the old-time apostles and prophets. Revelation being complete, Spirit-filled men are needed to preach and unfold the meaning of the word, to the end that Christians may see and appropriate all that is provided for them in Christ.

(c) God calleth His servants—whom He willeth—to the work of preaching the Gospel, (Matt. 10:1, 5-10; Lu. 10:1, 9); enduing them with power to do His work, (Lu. 24:49; Acts 1:8; Gal. 1:16); the Holy Spirit appointing every pastor over every assembly, in which He hath full right of way, (Acts 20:28).

(d) The special work of the pastor, or overseer, is to feed the lambs, or babes, of his flock, "on the sincere milk of the Word," (1 Pet. 2:2); and the older members on meat, (Heb. 5:14); giving to each his portion of food in due season, (Lu. 12:42; see also John 21:15-17).

(e) Under God, the pastor has authority to rebuke, reprove, and admonish, (Tit. 2:15; 2 Tim. 4:2); but yet in such a way as "not to lord it over God's heritage," (1 Pet. 5:13); not serving for filthy lucre, (v. 2).

8. We believe that the Lord's Supper is an ordinance to be observed by a Gospel assembly, till He shall come, (Matt. 26:26-28; Mk. 14:22-24; Lu. 22:19, 20; 1 Cor. 11:23-26).

NOTES.

(a) The Supper is both a memorial of the Savior's death (1 Cor. 11:24), and a symbol of the food and drink on which the spiritual life is nourished, (John 6:48-58; 1 Cor. 11:29, 30).

(b) The elements should be withheld from certain characters, (see 1 Cor. 5:11; Rom. 16:17; 2 Thess. 3:6, 14); this clearly implying the right and duty to purge an assembly from those who, by their walk, disgrace the name of Christ.

9. We believe that every Spirit-born person should yield his whole being, with all he possesses, to God, to be His forever, without condition, (see Matt. 16:24; Rom. 6:13, 19; 12:1, 2; 2 Cor. 6:17, 18; 8:5, etc.).

NOTES.

(a) A failure to do this necessitates a failure in one's Christian life, and in the development of a Christly character, as well as in his work for Christ.

(b) Here we find the reason why the lives of the great majority of professed Christians are so unsatisfactory to themselves, and of so little value to the cause of Christ.

10. We believe that the normal Christian is one that has yielded himself wholly to God, and is habitually filled with the Holy Spirit, (John 4:14; Lu. 11:13; Acts 6:3; Eph. 5:18, etc.); being taught by the Spirit (John 14:26), guided into all truth by the Spirit (16:13, 14), and being led by the Spirit, (Rom. 8:14).

11. We believe that it is the privilege of every consecrated believer to come to know that Christ is in him, (John 14:20); to have Christ manifest Himself to him, (v. 21); to enter upon the crucified life in union with Him, (Gal. 2:20; 2 Cor. 4:10, 11); to abide in Christ and have Christ abide in him, (John 15:4, 5); to feed on Christ, the Living Bread, (6:56); and to have the Father and Son make their abode with him, (John 14:23; Eph. 3:16-19; 1 John 3); thus being filled, habitually, unto all the fulness of God.

12. We believe that it is the duty of every Spirit-born person to have a holy character, and to live a holy life, (see 1 Pet. 1:16; Rom. 6:19, 22; 2 Cor. 7:1; 1 Thess. 3:13; 5:23; Heb. 12:10, 14, etc., etc.).

NOTES.

(a) A holy life-principle is given to the believer in regeneration, (John 3:5, 6); spoken of as "the inner man," (Rom. 7:22; Eph. 3:16); "the new man . . . that was created in righteousness and holiness of the truth," (Eph. 4:22); giving one the title of "a babe in Christ," (1 Cor. 3:1).

(b) This life must be strengthened by the Holy Spirit (Eph. 3:16), as a preparation for the incoming and enthronement of Christ in the heart, (v. 17); but this implies consecration and the reception of the Holy Spirit.

(c) With Christ enthroned in the heart, one enters upon the crucified life, (Gal. 2:20); and, if he will, he may live this sort of life, till

he is conformed to the death of Christ, (Phil. 3:10); and this will make it possible for him to get the full resurrection life of Jesus built up in him, (2 Cor. 3:18; Eph. 4:13, 15, 24; Phil. 3:8 [wherein he wins Christ], 14; 1 Pet. 5:10). This is God's highest ideal for His people; and he who gets it will have a holy, or Christly, character; and will be a full overcomer, (see Rev. 3:21; 21:7).

(d) In building up such a character in the believer, each Person in the God-head hath a part to perform; the Son furnishing the model and material, so to speak; the Spirit being the Architect, (Gal. 5:22, 23; 2 Cor. 3:18); while the Father is the Pruner (John 15:2), and the Chastener, (Heb. 12:6-10).

13. We believe that provision is made in the Gospel for the healing and health of the bodies of God's people.

NOTES.

(a) Healing is provided in the atonement of Christ, (see Isa. 53:4; Matt. 8:17; Gal. 3:13).

(b) Four ways of getting healing: by prayer for one's self, (John 14:13, 14); by agreement with another, (Matt. 18:19); by laying on of hands, (Mk. 16:18; Acts 9:17; 28:8); and by anointing and prayer, (Jas. 5:14, 15).

(c) Healing is a part of the Gospel, as seen in the following facts: The "twelve" and the "seventy" had healing as a part of their work, (Lu. 9:1, 2; 10:1, 9); it is in the Lord's great commission, (Matt. 28:19, 20 [compare with Matt. 10:1], and Mk. 16:15-18); and the anointing ordinance fixes it as a part of the word.

(d) It is only the normal, or Spirit-filled, Christian that has any right to expect healing.

14. We believe in the pre-millennial coming of Christ; first into the mid-heavens for those who will be ready for the rapture, (1 Cor. 15:51, 52; 1 Thess. 4:15-18; Matt. 25:10); and, later, with His saints, (Zech. 14:4; Jude 14).

NOTES.

(a) The beast and his army will be put out of the way when Christ returns to the earth with His saints, (Rev. 19:19-21; see also Zech. 14:12-15); and, after this, Satan is shut up in the abyss and the millennium is inaugurated, (Rev. 20:1-4).

(b) "The great tribulation" comes between the rapture and the coming of Christ with His saints.

15. We believe that there will be a resurrection of all the dead, (John 5:29; Acts 24:15; Dan. 12:2; 1 Cor. 15:42-44).

NOTES.

(a) There will be a thousand years between the resurrection of the righteous and of the wicked, (Rev. 20:5).

(b) Paul speaks of an *out*-resurrection, which probably has reference to a special resurrection granted to those who make the highest spiritual attainments, (Phil. 3:10, 11).

16. We believe that marriage is an institution of divine appointment, (Gen. 2:24; Mark 10:7, 8); that among the people of God marriage should be "only in the Lord" (1 Cor. 7:39; see also 2 Cor. 6:14, 15); and that adultery, or fornication, is the only Scripture ground for divorce, with the right to marry again, (see Matt. 19:9 [this is the only Scripture that tolerates a second marriage on such condition]).

Note: Separation may take place for other reasons, but neither of the parties is permitted to marry while the other is living.

17. We believe that the first day of the week, or Sunday, is the proper day for the members of a Gospel assembly to meet together for public worship, and for the observance of the Lord's Supper, (Acts 20:7; 1 Cor. 16:2; Rev. 1:10).

Note: Christ arose on the first day of the week; also Pentecost occurred on the same day; and the Gentile Christians assembled for worship, under apostolic approval, on the first day. Hence this is the proper day for Christians to observe.

18. We believe that it should be the fixed purpose of every Spirit-born person to appropriate, to the fullest possible extent, every provision of the Gospel for spirit, soul and body; that every assembly of God should make it a matter of chief concern to embody, in the lives of her members, the full Gospel of Christ, omitting nothing, adding nothing; and that pastor, deacons, and all members, should seek, both as individuals, and as an assembly, to answer to God's highest ideals along these lines, both as to character-development and to work for Him, (see Phil. 3:7-14; Eph. 4:13, 15; Col. 1:27, 29; Rev. 3:8-12).

19. We believe that there will be a judgment of rewards for the raptured saints before Christ descends to the earth; that Christians who go into the tribulation, and all believers who died without preparation for the special resurrection will be judged, either during the millennium (when the judgment of the nations will take place, see Matt. 25:31-46); or after the millennium, when the wicked will be judged, (Rev. 20:12); and that a final separation will take place, when the righteous enter the realms of glory (Rev. 21:23-27; 22:1-5), and the wicked will be cast into the lake of fire, (Rev. 20:15).

GENERAL REMARKS.

1. It is obvious to every normal Christian that the great mass of professed believers have little more than a name to live, while, practically, they seem to be almost dead; to all such the alarm should be sounded forth in thunder tones, "Awake, ye sleepers, and get ready for the great events that are soon to follow!"

2. There are many local congregations of Christians that have some truth; but, for want

of consecration, they are not filled with the Spirit, and hence they are living to very little purpose. If these will get right with God through repentance, confession and faith, and will become normal Christians, they may convert their "dead churches" into assemblies of God, and perform valuable service for Him in the closing years of this dispensation.

3. Let it be the purpose of every Christian to do the best he possibly can in the way of becoming all that God wishes him to be, and to be at his best for God along all lines; and let it be his purpose also to elevate the "church" of which he is a member to the plane of a Scriptural assembly, that stands for, and truly represents, every doctrine, precept, and ordinance pertaining to the Gospel of our Lord Jesus Christ. Amen.

APPENDIX D

A collection of the principal doctrines of the New Testament Scriptures, with other kindred texts, that serve to illustrate their meaning, are given in alphabetical order, and will be convenient both for study and for Bible readings.

A.

Abide; dwell, remain, continue. Spoken of the Spirit, (John 14:16); spoken of Christ as abiding in the believer and the believer in Christ, (John 15:4, 5); much fruit is the result of this mutual abiding, (same); this mutual abiding is essential to a bountiful partaking of the Living Bread, (John 6:56); the crucified life a consequence of Christ's abiding in the believer, (Gal. 2:20; 2 Cor. 4:10, 11); the Father and the Son will make their abode with the persistently obedient child of God, (John 14:23; see also 1 John 1:3, and Eph. 3:16-19). Any true believer may be thus indwelt by the Holy Trinity, if he will yield himself wholly to God in absolute obedience, (John 14:15, 21, 23).

Abomination of desolation, (Matt. 24:15; Mk. 13:14; Dan. 11:31; 12:11). Some think that this had its fulfilment when Antiochus Epiphanes offered swine's flesh as a sacrifice in the temple at Jerusalem; but it is believed that it will have its final and principal fulfilment in the last half of the great tribulation, when the Jews will be required to worship the image of the beast, or forfeit the right to buy and sell, (see Rev. 13:14-17).

Admonish; caution, warn, advise, (see Matt. 18:15; Lu. 17:3; Rom. 15:14; Eph. 5:11; 1 Thess. 5:12-14; 2 Thess. 3:15). To admonish truly is to have the Spirit of Christ.

Adoption; receiving one into a place he did not occupy before. The spirit of adoption, (Rom. 8:15); waiting for the adoption, or redemption of the body, (v. 23); ye might receive the adoption of sons, (Gal. 4:5). See a description of those who are adopted into the family of God in John 1:12, 13; 3:3, 5, 6. Paul seems to make a distinction between a babe in Christ and a son; the former is carnal, and the latter is led habitually by the Spirit of God, (see, in order, 1 Cor. 3:1-3; Rom. 8:14). Romans 7:15-24 seems to present the picture of a babe struggling for its rights; and Rom. 8 pictures a son or young man who has conquered Satan, (see 1 John 2:14). Great honors await the fully developed sons of God, (Rev. 3:21; 21:7).

Adultery; illicit sexual intercourse. Forbidden in Ex. 20:14; Levit. 20:10; Deut. 15:18; Matt. 5:27, etc., etc. Adultery may be committed in the heart without the act, (Matt. 5:28). According to Matt. 5:32; Mk. 10:11, 12; Lu. 16:18; Rom. 7:4; 1 Cor. 7:10, 11, many men and women are living in manifest adultery. Fornication, or adultery, is the only reason to warrant the disruption of the nuptial tie, with any right to marry another, (see Matt. 19:9).

Advocate; attendant, counsellor, pleader. Jesus Christ is our Advocate with the Father, (1 John 2:1); and the Holy Spirit is the true believer's Advocate on earth, (John 14:16).

Affection; love, or eager desire. Set your affections on things above, not on things on the earth, (Col. 3:2). God is the object of our supreme affection, (Matt. 10:37; 22:37; Lu. 10:27). Carnal affections should be mortified, (Rom. 8:13; Col. 3:5; 1 Cor. 9:27). This can be done effectually, only as we let Christ rule in our hearts.

Afflicted; distressed, oppressed, persecuted; having no reference to ordinary sicknesses. Our duty toward the afflicted, (Acts 12:5; 2 Cor. 1:14; Gal. 6:2; Heb. 13:3; see also Psa. 82:3; Job 29:25). Filled with the Holy Trinity, one can endure all such afflictions, and triumph always in the Lord, (2 Cor. 2:14).

Alien; foreign, having no right to partake of, (Heb. 11:34; Eph. 2:12; 4:18; Col. 1:21). Before conversion, all are aliens from God; and it is only through faith in Christ that one comes to have rights in the Kingdom of Heaven.

Alms; gifts to the poor. Examples: Acts 3:2; 10:2; 24:17. How to bestow: Matt. 6:1; Lu. 11:41; 12:33.

Almighty, The; meaning God; Gen. 17:1; applied to Christ in Rev. 1:8, etc., etc.

Altar; the places where sacrifices under the law were burned (see Gen. 8:20; Ex. 17:15), in the Temple, (2 Chron. 4:1); in Heaven, Rev. 8:3; 9:13, etc.

Ambassador; a person sent by one government to another to represent the interests of the former. True ministers of the Gospel are Christ's ambassadors sent into this wicked world to represent His interests, and to induce sinners to accept the Gospel, (see 2 Cor. 5:20; Eph. 6:20).

Amen; this word has various meanings and applications, as "truth," or "verily;" in its general use at the end of a prayer, it has the meaning of, "Be it so.' It is one of the names of Jesus, (Rev. 3:14).

Angel; a messenger; the angels of God are His messengers, sent to execute His will on earth, or in the heavens, (Gen. 24:7; Ex. 23:23; Dan. 3:28; 6:22, etc). Not to be worshipped, (Col. 2:18; Rev. 19:10, etc). And the same word that is translated "angel," is also translated "messenger," when it refers to man.

Anointed, The; The Christ, or the Messiah, (Isa. 61:1; Lu. 4:18; Acts 10:38). See Messiah.

Anointing with oil; see James 5:14. The oil used at present is olive oil; the oil being a symbol of the Spirit; see note on James 5:14, 15.

Anointing; "Ye have an anointing"; meaning the gift of the Holy Spirit, (see 1 John 2:27).

Anti-Christ; a fearfully wicked man, the impersonation and representative of Satan, who is yet to appear as the world's greatest scourge, but will be captured and cast alive into the lake of fire, when Christ comes to the earth with His saints, (Rev. 19:19-20; Rev. 13:1 [the beast]; 2 Thess. 2:3-10 [the man of sin]; Dan. 7:20-22; 8:9-12; 23:25 [little horn]). There are many anti-Christs, but this terrible monster is to be *the* anti-Christ, who will be Satan's chief agent in ministering "the great tribulation."

Apostle; one sent forth by Christ to preach the Gospel. The apostles were inspired to preach and teach the Gospel, to establish assemblies of believers, and to perfect the Scripture teachings for the Gospel dispensation. Called, (Matt. 10:1-15). Paul was the apostle to the Gentiles, (Rom. 11:13; 9:15, etc.). It appears that the apostolic office in the sense of one inspired to write the Scriptures ceased with the death of the apostle John. God calls and sends forth all His true ministers now; but it is no part of their duty to add to the Scriptures, but to expound, teach and preach them.

Apparel; instructions regarding, (1 Tim. 2:9; 1 Pet. 3:3).

Ark; Noah's described, (Gen. 6:14-16; Heb. 11:7; 1 Pet. 3:20).

Ark of God; (Ex. 25:10, 11; 37:1); carried into Canaan, (Josh. 3:15); captured by the Philistines, (1 Sam. 4:11); carried to Jerusalem, (2 Sam. 6:15, 24); brought into the temple, (1 Kings 8:3-6); ark in Heaven, (Rev. 11:19).

Armor of God; the Christian's panoply, (Eph. 6:13, 17; Rom. 13:12; 2 Cor. 10:4; 1 Thess. 5:8).

Ascension of Christ; prophesied of, (Psa. 68:18; John 6:62; 7:33; 14:2, 28; 16:5; 20:17); fulfilled, (Acts 1:9-11; Lu. 24:51).

Assembly; an orderly company of obedient believers who meet together statedly for the worship of God, and the observance of the Lord's Supper; having the word of God rightly divided as their creed, the Holy Spirit as their Teacher, and Christ as their Living Head; having it in view to hold forth, in their midst, the Gospel ordinances, and the full Gospel of Christ for spirit, soul, and body, to the end that all the members may be established in the faith, built up in love, and made worthy members; and having it also, as a chief end in view, to carry, or send, the Gospel, as far as practicable, to all parts of the world. This is an ideal definition of an assembly of God, or an assembly of Christ.

The word assembly, being a translation of the Greek, Ekklesia, is used in at least two senses: viz., to denote all the saved, (see Eph. 1:22; Col. 1:18; Eph. 3:10; 5:24-29); and to denote a local, independent congregation of orderly believers, (see 1 Cor. 1:2; Acts 14:23; Phil. 4:15; Acts 13:1, etc.).

The plural (assemblies) is used, but in a manner to show that each local assembly was independent under God, and was entrusted with self-government, (see 2 Cor. 8:1; Rev. 1:11, etc.). An assembly in private homes, (Rom. 16:5; 2 Cor. 16:19; Col. 4:15; Philem. 2). The idea of a consolidated ecclesiasticism is nowhere found in the New Testament Scriptures.

Assurance; quiet confidence. Assurance of salvation is an unwavering confidence that one is saved. Effect of righteousness, (Isa. 32:17); riches of, (Col. 2:2); connected with hope and faith, (Heb. 6:11; 10:22).

Atonement; a covering; at-one-ment; God and the sinner put in agreement through the vicarious death of Jesus Christ; satisfaction for sin. Under the law (Ex. 29:36; Lev. 1:1-4), this was typical of the offering made by Christ.

Atonement made by Christ, (Rom. 3:24; 5:6; 2 Cor. 5:18, 21; Gal. 1:4; 3:13; Tit. 2:14; Heb. 9:26, 28; 1 Pet. 1:19; 2:24; 3:18; 1 John 2:2; Rev. 1:5, etc.). Prophesied of, (Isa. 53:4-10; Dan. 9:24; Zech. 13:1, 7; John 11:50, etc.).

Christ died for all, (2 Cor. 5:14; Heb. 2:9). But no actual sinner is saved, unless he repents, and believes in Christ, (Acts 3:19; 16:31).

B.

Backbiting; speaking disparagingly of one in his absence. Forbidden, (Lev. 19:16; Psa. 15:3; Prov. 25:23; 2 Cor. 12:20). The "unruly

member" can be under perfect control, only as God fills the heart and has control of the life.

Bore, or bare; referring to what Christ bore for man, (see Isa. 53:4, 11, 12; Matt 8:17; 1 Pet. 2:24; Heb. 9:28).

Believe; this verb helps to supply the defective family of the English words, faith, faithful, faithfully, there being no verb in the family. To believe is to exercise faith. Note the following uses of the word: Salvation with eternal life through believing, (Acts 16:31; John 3:16, 36; 6:47; 1 John 5:10); the ideal worker believes on (into) Christ, (John 7:38; 14:12); by believing we receive what we desire when we pray, (Mk. 11:24; 9:23); by believing one connects himself with the power of God, (Rom. 1:16); Christ is the end of the law for righteousness to him who believes, (Rom. 10:4).

Blameless; without any ground for censure. God wishes his people to be blameless in holiness, (1 Thess. 3:13); blameless and harmless, (Phil. 2:15; see also 1 Thess. 5:23). The more the life of Christ dominates our being, the less the blame that will attach to us.

Blemish, without; required in animals that were sacrificed, (Ex. 12:5; 29:1). Children without blemish, (Dan. 1:4). Jesus, who made the great sin-offering, was without blemish, (1 Pet. 1:19; see also Heb. 7:26). God purposeth to have a grand assembly of all the redeemed without blemish, (Eph. 5:27).

Blood (of Christ). Its great value; without the shedding of blood no remission, (Heb. 9:22); cleansed through the blood, (1 John 1:7; Rev. 1:5); purchased with His blood, (Acts 20:28); propitiation through faith in His blood, (Rom. 3:25); justified through His blood, (5:9); redemption through His blood, (Col. 1:14; Eph. 1:7; 1 Pet. 1:18, 19); sanctified through His blood, (Heb. 13:12; peace through His blood, (Col. 1:20); believers overcome through the blood, (Rev. 12:11); made white in the blood, (Rev. 7:14).

Body (of the believer) to be presented a living sacrifice, holy . . . to the Lord, (Rom. 12:1); for the Lord, (1 Cor. 6:13); a temple of the Holy Spirit, (1 Cor. 6:19); to be kept pure, (1 Thess. 4:4); to be raised from the dead, (1 Cor. 15:12; Phil. 3:21); believers in the aggregate, the body of Christ, (Rom. 12:5; 1 Cor. 10:17; 12:12; Eph. 1:22, 23; Col. 1:18; 3:15).

Boldness; confidence, assurance. Peter and John examples of, (Acts 4:8-12, 19, 20); the three Hebrew children, (Dan. 3:15-25); Daniel himself, (ch. 6:10-23); Esther, (Esth. 5:1-3); Paul, (Acts 9:27); boldness to enter into "the holy place" by His blood, (Heb. 10:19). When God fills a man with Himself, all cowardice and timidity are removed, and such a man becomes as bold as a lion.

Born (of the Spirit); the new birth, (John 1:13; 3:3, 5, 6. 8; 1 John 3:9; 4:7; 5:1, 14, 18). In the new birth, a new spirit is put in the believer, (Ez. 36:26); one receives new life, (John 3:16; 10:10); this is the Christ-life, (John 14:6; Col. 3:4; 1 John 5:11, 12); this new life is called "the inner man," (Rom. 7:22; Eph. 3:16); it is this birth that makes one a "babe in Christ," (1 Cor. 3:1; Heb. 5:13). This is altogether supernatural.

Bought; the redeemed were bought with a price, (1 Cor. 6:20; 7:23; 1 Pet. 1:18). If we regard the Father as paying the ransom, He gave His Son as the ransom price; if we regard Christ as making the purchase, He gave His own life for the sheep, pouring out His blood for us. In either view, it was a price paid, not to Satan, but to satisfy the demands of God's broken law. Through the vicarious sufferings of Christ, the law was satisfied, and even magnified.

Bread; Christ is the bread of life, (John 6:32, 33, 35, 48, 50, 51, 53, 54-58). The manna, on which God fed the Israelites in the wilderness, was a type of Christ, "the Living Bread." Also, the bread, in connection with the wine used in the observance of the Lord's Supper, points to Christ as the nutrition of the new man, (see 1 Cor. 11:23-30, last verse especially).

Brethren; true believers in Christ. Their duty to one another to love, (John 13:34; 15:12, 17; Eph. 5:2; 1 Thess. 4:9; 1 Pet. 1:22; Rom. 13:8, etc.); love a proof of discipleship, (John 13:35; 1 John 4:20); not to speak evil of, (Jas. 4:11); in honor preferring one another, (Rom. 12:10); distributing to their necessities, (Rom. 12:13; Jas. 2:15, 16); laying down our lives for the brethren, (1 John 3:16). The brethren, who are fully yielded to God, and are filled with the Spirit, indwelt by Christ, and have fellowship with the Father, constitute the highest order of brotherhood on the earth.

Bride; the bride of Christ, (Isa. 61:10; John 3:29; Rev. 21:2; 22:17). Some Scriptures seem to indicate that all the saved constitute the bride of Christ; while others seem to imply that the bride of Christ will, in a special sense, include only the full overcomers, who grow up into Him in all things, and reach unto the measure of the stature of His fulness, (Eph. 4:15, 13). The King's daughter (Psa. 45:10, 11, 13, 14), seems evidently to represent the bride of Christ; while "the virgins, her companions," though manifestly not the bride, have an honorable place in connection with her, (vs. 14, 15). A kindred thought is presented in "the wise virgins" (Matt. 25:1-10), who, though not the bride, were admitted into the marriage chamber.

Bridegroom; Christ is the coming Bridegroom, who will catch up his watching, waiting and ready ones, to meet Him in the air, (Matt. 25:1-10; 1 Thess. 4:15-17; Rev. 12:5). Many believe that the Bridegroom is coming soon; and there are many signs that point that way; but it is well not to fix a date. It becomes all His true followers to be ready

to meet Him; but we should occupy till He cometh, (Lu. 19:13).

Chasten; "to train up a child," to discipline, to correct. Every wise father seeks to bring up his son right; by teaching, training, disciplining, correcting, and even scourging him, when necessary. So with our Heavenly Father. Love leads to chastening, (Prov. 3:12; 13:24; Heb. 12:6); the motive, or purpose, (Heb. 12:10). Hence all trials, persecutions, tribulations, adversities, and necessities, are so many ways of chastening, correcting and disciplining one in a holy life, and, back of that, a holy character, (Rom. 8:28; 2 Cor. 6:4-10; 11:24-33). Chastening not pleasant for the present, (Heb. 12:11). Necessary, (v. 10). Hence we should cheer up, (vs. 12-15; Rom. 5:3-5; Jas. 1:2-4). The degree of chastening determined by what one chooses to be made; if one seeks God's highest and best, his chastening must be complete, and accomplish its fullest results, (v. 10; Jas. 1:4).

Christ, The; the anointed One, the Messiah prophesied of, (Dan. 9:25, 26). Jesus was anointed with the Holy Spirit, (Acts 10:38; Lu. 4:18); and hence He was called "Jesus the Christ," or "Jesus the Anointed One." Or He is sometimes called "Christ Jesus," meaning the "Anointed Jesus." Moses spoke of the promised Messiah as a Prophet (Deut. 18:18), who was to be invested with great authority, (see v. 19; also Acts 3:22, 23, and 7:37). He is prophesied of as "the Messenger of the Covenant," (Mal. 3:1-4). The name, "Christ," is very often used alone, especially in the Pauline epistles.

Circumcision; instituted, (Gen. 17:9-14); observed, (Gen. 34:14-24); renewed before entering Canaan, (Josh. 5:2-7); the deeper import brought out (Deut. 10:16; 30:6), being a type of the circumcision, or renewal, of the heart, (Rom. 2:29); nothing, if depended on for salvation, (Gal. 5:6; 6:15; 1 Cor. 7:19); abolished, (Acts 15; Gal. 5:2). It was never designed that Gentile believers should observe the Jewish rite of circumcision. The observance of the rite by the Jews has, with other things, kept them from race extinction.

Care (amounting to fretting or anxiety) forbidden, (Psa. 37:1; 39:6; 55:22; Matt. 6:25-33; 13:22; Lu. 10:41, 42; 1 Cor. 7:32; Phil. 4:6; 1 Tim. 6:8; 2 Tim. 2:4, etc.); how to get rid of anxiety, (1 Pet. 5:7; Phil. 4:7; Eph. 5:18).

Collections; time, (1 Cor. 16:1); motive, (2 Cor. 8:9); manner, (Rom. 12:8; 2 Cor. 8:2); specific object, (Rom. 15:26, 27; Acts 11:29). The law required a tithe: the Gospel assumes that all things belong to God, and the true Christian is God's steward, or disbursing agent, distributing the Master's goods at the Master's bidding, (Lu. 12:42; 16:2).

Commandments (the ten); delivered orally, (Ex. 20); on stones, (Ex. 31:18); stones broken, (Ex. 32:19); other stones given, (Ex. 34; Deut. 10); fulfilled by Christ, (Matt. 5:17); the commandments not given to procure life, but to show the need of Christ, (Rom. 7:4-13; 2 Cor. 3:7-11; Gal. 3:24). Christ fulfilled the commandments as conditions of life; but the commandments (except the fourth, which was a positive, and not a moral law) remain as rules of Christian conduct, and should now be observed in the power of the new life, (Rom. 8:2-4). Neither the moral nor the ceremonial law could secure life for the sinner, (Acts 13:39; Rom. 3:28; 7:7; Gal. 2:16, etc.); but whoever violates the decalogue, or that portion of it that is brought over into the Gospel, can not live a Christian life; for, if one be a thief, a murderer, an adulterer, etc., he can not be a Christian, unless he gives up these things, and lets the spirit of Christ control his life, (Rom. 8:9). But, if it is a sin to commit murder, theft, adultery, etc., it is because the Christian is under obligation to observe the commandments that forbid these things; and those who habitually trample these commandments under their feet forfeit thereby their right to hold to the name of Christian, (1 Cor. 6:9, 10; Gal. 5:19-21).

Confess; to own, to acknowledge; to confess Christ is to own Him as one's Savior, (Matt. 10:32; Lu. 12:8; Rom. 10:9); we should confess our sins to God, (1 John 1:9); confess our faults to one another, (Jas. 5:16); Christ will confess those who confess and honor Him, (Matt. 10:32; Lu. 12:8; Rev. 3:5, etc.).

N. B. While the Christian should confess all his sins to God, and confess his faults to his Christian companions—especially when his faults or sins affect another—yet there is no Scripture to support any such thing as the Catholic "Confessional."

Confidence; boldness, assurance; preaching with all confidence, (Acts 28:31); access with confidence, (Eph. 3:12); no confidence in the flesh, (Phil. 3:3); holding fast the confidence, (Heb. 3:6); cast not away your confidence, (Heb. 10:35); confidence toward God, (1 John 3:21; 2:28; 5:14); in quiet and confidence is our strength, (Isa. 30:15.) An unwavering confidence in God will cause the Christian to ride the wildest storms and roughest waves, unperturbed.

Conscience; the moral sense that impels one to do what he believes to be right, and to refrain from doing what he believes to be wrong; also, it rewards one for doing what he deems to be right, and punishes him with remorse for doing what he regards as wrong. If one has been wrongly taught, his conscience will be wrong, and its action will be perverted. Paul was very conscientious in persecuting Christians, until his judgment was corrected, and his conscience set right. Convicted by conscience, (John 8:9; 1 Cor. 8:7); conscience void of offense, (Acts 24:16); conscience bearing witness, (Rom. 2:15; 9:1; 13:5; 1 Cor. 10:28, 29; 2 Cor. 1:12); a pure conscience, (1 Tim. 3:9; 2 Tim. 1:3); seared, (2 Tim. 4:2); undefiled, (Tit. 1:15); purge, or cleanse, (Heb. 9:14; 10:2); defiled, (1 Cor. 8:7); sprinkled from an evil conscience, (Heb. 10:22); a good conscience, (Acts 23:1; 1 Tim. 1:5, 19; Heb.

13:18; 1 Pet. 3:21). When the Holy Spirit is permitted to fill the believer, He purifies the conscience, and makes its action normal in grace. The conscience, the reason, and the will, are all subordinated to the rule of Christ, when He is enthroned in the heart. But the Word of God, being the rule of Christian duty, if the conscience is to be right at all times, one must be in harmony with the Word. It is one of the gracious offices of the Holy Spirit to convict the believer of duty, when one has been wrongly taught in the past, but is now yielded to Him.

Consolation; comfort under trials, (Matt. 11:28-30; Lu. 4:18; John 14:15, 16; 1 Cor. 14:3; 2 Cor. 1:5, 6); Christ, the true consolation, (Lu. 2:25); consolation abounds by Christ, (2 Cor. 1:5; Phil. 2:1; 2 Thess. 2:16; see also Heb. 6:18). To have perfect consolation, one must let Christ have the perfect management of his heart and life.

Contentment; satisfaction with one's present lot and allotments; godliness with contentment is great gain, (1 Tim. 6:6; Psa. 37:16; Prov. 30:8); exhortations to, (Psa. 37:1; Lu. 3:14; 1 Cor. 7:20; 1 Tim. 6:8; Phil. 4:11; Heb. 13:5). Contentment is a blessed state, because it shows that one is in harmony with God. We should be content with our earthly possessions (Phil. 4:11), but not with our spiritual attainments, (see Phil. 3:7-14).

Conversion; a turning back, or turning around; in conversion the heart is turned away from sin to righteousness and holiness, or from Satan to God, from darkness to light—this is inward conversion; and, where the outward life follows the inward change that has been wrought, the person is outwardly converted. Conversion follows repentance, (Acts 3:19, 26; 11:21); and is, logically, preceded also by faith—a faith that receives Christ as one's sin-bearer and Savior; true conversion makes one as a little child, (Matt. 18:3; 2 Cor. 5:17; 1 Cor. 14:20); a call to, (Matt. 3:2; 4:17). Results of the Holy Spirit working within, (John 3:5, 6); but the one who would be converted must give up sin, and ally himself to Christ by faith.

Convince, or convict; to make one realize his sins; to awaken one to a sense of his guilt, need and peril. This is one of the works of the Holy Spirit, (John 16:8; 1 Cor. 14:24); the law, or the Word of God, the means of conviction, (Jas. 2:9). The Word is the sword of the Spirit, (Eph. 6:17); and with this the Spirit smites the sinner, convicts him of his sin; and, if he will yield, the Spirit will work repentance in him, and thus open the way for him to believe, and be saved. To resist conviction is to close the gate of Heaven against one's soul, and to make one's home in Hell.

Covenant; a will, testament, or an agreement between parties, wherein certain conditions are to be complied with; the law was a covenant of works; the Gospel contains the covenant of grace. This latter covenant was ratified in the crucifixion of Christ, who was the executive of the divine will and purpose, and the Messenger who came to execute the covenant of redemption; prophesied of, (Jer. 31:31-34; Heb. 8:8-13); fulfilled and ratified in the vicarious death of Jesus Christ, (Matt. 26:28; 20:28; Rom. 5:15; Heb. 9:26; 2 Cor. 5:21, etc.).

N. B. The Jews, as a nation, rejected this covenant; but they will accept it, when Christ shall return to establish His millennial reign on the earth, (Zech. 12:10; Jer. 31:9; 50:4, 5; Ez. 39:23-29; Rom. 11:25, 26, etc.).

Create; created in Christ Jesus for good works, (Eph. 2:10); all things created by Christ Jesus, (Eph. 3:9; Col. 1:16, 17); created in righteousness, (Eph. 4:24); after the image of Him who created him, (Col. 3:10); a new creature in Christ Jesus, (2 Cor. 5:17). Jesus Christ, by whom all world's were made, came to give man a new life, and to make him a new creature. This creative process began in regeneration, and it progresses as the life of Christ more and more dominates one's whole being.

Covetousness; a disposition to have more; greed for gain. Described, (Psa. 10:3; 39:6; Prov. 21:26; Eccl. 4:8; 5:10; Ez. 33:31); has bad company, (Mk. 7:22; Eph. 5:5; Col. 3:5; 2 Pet. 2:14); forbidden, (Ex. 20:17; Lu. 12:15; Rom. 13:9); evil consequences, (Josh. 7:21; 2 Kgs. 5:21-27; 1 Tim. 6:9, 10); examples: Laban, (Gen. 34:41); Rachel, (Gen. 31:19); Balaam, (Num. 22; 2 Pet. 2:15; Jude 11); Achan, (Josh. 7:21; 1 Sam. 15:9); Ahab, (1 Kgs. 21); Saul, (1 Sam. 15:9); Gehazi, (2 Kgs. 5:20); Judas, (Matt. 26:15); Ananias and Saphira, (Acts 5); Felix, (Acts 24:26). It is right to covet the best gifts of the Spirit, (1 Cor. 12:31); but such gifts can not be wisely sought, until one has crucified the flesh (Gal. 5:24), and has a character so developed in Christ as to insure the proper use of them.

Cross, the; the instrument to which Christ was nailed, and upon which He died, (John 19:17-31; see also Matt. 27:35-54; Mk. 15:24-38; Lu. 23:33-49); the cross of Christ used figuratively to denote the doctrines of His vicarious sufferings on the cross, (1 Cor. 1:17, 18; Gal. 5:11; 6:12); obedient to the death of cross, (Phil. 2:8); peace through the blood of the cross, (Col. 1:20; 2:14); for joy, endured the cross, (Heb. 12:2). The assumption of the sins of man (Isa. 53:6) made it necessary that Christ should die, according to the plan of redemption agreed upon by the Father and the Son, (Rev. 13:8; 17:8). By His vicarious death, He expiated human guilt, wrought out the atonement, and propitiated the favor of God.

THE CROSS FOR THE TRUE DISCIPLE.

Not a literal cross, but such a relationship to Christ as to work death to self, or self-death, (Matt. 10:38; 16:24; Lu. 9:23; 14:27; Gal. 2:20; 5:21); enemies of the cross, or believers

who do not wish the self-life to die, (Phil. 3:18).

Crown; there are many kinds of crowns promised, but all are to be bestowed for some work, service, attainment, fidelity, endurance, etc. The crown of righteousness is for those who love His appearing, (2 Tim. 4:8); the crown of glory for the faithful pastor, (1 Pet. 5:4); the crown of rejoicing for those who win souls, (1 Thess. 2:19). An incorruptible crown for those who mortify the flesh, (1 Cor. 9:25); the crown of life is for those who endure, (Jas. 1:12; Rev. 2:10); the regal crown is for him who fully overcomes, (Rev. 3:21); the crown possible to us may be forfeited by negligence, indolence, or half-hearted effort, (Rev. 3:11).

Crucifixion; killing by nailing to the cross. The etymology of the word indicates that one is made into a cross; the person who is nailed to a cross being made to assume the shape of a cross.

Christ's crucifixion predicted, (Matt. 20:19); executed, (Matt. 27:35; Mk. 15:24; Lu. 23:33; John 19:18). He was crucified, or died, for all, (2 Cor. 5:14, 15, 21; Heb. 2:9); and, hence, all, in a judicial and representative sense, died in Him; the believer's experimental crucifixion, (Gal. 2:20; 2 Cor. 4:10, 11; Rom. 8:10); its instantaneous phases, (Gal. 5:24; Col. 3:5, 8; Eph. 4:22); when complete, (Phil. 3:10); the design to annul the body of sin (Rom. 6:6), and perfect the Christ-life, (2 Cor. 4:10, 11; Gal. 2:20); the experimental order, regeneration, consecration, Spirit-filled life, Christ enthroned in the heart, the crucified life, the perfected Christ-life, (as an ideal ahead).

D.

Deacon; an officer to look after the temporal interests of an assembly of God, (Acts 6:1-6); recognized as an officer, (Phil. 1:1); moral qualifications, (1 Tim. 3:8-12); spiritual qualifications, (Acts 6:3); the office compatible with spiritual development, (1 Tim. 3:13).

Death; physical; a consequence of Adam's sin, (Gen. 2:17; 3:19; Rom. 5:12; 6:23, etc.); spiritual, (Isa. 9:2; Matt. 4:16; 8:22; Rom. 6:13; 8:6; Eph. 2:1; Col. 2:13, etc.); the second death, (Rev. 20:6, 14; 21:8—which seems to be unending suffering in Hell, or the lake of fire burning with brimstone); death abolished through Christ, (John 5:24; Rom. 6:11; Eph. 2:5, 6; 1 John 5:11, 12, etc.).

Demon; an evil spirit that is subordinate to the Devil, or Satan. Demons are very numerous; but there is but one Devil; and, therefore, wherever the word devils occurs in the common version, it should have been translated demons. A demon, one or more, seems to occupy every adult, holding him or her as its own possession, till Christ comes and casts it out, (Matt. 12:29; Lu. 11:21, 22). They are agents of disease, (Lu. 13:16; Acts 10:38); agents of deafness and dumbness, (Matt. 9:33; 12:22; Mk. 9:25). Demoniacs are demon-possessed persons whose reason has been undermined. Lunatic asylums are full of demon-possessed people. During the millennium, demons will lose all their power over human beings; and, finally, like the Devil, they will be cast into Hell, (Matt. 25:41; 2 Pet. 2:4; Jude 6).

Disease; all kinds of bodily ailments. Sicknesses of all kinds have come to men as results of sin. Jesus bore our sicknesses, (Isa. 53:4; Matt. 8:16); healing of diseases was a part of the work of the apostles and of the seventy, (Lu. 9:1; 10:1, 9). Those who get all that Christ has provided for their bodies will have all their diseases healed (Psa. 103:3), their bodies quickened (Rom. 8:11), their strength renewed, (Isa. 40:31); renewed like the eagles, (Psa. 103:5); and will have health, (3 John 2).

Devil; called the Accuser, (Rev. 12:10); Satan, (1 Chron. 21:1; Job 1:6, 7, 8, etc.); Abaddon or Apolyon, (Rev. 9:11); Beelzebub, (Matt. 12:24); Belial, (2 Cor. 6:15); dragon, (Rev. 12:3; 20:2); enemy, (Matt. 13:39); father of lies, (John 8:44); god of this world, (2 Cor. 4:4); Leviathan, (Isa. 27:1); murderer, (John 8:41); power of darkness, (Col. 1:13); prince of this world, (John 14:30; Eph. 6:12); prince of the demons, (Matt. 12:24); prince of the power of the air, (Eph. 2:2); serpent, (Gen. 3:4; 2 Cor. 11:3; Rev. 12:9, etc.); tempter, (Matt. 4:3; 1 Thess. 3:5); evil one, (Matt. 13:19, 38). The Devil appears to be a fallen angel, (2 Pet. 2:4; Jude 6); the one who introduced sin, sickness, and death into our world, (Gen. 3:1-16); has countless demons under him, (Matt. 12:24); is to be chained a thousand years, (Rev. 20:1-3); after the millennium will be loosed "a little season," (v. 7-9); will finally be cast into the lake of fire and brimstone (v. 10), where he is to be tormented day and night forever and ever, or into the ages of the ages.

Drink, strong; including all intoxicating liquors. Forbidden, (Lev. 10:9; Numb. 6:3; Judg. 13:4; Lu. 1:15).

Drunkenness; censured, (Prov. 20:1; Isa. 5:11; Lu. 21:34; Rom. 13:13; 1 Cor. 5:11; Gal. 5:21; Eph. 5:18; 1 Thess. 5:7; 1 Pet. 4:3); for the drunkard's doom, see 1 Cor. 6:10; Gal. 5:21.

E.

Edification; building up, strengthening; applied either to an individual or assembly. Exhortations thereto, (Rom. 14:19; 15:2); love edifies, (1 Cor. 8:1); seek that ye may excel to the edifying of the assembly, 14:12, 3, 36; 2 Cor. 10:8; 12:19; 13:10; Eph. 4:12, 16, 29; 1 Thess. 5:11). Next to the saving of souls comes the work of edification.

Elder; an assembly official, (Acts 14:28; 15:23; 20:17); apostles were elders, (1 Pet. 5:1); pastors were elders, (Tit. 1:5); moral qualifications of elders, (1 Tim. 3:1-7; Tit. 1:6-9); spiritual, (Lu. 24:49; Acts 1:8); duties, (1 Pet. 5:2; John 21:15, 16, 17; Acts 20:28; Jas. 5:14; 1 Tim. 5:17; Matt. 28:19, 20; Mk.

16:15-18; Tit. 2:5). It is not meant that every elder should perform all these duties; for pastors and evengelists do not have identically the same work.

N. B. The Gospel of Jesus Christ knows nothing of such titles as Rev. and D. D., as applied to preachers.

Election; God's choice of men based upon His foreknowledge, (Rom. 8:29; 11:2; 1 Pet. 1:2); God knoweth His own elect, (2 Tim. 2:19); John 10:14; Eph. 1:4, 5; Matt. 24:22; Rom. 8:33; Col. 3:12; 2 Tim. 2:10, etc.). God foreknew all who would accept the Gospel; hence all who embrace the Gospel are His elect. Election, rightly understood, does not interfere in the least with man's moral responsibility.

Endurance; holding out under trials, patience, steadfastness. An admirable quality, (Mk. 13:13; 2 Tim. 2:3, 10; 4:5; Heb. 12:7; Jas. 1:12; 5:11; 2 Tim. 3:11; Heb. 6:5; 10:32; 11:27; 12:2, 3, etc.). Heart-union with Jesus develops endurance.

Establish, or stablish; to confirm, to render one capable of standing; established in the faith, (Acts 16:5; Col. 2:7); establish with grace, (Heb. 13:9); establish in present truth, (2 Pet. 1:12); a principal end in preaching and exhortation, (Rom. 1:11; 1 Thess. 3:12, 13; 2 Thess. 2:17; 1 Pet. 5:10). The more one's whole being is yielded to God in obedience and trust, the more will he become established along all these lines.

Eternal; everlasting, endless, age-lasting. Eternal life Christ's gift, (John 3:15; 5:39; 6:54, 68; 10:28; 17:2, 3); ordained to eternal life, (Acts 13:48; 2:47); the gift of God, (Rom. 6:23; 2:7; 5:21); eternal punishment, (Matt. 25:46; Dan. 12:2; Rev. 20:10). There is the same reason for believing that the torment of the wicked will be eternal, everlasting, or endless, as there is for believing that the bliss of the saved in Heaven will be eternal. Some claim that such expressions as the everlasting hills, everlasting possessions, everlasting priesthood, etc., can indicate only limited duration; and they infer, hence, that punishment must be limited. This is purely gratuitous; and whoever risks his eternal interests on such an inference will, doubtless, find himself an eternal loser.

Exalt; to lift on high, to honor. He that humbles himself shall be exalted, (Matt. 23:12; Lu. 14:11; 18:14; Jas. 4:6; 1 Pet. 5:5; Job 22:29; Prov. 15:33; 29:23). As the child of God surrenders his self-life to death, the life of Christ grows up in him more and more, and it is the degree to which the Christ-life is developed in one, that will determine the measure of his humility, and, hence, of his exaltation.

Exhort; earnestly entreat, admonish. Sinners exhorted to repent and accept Christ, (Acts 2:40; 27:22; 11:23); Christians exhorted, (Acts 15:32; 14:22; 2 Cor. 9:5; 1 Thess. 2:11, 12; 4:1; 5:14; 1 Tim. 2:1; 2 Tim. 4:2; Tit. 1:9; 2:6, 9, 15; 1 Pet. 5:12; Jude 3; Heb. 3:13; 10:25; Rom. 12:8; 1 Cor. 14:3, etc.). Exhortation, when inspired by the Holy Spirit, is a potent agency in the enforcement of truth, and in leading one to a decision.

F.

Faith; the assurance of things hoped for, the sure conviction of things not seen, (Heb. 11:1); saving faith preceded and accompanied by genuine repentance for sin, (Mk. 1:15; Acts 16:31); justified by faith, (Rom. 3:28, 30; 5:1; 10:4; Acts 13:38, 39); Jesus Christ as the sin-offering who put away sin by the sacrifice of Himself, the object of faith, (John 3:16; Acts 16:31; John 6:47; 1 John 5:10); children of God by faith in Jesus Christ, (Gal. 3:26); the just live by faith, (Rom. 1:17); saved through faith, (Eph. 2:8); receive the Holy Spirit by faith, (Gal. 3:2, 14); we walk by faith, (2 Cor. 5:7); stand by faith, (2 Cor. 1:24); kept through faith, (1 Pet. 1:5); enter into rest by faith, (Heb. 4:3, 10); fight our battles by faith, (1 Tim. 6:12); protected by the shield of faith, (Eph. 6:16); all things possible to him that has faith, (Mk. 9:23); we enthrone Christ in our hearts by faith, (Eph. 3:17); reckon ourselves dead to sin by faith, (Rom. 6:11, or we put off the old man by faith); faith deals with God's promises and with God Himself—especially with the Son, (John 17:3; 2 Pet. 1:4); faith the gift of God, (Rom. 12:3; 1 Cor. 12:9); faith an element in the fruit of the Spirit, (Gal. 5:23). Faith is the receptive power of our spiritual being, that takes what God offereth us in His Word; and the reposing power that brings rest and quiet in times of peril. See marked examples of faith in Heb. 11th chapter.

Faithful; meeting all one's obligations to God and man; faithful as a servant, (Matt. 25:21, 23; Lu. 19:17); faithful as a steward, (Matt. 12:42; 24:45; 1 Cor. 4:2); faithful as a minister, (Eph. 6:21; Col. 1:7; 4:7, 8); faithful in all things, (Lu. 16:10); faithful unto death, (Rev. 2:10). True faithfulness comes from a life of union with Christ.

Fast, or fasting; abstaining from food and drink for a longer or shorter period. Jesus fasted forty days and nights, (Matt. 4:2; Lu. 4:2). Christians may properly fast, when the Savior is felt to be absent from them, (Matt. 9:15; Mk. 2:20); its utility recognized, (Acts 13:2, 3; 14:23); Paul fasted, (2 Cor. 6:5; 11:27). In the deeper crucifixions, fasting may prove helpful as an aid to faith and to a life of real intercession.

Familiar spirits; evil spirits, or demons. All intercourse with such spirits forbidden, (Lev. 19:31; 20:6, 27; Isa. 8:19); death the penalty (under the law) for having anything to do with such spirits, (Ex. 22:18; Deut. 18:10-12; 1 Sam. 28:7-20; 1 Chron. 10:13). Evil spirits work now through spiritism, theosophy, and various other isms, that are averse to the doctrine of the vicarious sufferings of Christ.

Christians should stand aloof from all these destructive agencies.

Father, The; the First Person in the Godhead, Whom the Scriptures represent as presiding over the universe, and working everything after the counsel of His own will. The Scriptures represent Him as the Father of Jesus Christ, (2 Cor. 1:3; Eph. 1:3; 1 Pet. 1:3); as sending the Son into the world, (John 3:17; 10:36; 5:37, etc.); as making the Son to become sin for us, (2 Cor. 5:21); as giving His Son to be a ransom, (John 3:16); as a propitiation, (Rom. 3:25); as accepting the sacrifice of His Son, (Rom. 3:26; Eph. 1:7; Col. 1:14); as also the Giver of the Holy Spirit, (Lu. 11:13; 24:49; John 14:16, 17, etc.). In the ordinance of immersion, the names of the Father, the Son, and the Holy Spirit all appear (Matt. 28:19), yet there is but one God—who is revealed to us in His Word as the Father, the Son, and the Holy Spirit.

Feed; to provide with suitable spiritual food. Feed the assembly of God, (Acts 20:28; John 21:15, 16 [both lambs and sheep]); babes to be fed on "milk," (1 Cor. 3:2; 1 Pet. 2:2; Heb. 5:12, 13). ["Milk" may be taken as the simpler principles of the Gospel; as, confession, cleansing in the blood; or, it may be regarded as "digested food," the Word of God made simple to the babes in Christ.] It is the duty of pastors and teachers to give to Christians of all grades such spiritual food from the word as each needs. Christ is the Bread of Life; and His people must feed on Him, if they would grow, (John 6:33, 35, 48, 56, 58).

Fill, filled; God fill you with all joy, (Rom. 15:13); filled with the Holy Spirit, (Acts 2:4; 4:8, 31; 9:17; 13:9, 52; Eph. 5:18); filled unto all the fullness of God, (Eph. 3:19); filled with all knowledge, (Rom. 15:14); filled with consolation, (2 Cor. 7:4); filled with the fruits of righteousness, (Phil. 1:11); filled with the knowledge of His will, (Col. 1:9). These are unspeakably delightful fillings, resulting in Gal. 5:22, 23; Eph. 4:13, 15 and Phil. 3:14. To be filled thus, one must consent to be emptied.

Find; encouragement to the seeker, (Jer. 6:16; 29:13; Matt. 7:7; Lu. 11:9; Matt. 11:29); losing the self-life, to find the Christ-life, (Matt. 16:25; Lu. 17:33); grace to help in time of need, (Heb. 4:16). We first find Christ as our Savior, (Acts 16:31); then we find the Spirit as the Father's gift, (Lu. 11:13; John 14:15-17); then we find the Son, (John 14:20, 21; Eph. 3:17); and, later, the Father, (John 14:23; Eph. 3:19).

Flesh, the; often, in Paul's writings, "the flesh" is used to denote the sinful nature, or carnality; and it means much the same as "the old man," "the carnal mind," or the self-life. Those who are in the flesh can not please God, (Rom. 8:8); those in the flesh not children of God, (Rom. 9:8); the flesh to be crucified, (Gal. 5:24); the works of the flesh, (Gal. 5:19-21). Ishmael represents the flesh, and Isaac represents "the new man," (Gal. 4:22-30).

Foreknowledge of God; God knows the end from the beginning, (Rom. 8:29; 11:2; Acts 2:23; Gal. 3:8; 1 Pet. 1:2). Omniscience, or knowing all things, is an attribute of Deity.

Forgive; to pardon, excuse, remit, etc. We must forgive, if we would be forgiven, (Matt. 6:12, 15; 18:35; Jas. 2:13; Lu. 6:37); forgiveness oft repeated, (Lu. 17:3, 4). Forgiveness is based upon repentance and confession in the last examples above. A Christian dare not cherish anger, hatred, or malice, towards any one, however much he has wronged him. In his heart he must forgive, whether the other confesses his wrong or not; but he need not tell the wrongdoer that he forgives him until he confesses his wrong. The Father forgives us our sins on confession (1 John 1:9), for Christ's sake; Christ having borne our sins for us. Many professed Christians fail to realize forgiveness, because they do not forgive others.

Fruit; a good tree produces good fruit, (Matt. 7:17-19; 12:33); fruit unto eternal life, John 4:36); fruit necessary to the continuance of the branch, (John 15:2); fruit unto holiness, (Rom. 6:22); fruit unto God, (Rom. 7:4); the fruit of the Spirit, (Gal. 5:22, 23; Eph. 5:9); fruit that may abound, (Phil. 4:17); peaceable fruit of righteousness, (Heb. 12:11); fruit of the lips, (Heb. 13:15); more fruit, (John 15:2); much fruit, (v. 5); fruit that abides, (v. 16); much fruit glorifies the Father, (v. 8). Conditions of much fruitage may be seen in verses 4, 5; but this presupposes (ch. 14:17, 20, 21). The vine and the branch exist with reference to fruit. The fruit that we bear is for the benefit of others, and for the glory of God.

G.

Gift; the gift of God, (John 4:10; Rom. 6:23; 2 Tim. 1:6); the Father gives the Holy Spirit, (Lu. 11:13; 24:49; Acts 2:38); Christ giveth eternal life, (10:28); more blessed to give than to receive, (Acts 20:35); gifts of the Spirit, (1 Cor. 12:8-11); God gave the increase, (1 Cor. 3:6); first gave their own selves to the Lord, (2 Cor. 8:5); God gave His only begotten Son, (John 3:16); Christ gave Himself for our sins, (Gal. 1:4); gave Himself for me, (Gal. 2:20); gave Himself a ransom for all, (1 Tim. 2:6); Christ has given the true believer His glory, (John 17:22). Christ will give the overcomers a seat with Himself in His throne, (Rev. 3:21).

Glory; praise, honor, majesty, etc. Shall come in His glory, (Matt. 16:27); glory to God in the highest, (Lu. 2:14); the glory of Thy people, (Lu. 2:32); the glory which Thou gavest Me I have given them, (John 17:22); to God be the glory through Christ, (Rom. 16:27); man is the glory of God, woman is the glory of man, (1 Cor. 11:7); raised in glory, (1 Cor. 15:43); changed from glory to glory, (1 Cor. 3:18); eternal weight of glory, (2 Cor.

4:17); praise of the glory of His grace, (Eph. 1:6); to Him be glory in the assembly, (Eph. 3:21); faint not at my tribulation for you which is your glory, (v. 13); Christ in you the hope of glory, (Col. 1:27); appear with Him in glory, (Col. 3:4); called you to glory, (1 Thess. 2:12); ye are our glory, (v. 20); received up into glory [or Heaven], (1 Tim. 3:16); full of glory, (1 Pet. 1:8); partaker of the glory to be revealed, (1 Pet. 5:1); shall receive a crown of glory, (v. 4); called us into His eternal glory by Christ, (v. 10).

Glorify; to worship, praise, exalt, magnify, when God is the object worshipped; to be honored; to be supremely blessed, when it is applied to redeemed man, (Rom. 8:17, 30).

God; the uncreated Cause of all things, the Source of all being. God is revealed to us in the New Testament Scriptures in the Tripersonality of the Father, the Son, and the Holy Spirit. These together constitute the only One True and Living God. Either Person in the God-head, considered with the others, is God; but we can never consider them apart. The Father is the Supreme Ruler of the Universe; the Son is the Redeemer and Savior of sinful man; and the Spirit is the Executive of the God-head in the practical application of redemption to man. The three always think, will, and act in harmony.

Gospel; good news, glad tidings, joyful proclamation. The essence of the good news is, that, whereas, Jesus Christ hath put away sin by the sacrifice of Himself (Heb. 9:26), and hath redeemed man from the curse of the law, (Gal. 3:13); therefore, God the Father proclaims free pardon and full forgiveness of sins to every true penitent who believes on His Son, with the additional benefits of eternal life in His Son, and an eternal home in Heaven. It is variously designated the Gospel of the Kingdom, (Matt. 4:23; 24:14; Mk. 1:14); the Gospel of the grace of God, (Acts 20:24); the Gospel of God, (Rom. 1:1; 15:19); Gospel to be preached, (Mk. 16:15; 1 Cor. 1:17); the Gospel, the power of God, (Rom. 1:16); begotten through the Gospel (as instrument), (1 Cor. 4:15); live by the Gospel, (1 Cor. 9:14); the light of the Gospel of the glory of Christ, (2 Cor. 4:4); the Gospel of your salvation, (Eph. 1:13); the word of the truth of the Gospel, (Col. 1:5; 2:5); our Gospel came in power, (1 Thess. 1:5). Chief qualifications for preaching the Gospel, (Acts 1:8; Gal. 1:16).

Grace; God's grace to man is seen in the bestowment of His Son to redeem him from sin, death, and Hell (John 3:16), and the bestowment with Him also of every other blessing needful to this great end, (Rom. 8:32). Grace and truth came through Jesus Christ, (John 1:17); justified freely by His grace, (Rom. 3:24); grace did much more abound, (Rom. 5:20); grace reigned to eternal life, (v. 21); not under law, but under grace, (Rom. 6:14); the election of grace, (Rom. 11:5, 6); My grace is sufficient for you, (2 Cor. 12:9); by grace ye are saved, (Eph. 2:5); riches of His grace, (Eph. 2:7). The word is sometimes used to denote the effect of the Gospel upon the characters of those who receive it; this grace also (the grace of liberal giving), (2 Cor. 8:6); give grace to the hearers, (Eph. 4:29); justified by His grace, (Tit. 3:7); come boldly to the throne of grace, (Heb. 4:16); heart established by grace, (Heb. 13:9). Salvation is by grace from first to last.

Grow; increase in stature—especially in a spiritual sense. Grow into a holy temple, (Eph. 2:21); grow up into Him, (Eph. 4:15); milk of the Word, that they may grow, (1 Pet. 2:2); grow in grace, (2 Pet. 3:18). Conditions of growth: Obedience, prayer, faith—leading one to the Spirit-filled life with Christ enthroned within, (John 14:15, 21, 23; 15:4-10).

Guide; God is the guide of His people, (Psa. 31:3; 32:8; 48:14; 73:24; Isa. 58:11; Lu. 1:79; 1 Thess. 3:11). The Holy Spirit guideth the fully yielded and obedient Christian into all truth, (John 16:13). Guidance comes through the word, (Psa. 119:105); through the Spirit, (John 16:13); and through His providence, opening or closing doors before His people.

H.

Happy; a joyful and peaceful state of mind growing out of one's right relationship to God and man. Who are the happy, (Matt. 5:3-11; John 13:17; Rom. 14:22; Jas. 5:11; 1 Pet. 3:14; Prov. 3:11, etc.). The more one's life is yielded to God, the happier he will become; because, in this event, all the elements leading to unrest will be canceled from one's being, and the Prince of Peace will rule in him.

Hate. The things we ought to hate; evil, (Psa. 97:10); every false way, (Psa. 119:104); vain thoughts, (v. 113); we are to hate the sin in ourselves and in all others, (Lu. 14:26). The world hates Christians, (John 15:18, 19; 1 John 3:13; John 17:14). He that hates his brother is a murderer (1 John 3:15), and walks in darkness, (1 John 2:11). Hatred comes from Satan; and love comes from God. If we would get all hatred out of our being, we must let the God of love abide in us.

Heal, Healing, Divine Healing. Sin brought sickness and all the sorrows of earth, (Gen. 3); Satan, the agent that introduced sin, (vs. 3, 4); Satan, through his demonian hosts, ministers disease to people, (Lu. 13:16; Acts 10:38). Healing, provided in the atonement of Christ, (Isa. 53:3-5; Matt. 8:17; 1 Pet. 2:24). Healing a part of the Gospel itself: 1. The twelve had power to heal the sick, (Matt. 10:1; Lu. 9:1); 2. The seventy had the same gift, (Lu. 10:1, 9); 3. Healing in the great commission of our Lord, (Matt. 28:19, 20; Mk. 16:15-18); 4. The anointing service with prayer, (Jas. 5:14, 15). Those who get God's best for their bodies will realize healing of all their diseases, (Psa. 103:3); rejuvenation, (v. 5); quickening by the Spirit, (Rom. 8:11); strength, (Isa. 40:31); health, (3 John 2). How to realize healing: 1. Yield yourself wholly

to God to do His perfect will, (Rom. 6:13, 19; 12:1; Matt. 16:24; 2 Cor. 8:5); 2. Learn to live the Spirit-filled life; 3. Come into permanent heart-union with Christ; 4. Abide in Him, He in you; and draw your life from Him daily.

Heart; the seat of life, motive, character, will. God prizes a broken and contrite heart, (Psa. 3:18; 51:8, 17; Isa. 57:15; 66:2); heart deceitful, (Jer. 17:9); stony, (Ezek. 11:19); a heart of flesh, (same); a new heart, (Ezek. 36:26); keep thy heart, (Prov. 4:23); one's heart is with his treasure, (Matt. 6:21); did not our heart burn, (Lu. 24:32); heart troubled, (John 14:1); pure in heart, (Matt. 5:8); with purpose of heart, (Acts 11:23); believe with the heart, (Rom. 10:10); the hidden man of the heart, (1 Pet. 3:4); Christ dwelling in the heart, (Eph. 3:17).

Heaven; the New Jerusalem, (Rev. 21:1-4, 10-27; Rev. 22:1-5). Inheritance . . . reserved in Heaven, (1 Pet. 1:4); who will enter Heaven, (see John 3:3, 5; 1 Pet. 1:5; Rev. 7:14; 14:13; 22:14); who shall not enter, (Psa. 9:17; Rev. 22:15; 20:15; 21:8; John 3:36 [latter clause]); the occupation and blessedness of the inhabitants, (Rev. 22:3-5). Are you ready to enter this Blessed Abode?

Hell; the place of the wicked after the judgment, (Matt. 5:29, 30; 10:28; 23:15, 33; Mk. 9:43, 45; Lu. 12:5). "The Gehenna of the fire" (Matt. 5:22) or "the Hell of fire," seems to be the same as "the lake of fire" into which the beast and false prophet are to be cast, (Rev. 19:20), where also Satan (Rev. 20:10), and all whose names are not found in the Lamb's Book of Life will be cast, (v. 15). There is no hint that those who are cast into this lake will ever be taken out!

Holiness; purity, Christliness. [Holiness and sanctification, being translations of the same Greek words, are identical in meaning.] Holiness, or sanctification, is the Christ-life, or "new man," in the believer, built up upon the ruins of the old man, (Eph. 4:22, 24; Gal. 2:20; 2 Cor. 4:10, 11). Holiness of character is the grand ideal towards which the Spirit-filled, Christ-indwelt believer should press, (Heb. 12:14; 2 Cor. 7:1; 1 Thess. 3:13; 5:23, etc.); and the ideal toward which the Father is concerned to bring us, (Heb. 12:10; John 15:2). The Spirit's agency in building up a holy character is seen in 2 Thess. 2:13; 2 Cor. 3:18; Gal. 5:22, 23; 1 Pet. 1:2); the truth, or word of God, the instrument, (John 17:17, also 2 Thess. 2:13). The Son supplies the ideal (2 Cor. 3:18), and the material, so to speak (John 6:56), out of which the believer is built up. The believer's part in this great work is, whole-hearted obedience, prayer, faith, study of the Word, living for the glory of God, dying to live, and feeding on the Living Bread.

Holy; this word is the basis of the noun holiness. The word holy is used many times in the New Testament Scriptures; and is applied to the Father, (John 17:11); to the Son, (Acts 3:14); and to the Spirit, (Matt. 28:19); it is applied to each true believer, (Phil. 4:21); and to believers in general, and translated saints, (see 1 Cor. 1:2; Matt. 27:52; Acts 9:13, 32, 41, etc.). Believers are commanded to be holy, (1 Pet. 1:5). One obeys this command as he wholly yields to Christ in perfect obedience and trust, living the Spirit-filled life. The verb to sanctify, or make holy, is used in the verbal and participial form about twenty-four times; and it has in the New Testament Scriptures no less than three distinct uses: viz.: 1. As applied to Christ, and used in the Old Testament sense of to devote or to separate, (see John 10:36; 17:19); 2. To denote the judicial standing of the believer viewed in Christ, (1 Cor. 1:2, 30; 6:11); and, 3. To denote Christ-likeness, as seen in the noun holiness, or sanctification. This is the highest use of the word, and the one about which we should be intensely concerned, (2 Cor. 7:1; 1 Thess 3:13; 5:23; Eph. 4:24; Heb. 12:10, 14, etc., etc.).

Hope; a compound of desire and expectation; hope, therefore, has to do with future promised good. Hope deferred, (Prov. 13:12); hope of the unjust perishes, (Prov. 11:7); the righteous have hope in death, (Prov. 14:32); chasten a son while there is hope, (Prov. 19:18); have hope toward God, (Acts 24:15); approval works hope, (Rom. 5:4); hope makes not ashamed, (v. 5); saved by hope, (Rom. 8:24); we might have hope, (Rom. 15:4); faith, hope, love, (1 Cor. 13:12); hope of righteousness, (Gal. 5:5); no hope, (Eph. 2:12); not moved away from the hope of the Gospel, (Col. 1:23); Christ in you, the hope of glory, (Col. 1:27); for a helmet, the hope of salvation, (1 Thess. 5:8); hope as an anchor of the soul, (Heb. 6:19); Christ Jesus our hope, (1 Tim. 1:1); looking for the blessed hope, (Tit. 2:13); he that has this hope purifies himself, (1 John 3:3).

Hospitality; kindness to strangers, including their entertainment. Commanded, (Rom. 12:13; Heb. 13:2); given to hospitality, (Tit. 1:8; 1 Tim. 3:2); using hospitality one to another, (1 Pet. 4:9). Unstinted and unpretentious hospitality is an excellent Christian grace, that should be cultivated. Nor should it be withheld from the poor, (see Isa. 58:7-10).

Humble; lowly; lowliness before God, meekness. Jesus was "lowly in heart," (Matt. 11:29); brother of low degree, (Jas. 1:9); giveth grace to the humble, (Jas. 4:6); gird yourselves with a lowly spirit, (1 Pet. 5:5); see also 2 Cor. 10:1; 7:6); lowliness of mind, (Phil. 2:3).

Hunger; used both physically and spiritually. They shall not hunger nor thirst, (Isa. 49:10; 58:7, 11); happy are those who hunger and thirst, (Matt. 5:6; see also Lu. 6:21, 25); shall never thirst, (6:35; 4:14); if he hunger, feed him, (Rom. 12:20); He will fill the hungry, (Psa. 107:9); God giveth food to the hungry, (Psa. 146:7); how to be full and how to be hungry, (Phil. 4:12); they shall hunger

no more, (Rev. 7:16). When we reach our Heavenly Home, we will hunger and thirst no more forever.

I.

Immerse, immersion; the ordinance in which the penitent believer publicly puts on Christ as his Savior and Lord. He that believes and is immersed, (Mk. 16:16); immersing them, (Matt. 28:19); repent and be immersed, (Acts 2:38). See notes on Matt. 3:11; Mk. 1:8; Lu. 3:16; Rom. 6:4; Col. 2:12.

Inherit; to possess as an heir, or in line of descent. The meek shall inherit the earth, (Psa. 37:11; Matt. 5:5); shall inherit eternal life, (Matt. 19:29);inherit the kingdom prepared for you, (Matt. 25:34); what shall I do to inherit eternal life, (Mk. 10:17); flesh and blood shall not inherit, (1 Cor. 15:50; Gal. 5:21); through faith inherit the promises, (Heb. 6:12); inherit a blessing, (1 Pet. 3:9); inherit all things, (Rev. 21:7).

Inheritance; the portion possessed. The Lord is the portion of my inheritance, (Psa. 16:5); the Lord shall choose our inheritance, (Psa. 47:4); wisdom is good with an inheritance, (Ecc. 7:11); earnest of our inheritance, (Eph.1:11); inheritance in the Kingdom of Christ, (Eph. 5:5); inheritance of the saints, (Col. 1:12); reward of the inheritance, (Col. 3:24); eternal inheritance, (Heb. 9:15; 1 Pet. 1:4).

Intercession; a species of prayer in which one party intercedes for another. Jesus made intercession for transgressors, (Isa. 53:12); Christ now maketh intercession for His people, (Heb. 7:25; Rom. 8:34); the Holy Spirit maketh intercession for God's children, (Rom. 8:26); prayer . . . intercession to be made for all men, (1 Tim. 2:1). God needs real intercessors, that can co-operate mightily with Christ in furtherance of His Kingdom.

J.

Jesus; the God-Man, (Isa. 9:6); existed before he put on humanity, (2 Cor. 8:9; John 1:1, 2); all things were made through Him, (John 1:3, Col. 1:16, 17); His incarnation, (John 1:14; Matt. 1:18-21; Lu. 1:35); He was as the Lamb slain in the plan of God, (Rev. 13:8; see also ch. 17:8); He was the ransom provided, (Matt. 20:28; 1 Tim. 2:6); the vicarious Sufferer, (Isa. 53:4, 6; 2 Cor. 5:14, 21; 1 Pet. 2:24; 3:18); He is our life, (John 14:6; 11:25; Col. 3:4).

Jesus Christ; is Jesus the Anointed, or Jesus filled with the Holy Spirit.

Joy; the joy of the Lord your strength, (Neh. 8:10); fulness of joy, (Psa. 16:11); joy cometh in the morning, (Psa. 30:5); God, my exceeding joy, (Psa. 43:4); rejoiced with great joy, (Matt. 2:10); enter into the joy, (Matt. 25:21); joy over one sinner that repents, (Lu. 15:7); your joy may be made full, (John 15:11; also 16:24); sorrow turned into joy, (John 16:20); your joy no one takes from you, (16:22); My joy fulfilled in themselves, (17:13); joy in the Holy Spirit, (Rom. 14:17); helpers of your joy, (2 Cor. 1:24); joy an element in the fruit of the Spirit, (Gal. 5:22, 23). To have fulness of joy all the time, we must be full of the Holy Spirit, and have Christ enthroned in our hearts.

Judge, the; Jesus Christ is made the judge of our race, (John 5:22; Matt. 11:27; 28:18; 3:35; 17:2; Acts 17:31; 1 Pet. 4:5; 2 Tim. 4:1; Acts 10:42, etc.).

Judgments; 1. In a representative sense, we were judged, condemned, and executed in the person of our Substitute, when Christ died for us on the cross, (Isa. 53:4, 5, 6; Rom. 6:6; 3:25; 4:25; 5:6; 8:32; 2 Cor. 5:14, 21; Gal. 1:4; 1 Pet. 2:24; 3:18).

2. When the sinner, awakened to a sense of his great guilt and peril, takes refuge in Christ by faith, he is judged, and assigned to Christ, (Rom. 8:1; 7:4; 10:4).

3. The Christian in the spirit of deep consecration, judges and condemns himself, (Matt. 16:24; Lu. 14:26, 27; 1 Cor. 11:31); and is ready to execute "the old man," or self-life, ever after this, (2 Cor. 4:10, 11; Gal. 2:20; 5:24).

4. The judgment of rewards for the saints, (Acts 17:31; Rom. 2:16; 2 Cor. 5:10; Heb. 9:27).

5. The judgment of the nations during the millennium, (Matt. 25:31-46; 16:27; 19:28; Zech. 14:5; Jude 14:15; 2 Thess. 1:7-10; Rev. 1:7, etc.).

6. The White Throne Judgment, (Rev. 20:11-15).

N. B. Judgments 2 and 3 are individual; while 1, 4, 5 and 6 are for classes as well as for individuals. Class 4 seems to be for the raptured and other saints who constitute a part of the bride; and it comes soon after the rapture. Class 5 comes during the millennium; and class 6 comes after the millennium.

Justification; the state of being accounted just. Justification is a sovereign act of God the Father whereby He accounts righteous the penitent believer who trusts in Christ as his Savior.

The ground of justification is the vicarious sufferings of Christ, (1 Cor. 15:3; Rom. 5:9; Heb. 9:26). Hence it is not of works, (Acts 13:39; Rom. 3:20, 28; Gal. 2:16; 3:11; Eph. 2:8, 9); but by faith [a faith that identifies the penitent with the Christ who died on the cross to put away sin], (Rom. 5:1; 3:28, 30; Rom. 1:17; Gal. 3:13, 14, etc.); justification as related to Christ's resurrection, (Rom. 4:25); justification as related to works, (Jas. 2:24-26).

K.

Kindness; gentleness of manner with deeds corresponding. The Greek word is suggestive of utility and goodness. It appears as the fifth element in "the fruit of the Spirit," (Gal. 5:22, 23). God . . . is of great kindness, (Neh. 9:17; Joel 2:13); law of kindness, (Prov.

31:26); with everlasting kindness, (Isa. 54:8); a heart of kindness, (Col. 3:12); brotherly kindness, (2 Pet. 1:7); love is kind, (1 Cor. 13:4); kindness to one another, (Eph. 4:32). Kindness will increase in the Christian, as the new life grows in him.

King; Jesus Christ offered Himself to be the King of the Jews, (Zech. 9:9; Matt. 21:5; John 12:15); but He was rejected, and crucified. He is now King in the hearts of some of His people, (Eph. 3:17; Col. 1:27); He is also King of the spiritual realm, dispensing life to all who trust Him; and is to be "King of kings and Lord of lords," 1 (Tim. 6:15; Rev. 17:14; Zech. 14:9). He will reign for 1,000 years on the earth, (Rev. 20:4).

Kingdom; Christ is King of the spiritual Kingdom; and people enter this Kingdom through the new birth, (John 1:13; 3:3, 5, 6). He now rules as King in the hearts of Spirit-filled believers; and, together with the Father and the Holy Spirit, He is building up characters to rule with Him in the Millennial Kingdom.

Know; Ye shall know the truth, and the truth shall make you free, (John 8:32); this is life eternal, that they may know Thee . . . and Jesus Christ whom Thou hast sent, (17:3); that I may know Him, and the power of His resurrection, (Phil. 3:10); we know that we have passed out of death into life, because we love the brethren, (1 John 3:14); then shall we know, if we follow on to know the Lord, (Hosea 6:3). Through thorough obedience, earnest prayer, and unwavering faith, the Christian may come to realize the indwelling Spirit (John 14:15-17), and come to know that Christ is in him, (v. 20; see also Eph. 3:16, 17); then, through persistent obedience, he comes to realize the manifested Christ, (v. 21); and, later, he can realize the presence of the Father also. It is unspeakably blessed to know that one is living in harmony and fellowship with the Holy Trinity!

L.

Labor; any work done at the bidding of the Lord, and done as to the Lord. Why labor for that which satisfies not, (Isa. 55:2); your labor is not in vain, (1 Cor. 15:58); labor of love, (1 Thess. 1:3); God will not forget your labor, (Heb. 6:10); rest from labor, (Rev. 14:13); labor not to be rich, (Prov. 23:4); labor not for meat that perishes, (John 6:27); know those who labor, (1 Thess. 5:12); honor those who labor, (1 Tim. 5:17); let us labor to enter into rest, (Heb. 4:11); other men labor, (John 4:38); I labor more abundantly (1 Cor. 15:10); labor in prayer, (Col. 4:12); laborer worthy of his hire, (Lu. 10:7); laborers together with God, (1 Cor. 3:9). Effective labor for the Lord follows a personal Pentecost.

Lamb; God will provide a lamb, (Gen. 22:8); Jesus brought as a lamb to slaughter, (Isa. 53:7); behold the Lamb of God, (John 1:29); feed My lambs, (John 21:15); as a lamb without blemish, (1 Pet. 1:19; Ex. 12:5); worthy is the Lamb, (Rev. 5:12); hide . . . from the wrath of the Lamb, (Rev. 6:16); made white in the blood of the Lamb, (Rev. 7:14); Lamb in midst of the throne, (Rev. 7:17); Lamb slain from the founding of a world, (Rev. 13:8).

Law; God's law given to Adam, (Gen. 2:16, 17); to Noah, (Gen. 9:3-6); given through Moses, (Ex. 19:20; Deut. chs. 5, 6); the law required perfect obedience, (Deut. 27:26; Gal. 3:1); all condemned by, (3:10-20); fulfilled by Christ, (Matt. 5:17; Rom. 5:18); Christians redeemed from, (John 1:17; Acts 13:39; Rom. 10:4; Gal. 3:13). The Levitical law, and law of sacrifices (Ex. 21, Lev. 1, etc.), abolished by Christ, (Acts 15:24-30; Gal. chs. 2-6; Eph. 2:15; Col. 2:14; Heb. ch. 7). The moral law the Christian is expected to keep through the power of the new life now working in him, (Rom. 8:1-4).

Life; existence in the presence and under the approval of God; all else, in the Scripture view, is death. Thou wilt show the path of life, (Psa. 16:11); I asked life of Thee, (21:4); His favor is life, (30:5); with Thee is the fountain of life, (36:9); God holdeth our soul in life, (66:9); he who finds Me finds life, (Prov. 8:35); a man's life consists not in the abundance of things he possesses, (Lu. 12:15); in Him was life, (John 1:4); eternal life, (John 3:16); he that believes on the Son has everlasting life, (v. 36); that ye may have life, (John 10:10); I am the bread of life, (John 6:48); ye have no life . . . except ye eat, (v. 53); Christ who is our life, (Col. 3:4; see also John 14:6). His life is given to the penitent believer in regeneration; and it grows and matures in one, as he follows the Lord fully, lives the Spirit-filled life, enthrones Christ in his heart, and follows Him through the crucifixion, (2 Cor. 4:10, 11; Gal. 2:20; Phil. 3:10).

Light; Jesus is the light of the world, (John 8:12; Ch. 1:4, 5, 9; also 9:5; 12:35, 36, 46; 14:6); ye are the light of the world, (Matt. 5:14; also Phil. 2:15). [True Christians reflect the light of Jesus before the world; and this light becomes the more brilliant, as the Christ-life in them becomes more developed]; let your light so shine, (Matt. 5:16); turn them from darkness to light, (Acts 26:18); put on the armor of light, (Rom. 13:12); walk as children of light, (Eph. 5:8); ye are sons of light, (1 Thess. 5:5); the Lamb is the light thereof, (Rev. 21:23). The light begins in the believer in regeneration, (John 1:13; 3:3, 5, 6); is strengthened and intensified through the infilling Spirit, the indwelling Christ, and the fostering care of the Father, (John 14:17-23; Eph. 3:16-19).

Live; Hear, and your soul shall live, (Isa. 55:3); to hear is to repent, (Acts 3:19), and believe, (Acts 16:19); the just shall live by faith, (Rom. 1:17); not live by bread alone, (Matt. 4:4); because I live, ye shall live also,

(John 14:19); in Him we live, (Acts 17:28); live of the Gospel, (1 Cor. 9:14); should not live to themselves, (2 Cor. 5:15); as dying, and behold we live, (2 Cor. 6:9); live in the faith of the Son of God, (Gal. 2:20); if we live in the Spirit, (Gal. 5:25); to live is Christ, (Phil. 1:21).

Love; as a verb; Jesus Christ, the gift of the Father's love, (John 3:16; Rom. 5:8; 1 John 4:9); love one result of the new birth, (1 John 3:14); he that loves not knows not God, (1 John 4:8); we should love God with all the powers of our being, (Matt. 22:37; Lu. 10:27); we should love our enemies, (Matt. 5:44; Lu. 6:27; Rom. 12:14, 20); we should love our neighbor as ourselves, (Matt. 19:19); we should love one another, (John 13:34; 15:12, 17).

Love; a noun; continue ye in My love, (John 15:9); greater love has no man than this, (John 15:13); let love be without hypocrisy, (Rom. 12:9); love is the fulfilling of the law, (Rom. 13:10); the love of Christ constrains us, (2 Cor. 5:14); faith which works by love, (Gal. 5:6); fruit of the Spirit is love, (Gal. 5:22, 23); through love serve one another, (Gal. 5:13); no amount of knowledge, gifts, and liberality amount to anything in the absence of love, (1 Cor. 13:1-3); love personified in 1 Cor. 13:4-8, showing how a person perfected in love will act. A person of this type will be most likely to have every other element entering into God's ideal for His people.

M.

Meek; mild, gentle, submissive, non-self-assertive. The meek shall be satisfied, (Psa. 22:26); the meek will He guide in judgment, (Psa. 25:9); the Lord lifteth up the meek, (Psa. 147:6); beautify the meek with salvation, (Psa. 149:4); meek shall increase their joy, (Isa. 29:19); meek shall inherit the earth, (Matt. 5:5); thy King cometh, meek, (Matt. 21:5); I am meek and lowly in heart, (Matt. 11:29); ornament of a meek and quiet spirit, (1 Pet. 3:4).

Meekness; come in the spirit of meekness, (1 Cor. 4:21); beseech you in the meekness of Christ, (2 Cor. 10:1); an element in the fruit of the Spirit, (Gal. 5:22, 23); restore in the spirit of meekness, (Gal. 6:1); with lowliness and meekness, (Eph. 4:2); put on meekness, (Col. 3:12); follow after faith . . . meekness, (1 Tim. 6:11); in meekness instructing those, (2 Tim. 2:25); showing all meekness, (Tit. 3:2); receive with meekness, (Jas. 1:21). Meekness is very closely related to humility; and it will increase with the growth of the Christ-life in the believer.

Mercy; compassion; **mercies;** benefactions, blessings, etc. The Lord is of great mercy, (Numb. 14:18); plenteous in mercy, (Psa. 86:5); I desired mercy, not sacrifice, (Hos. 6:6); His mercy is on those who fear Him, (Lu. 1:50); vessels of mercy, (Rom. 9:23); glorify God for His mercy, (Rom. 15:9); as we have received mercy, (2 Cor. 4:1); grace, mercy and peace, (Tit. 1:4); judgment without mercy, (Jas. 2:13); looking for the mercy, (Jude 21); we may obtain mercy, (Heb. 4:16). Merciful, (Matt. 5:7; Lu. 6:36; Heb. 2:17, etc.).

Minister; a servant, a deacon. Let him be your minister, (Matt. 20:26); to make you a minister, (Acts 26:16); a minister of Jesus Christ to the Gentiles, (Rom. 15:16); I was made a minister, (Eph. 3:7); minister to the saints, (Rom. 15:25); minister to them in carnal things, (Rom. 15:27); shall be a good minister, (1 Tim. 4:6). God calls and qualifies His ministers with spiritual power and wisdom for the work which He gives them to do.

Mystery; a secret which human reason could never fathom, but it must be revealed, (Matt. 13:11; Rom. 11:25; Col. 1:26); wisdom of God in a mystery, (1 Cor. 2:7); stewards of the mystery of God, (1 Cor. 4:1); understand all mysteries, (1 Cor. 13:2); I show you a mystery, (1 Cor. 15:51); make known the mystery, (Eph. 1:9; 3:3, 4); stewardship of the mystery, (Eph. 3:9); great mystery, (Eph. 5:32); make known to me the mystery of the Gospel, (Eph. 6:19); mystery that has been hidden, (Col. 1:26); mystery defined to be, Christ in you, the hope of glory, (v. 27); full knowledge of the mystery, (Col. 2:2); mystery of iniquity [Satan's deep-laid schemes], (1 Thess. 2:7); holding the mysteries of the faith, (1 Tim. 2:9); great is the mystery of godliness, (1 Tim. 3:16); mystery of God finished, (Rev. 10:7); mystery, Babylon, (Rev. 17:5). It is the prerogative of the Holy Spirit to unfold the mysteries of the incarnation, vicarious death, the atoning sacrifice of Christ, the new birth, the indwelling Christ, the doctrines and provisions of the Gospel, the rapture, and the wiles of Satan. Human learning is unable to grasp these mysteries; hence, the necessity, if one would be a real teacher of the Gospel, of being filled, guided and taught by the Spirit.

Miracles; something done that causes wonder or astonishment on the part of beholders. Two blind men cured (Capernaum), (Matt. 9:27-31); dumb spirit cast out (Capernaum), (Matt. 9:32, 33); tribute money provided (Capernaum), (Matt. 17:24-27); deaf and dumb man cured (L. of Galilee); (Mark 7:31-37); blind man cured (Bethsaida), (Mark 8:22-26); Jesus passes unseen through the crowd (Nazareth), (Luke 4:28-30); draught of fishes (L. of Galilee), (Luke 5:1-11); widow's son raised (Nain), (Luke 7:11-17); woman's infirmity cured (Peraea), (Luke 13:11-17); man's dropsy cured (Peraea), (Luke 14:1-6); ten lepers cleansed (Samaria), (Lu. 17:11-19); Malchus' ear healed (Gethsemane), (Lu. 22:50-51); water made wine (Cana), (John 2:1-11); fever of nobleman's son cured (Cana), (John 4:46-54); impotent man cured (Jerusalem), (John 5:1-9); Jesus passes unseen through the crowd (in

Temple), (John 8:59); man born blind cured (Jerusalem), (John 9:1-7); Lazarus raised from the dead (Bethany), (John 11:38-44); draught of 153 fishes (L. of Galilee), John 21:1-14); Syro-Phoenician's daughter cured (District of Tyre), (Matt. 15:28; Mk. 7:24); 4,000 fed (L. of Galilee), (Matt. 15:32; Mk. 8:1); fig-tree blasted (Mt. of Olives), (Matt. 21:18; Mk. 11:12); centurion's palsied servant cured (Capernaum), (Matt. 8:5; Luke 7:2-10); blind and dumb demoniac cured (Galilee), (Matt. 12:22; Lu. 11:14); demoniac in synagogue cured (Capernaum), (Mk. 1:23; Lu. 4:33); Peter's mother-in-law cured (Capernaum), (Matt. 8:14; Mk. 1:30; Lu. 4:38); tempest stilled (L. of Galilee), (Matt. 8:23; Mk. 4:37; Lu. 8:22); demoniacs cured (Gadara), Matt. 8:28; Mk. 5:1; Lu. 8:26); leper cured (Capernaum), Matt. 8:2; Mk. 1:40; Lu. 5:12); Jairus' daughter raised (Capernaum), (Matt. 9:23; Mk. 5:23; Lu. 8:41); woman's issue of blood cured (Capernaum), (Matt. 9:20; Mk. 5:25; Lu. 8:43); a paralytic cured (Capernaum), (Matt. 9:2; Mk. 2:3; Lu. 5:18); man's withered hand cured (Galilee), (Matt. 12:10; Mk. 3:1; Lu. 6:6); demon cast out of boy—(perhaps near Caesarea Philippi), Matt. 17:14; Mk. 9:14; Lu. 9:37); two blind men cured (Jericho), (Matt. 20:29; Mk. 10:46; Lu. 18:35); Christ walks on sea, (Matt. 14:25; Mk. 6:48; John 6:15); 5,000 fed (L. of Galilee), (Matt. 14:15; Lu. 9:10; Mk. 6:30; John 6:1-14).

N.

Need; something necessary to well-being. Have no need of repentance, (Lu. 15:7); they that are whole need not a physician, (Matt. 9:12); ye have no need, (1 John 2:27); rich, and have no need, (Rev. 3:17); had no need of sun, (Rev. 21:23); they have no need of a lamp, (Rev. 22:5); to give to him that has need, (Eph. 4:28); one thing is needful, (Lu. 10:42). The sinner's great need is Christ, and the Christian needs to be "filled unto the fulness of God."

Neighbor; primarily one living near; but really one's neighbor is the person one has it in his power to help. Not bear false witness against, (Ex. 20:16); not defraud your neighbor, (Levit. 19:13); shall rebuke your neighbor, (Levit. 19:17); shall love your neighbor as yourself, (Matt. 19:19; 22:39; Rom. 13:9; Gal. 5:14; Jas. 2:9); who is my neighbor, (Lu. 10:29-36); works no ill to his neighbor, (Rom. 13:10); please his neighbor, (Rom. 15:2). When Christ rules in our hearts, we will love our neighbor as ourselves.

O.

Obey. Disobedience to the command of God in Gen. 3:3 brought sin and death to our race, (Gen., 3d ch.; see also Rom. 5:12-21). Under the Gospel, obedience has a most important place. Repent and be converted, (Acts 3:19); believe on the Lord Jesus Christ, (Acts 16:31); present your bodies a living sacrifice, (Rom. 12: 1, 2); be filled with the Spirit, (Eph. 5:18); abide in Me, and I in you, (John 15:4, 5); put off the old man, (Eph. 4:22); put on the new man, (Eph. 4:24); make dead your members, (Col. 3:5); put away all these, (Col. 3:8). These are examples of obedience, in which the Word itself does not appear. Note these, where it does appear: Acts 5:29; Rom. 6:16; Eph. 6:1; Col. 3:21; Tit. 3:1; Heb. 5:9; 13:17; 1 Pet. 3:1; 4:17; Rom. 5:19; 1 Pet. 1:2.

Overcome; to conquer, to subdue, to triumph over. One's enemies are the flesh (including self), the world and the Devil). To overcome these constitutes the great task of the Christian. Jesus says, "I have overcome the world," (John 16:33); be not overcome by evil, but overcome evil with good, (Rom. 12:21); ye have overcome the evil one, (1 John 2:13, 14); he that overcomes, (Rev. 2:7, 11, 26; Rev. 3:5; 12, 21; 21:7). How to overcome: One must open the door of his heart, and let the Savior in, (Rev. 3:20); live the crucified life with Jesus, (2 Cor. 4:10, 11; Gal. 2:20; 5:24; Eph. 4:24; Phil. 3:10); put on the new man (Eph. 4:24), and let the Spirit produce His fruit within, (Gal. 5:22, 23).

P.

Parable; in general, the illustration of some spiritual truth by an assumed, familiar fact or custom; the object being to teach spiritual truth by illustration.

When the Jews rejected Christ's teachings, He taught in parables; and explained their meaning to His disciples privately:

Tares [from a boat] (L. of Galilee), (Matt. 13:1-24); hidden treasure (L. of Galilee), (Matt. 13:44); pearl of great price (L. of Galilee), (Matt. 13:45, 46); drag net (L. of Galilee), (Matt. 13:47); unmerciful servant (Capernaum), (Matt. 18:23); laborers in vineyard (in Temple), (Matt. 20:1-17); father and two sons (in Temple), (Matt. 21:28-32); king's sons marriage (in Temple), (Matt. 22:1-15); ten virgins (Mt. of Olives), (Matt. 25:1-13); talents (Mt. of Olives), (Matt. 25:14-30); sheep and goats (Mt. of Olives), (Matt. 25:31-46); growth of seed (L. of Galilee), (Mk. 4:26-30); household watching (Mt. of Olives), (Mk. 13:34, 35); two debtors (Galilee), (Lu. 7:36-50); good Samaritan (in Temple), (Lu. 10:25-37); friend at midnight (near Jerusalem), (Lu. 11:5-8); rich fool (Galilee), (Lu. 12:16-21); servants watching (Galilee), (Lu. 12:35-40); steward on trial (Galilee), Lu. 12:42-48); barren fig-tree (Galilee), (Lu. 13:6-9); great supper (Peraea), (Lu. 14:16-24); tower and warring king (Peraea), (Lu. 14:28-33); lost piece of money (Peraea), (Lu. 15:8-10); prodigal son (Peraea), (Lu. 15:11-32); dishonest steward (Peraea), (Lu. 16:1-13); rich man and Lazarus (Peraea), (Lu. 16:19-31); master and servant (Peraea), Lu. 17:7-10); importunate widow (Peraea), (Lu. 18:1-8); Pharisee and publican (Peraea), (Lu.

18:9-14); pounds (near Jerusalem), (Lu. 19:12-27). 'Parable,' John 10:6, A. V., is in Greek 'proverb' (paroimia). The parable of the vine is peculiar to John (John 15:1-16). House on rock, sand (near Capernaum), (Matt. 7; Lu. 6); leaven (Galilee), (Matt. 13; Lu. 13); lost sheep (Peraea), (Matt. 18; Luke 15); candle under bushel (L. of Galilee), (Matt. 5; Mk. 4; Lu. 8); new cloth, old garment (L. of Galilee), (Matt. 9; Mk. 2; Lu. 5); new wine, old bottles (L. of Galilee), (Matt. 9; Mk. 2; Lu. 5); sower (L. of Galilee), (Matt. 13; Mk. 4; Lu. 8); mustard seed (L. of Galilee), (Matt. 13; Mk. 4; Lu. 13); vineyard and husbandmen (Jerusalem), (Matt. 21; Mk. 12; Lu. 20); young leaves of fig-tree (Mt. of Olives), (Matt. 24; Mk. 13; Lu. 21).

Paradise; Eden, (Gen. 2:15); Heaven, (Lu. 23:43; 2 Cor. 12:4); Adam expelled from, (Gen. 3:22).

Partaker; a sharer, having a part of. Partakers of their spiritual things, (Rom. 15:27); partaker of his hope, (1 Cor. 9:10); partaker with the altar, (v. 13); partaker of that one Bread, (1 Cor. 10:17, 18); partaker of Lord's table and of the table of demons, (v. 21); partaker of the glory, (1 Pet. 5:1); partaker of his evil deeds, (2 John 11); be not partakers with them, (Eph. 5:7); be not partakers of other men's sins, (1 Tim. 5:22); partakers of Christ, (Heb. 3:14); partakers of the Holy Spirit, (Heb. 6:4); partakers of His holiness, (Heb. 12:10).

Passover; a Jewish feast used as a type of Christ. Instituted, (Ex. 12:13); laws concerning, (Lev. 23:4, 5; Deut. 16:2); Christ our passover, (1 Cor. 5:7). As the blood of the paschal lamb protected the children of Israel from the destroying angel, so the blood of Christ protects the believer from the curse of the law; and, as the flesh of the lamb was to be eaten by those who celebrated the passover, so the true believer, in a spiritual sense, eats of the body of Christ, (John 6:53-56).

Patience; endurance, steadfastness. Exhortations to patience, (Lu. 21:19; Rom. 12:12; 1 Thess. 5:14; 2 Thess. 3:5; 1 Tim. 3:3; 6:11; Jas. 1:3; 5:7; Heb. 12:1; 1 Pet. 2:20; 2 Pet. 1:6); blessings resulting from patience, (Rom. 5:3; 15:4; Heb. 6:12; Rev. 2:2; 3:10). The patience of Christ grows in the believer, as the self-life expires.

Peace; tranquillity of spirit, deep rest of soul, growing out of conscious reconciliation to God through Jesus Christ. Have peace one with another, (Mk. 9:50); way of peace, (Lu. 1:79); on earth peace, (2:14); peace I leave with you, (John 14:27); in Me ye have peace, (John 16:32); we have peace with God through Jesus Christ, (Rom. 5:1); fill you with peace, (Rom. 15:13); God hath called us to peace, (1 Cor. 7:15); live in peace, (2 Cor. 13:11); peace is an element in the fruit of the Spirit, (Gal. 5:22, 23); He is our peace, (Eph. 2:14); peace of God, (Phil. 4:7); peace of God rule in your heart, (Col. 3:15); follow peace, (Heb. 12:14); let him seek peace, (1 Pet. 3:11). The way to get peace and retain it, is to let Christ rule in your heart.

Perfect; wanting nothing, answering to God's ideal for His people, (Matt. 5:48); among those who are perfect, (1 Cor. 2:6); strength perfect in weakness, (2 Cor. 12:9); be perfect, (2 Cor. 13:11); a perfect man, (Eph. 4:13—this is the standard of perfection); not . . . already perfect, (Phil. 3:12); as many as be perfect, (v. 15); present every man perfect in Christ, (Col. 1:28); perfect . . . in all the will of God, (4:12); man of God may be perfect, (2 Tim. 3:17); make you perfect in every good work, (Heb. 13:21); let patience have her perfect work, that ye may be perfect, (Jas. 1:4). One approximates perfection, as the life of Christ is being developed in him more and more.

Persecute; blessed are ye when men persecute you, (6 Matt. 5:11, 44); when they persecute you, . . . flee, (Matt. 10:23); bless those who persecute you, (Rom. 12:14); if they persecute Me, they will persecute you, (John 15:20); why do you persecute Me, (Acts 9:4); I persecuted this way to death, (Acts 22:4); I persecuted them to strange cities, (Acts 26:11); being persecuted, we suffer it, (1 Cor. 4:12); because I persecuted the assembly of God, (1 Cor. 15:9); persecuted, but not forsaken, (2 Cor. 4:9); persecuted him that was born of the Spirit, (4:20); have persecuted us, (1 Thess. 2:15); who was a persecutor, (1 Tim. 1:13); all who live godly in Christ Jesus shall suffer persecution, (2 Tim. 3:12).

Please, pleased; those who are in the flesh can not please God, (Rom. 8:8); not to please ourselves, (Rom. 15:1); please his neighbor, (v. 2); please all men, (1 Cor. 10:33); do I seek to please men, (Gal. 1:10); please God, (1 Thess. 4:1); without faith impossible to please God, (Heb. 11:6); Christ pleased not Himself, (Rom. 15:3); Enoch pleased God, (Heb. 11:5); with such sacrifices God is well pleased, (13:16). To please and glorify God are the great ends of the true Christian's life.

Power; power on earth to forgive sins, (Matt. 9:6); all power is given to Me, (Matt. 28:18); His word was with power, (Lu. 4:32); power of the Lord to heal them, (5:17); till ye be endued with power, (24:49); power (or right) to become the sons of God, (John 1:12); power over all flesh, (17:2); ye shall receive power, (Acts 1:8); power of God unto salvation, (Rom. 1:16); to make His power known, (9:22); no power but of God, (13:1); Christ the power of God, (1 Cor. 1:24); demonstration of the Spirit and power, (2:4); that your faith may stand . . . in the power of God, (v. 5); gathered together with the power of the Lord, (5:4); excellency of the power may be, (2 Cor. 4:7); Gospel came to you not in word, but in power, (1 Thess. 1:5); the work of faith with power, (2 Thess. 2:11); spirit of power and of love, (2 Tim. 1:7); kept by the power of God, (1 Pet. 1:5); divine power, (2 Pet. 1:3); power over the nations, (Rev.

2:26); the power of His resurrection, (Phil. 3:10).

Pray; prayer; pray for those who despitefully use you, (Matt. 5:44); watch and pray, (26:41); whatsoever things ye desire, when ye pray, (Mk. 11:24); watch and pray always, (Lu. 21:36); I pray for them, (John 17:9); neither pray I for these alone, (v. 20); went on the house-top to pray, (Acts 10:9); know not what we should pray for, (Rom. 8:26); pray you in Christ's stead, (2 Cor. 5:20); do not cease to pray, (Col. 1:9); pray without ceasing, (1 Thess. 5:17); pray everywhere, (1 Tim. 2:8); let him pray, (Jas. 5:13); pray for one another, (v. 16); praying in the Holy Spirit, (Jude 20); that your prayers be not hindered, (1 Pet. 3:7); goes not out but by prayer, (Mk. 9:29); prayer to be made for all men, (1 Tim. 2:1); prayer of faith shall save the sick, (Jas. 5:15).

Preach; to proclaim as a herald. Jesus began to preach, (Matt. 4:17); John preached the baptism of repentance, (Mk. 1:4); preach deliverance to the captives, (Lu. 4:18); preach the kingdom of God, (9:60); preached Christ to them, (Acts 8:5); preached Jesus to him, (v. 35); word of faith which we preach, (Rom. 10:8); how shall they preach, except they be sent, (v. 15); we preach Christ crucified, (1 Cor. 1:23); we preach not ourselves, but Christ, (2 Cor. 4:5); preach the word, (2 Tim. 4:2); remission of sins be preached in His name, (Lu. 24:47); preached the faith he once destroyed, (Gal. 1:23); preach peace to you, (Eph. 2:17).

Preacher; a Gospel herald, who may be a pastor or an evangelist. A Gospel preacher should be called by God to preach; then he should be qualified for his work, (Lu. 24:49; Acts 1:8; Gal. 1:16), ordained, (1 Tim. 2:7); should have certain other qualifications, (3:1-7). There is no higher calling on earth.

Price; Jesus Christ was the price paid for human redemption, (1 Cor. 6:20; 1 Pet. 1:18, 19).

Pride; when pride comes, then comes shame, (Prov. 11:2); by pride comes contention, (13:10); pride goes before destruction, (16:18); man's pride shall bring him low, (29:23); blasphemy, pride, foolishness, (Mk. 7:21, 22); lifted up with pride, he shall fall; (1 Tim. 3:6); pride of life, (1 John 2:16). Pride is, in a large sense, the essence of depravity.

Prince; as a prince you have power with God and with men, (Gen. 32:28); Prince of Peace, (Isa. 9:6); Michael your prince, (Dan. 10:21); prince of this world, (John 12:31); prince of the world comes, (14:30); prince of this world is judged, (16:11); Prince of life, (Acts 3:15); to be a Prince and a Savior, (5:31); prince of the power of the air, (Eph. 2:2); Prince of the kings of the earth, (Rev. 1:5).

Promise; something God proposeth to give to His people, usually in connection with compliance with some condition. or conditions. The promise of the Father, (Lu. 24:49; also 11:13); promise of the Father, (Acts 1:4); promise is to you and to your children, (Acts 2:39); that the promise might be sure, (Rom. 4:16); children of the promise are counted for the seed, (Rom. 9:8); we . . . are the children of the promise, (Gal. 4:28); having promise of the life that now is, (4:8); lest a promise being left us, (Heb. 4:1); inherit the promise, (Heb. 6:12); having these promises, (2 Cor. 7:1); exceeding great and precious promises, (2 Pet. 1:4; see also John 4:14; 14:20, 21, 23; Eph. 3:16-19).

Repentance and faith in Christ are the conditions of pardon and salvation; consecration, prayer, and faith, the conditions of entering upon the Spirit-filled life; opening the door to Jesus, the condition upon which He cometh within to abide, (Rev. 3:20); whole-hearted obedience is the condition of the Savior's manifestation to the believer, and of the incoming and abiding of the Father, (John 14:21, 23).

Propitiation; that which satisfies divine justice, and secures God's favor. Whom God hath set forth as a propitiation through faith in His [Christ's] blood, (Rom. 3:25); He [Christ] is the propitiation for our sins, (1 John 2:2); sent His Son as a propitiation for our sins, (1 John 4:10).

N. B. Christ hath removed the cause of the divine displeasure against man, and hath also procured God's favor, through His own vicarious death in which He put away sin, (Heb. 9:26).

Prove; test, demonstrate, come to know. Prove what is the good, acceptable, and perfect will of God, (Rom. 12:2); prove the sincerity of your love, (2 Cor. 8:8); prove your own selves, (2 Cor. 13:5); let every man prove his own work, (Gal. 6:4); prove all things, hold fast that which is good, (1 Thess. 5:21); proving, (Eph. 5:10; Acts 9:22).

Punish; suffering inflicted for wrong-doing. Punish with destruction, (2 Thess. 1:9); reserve the unjust to be punished, (2 Pet. 2:9); go away into everlasting punishment, (Matt. 25:46); how much sorer punishment, (Heb. 10:29; see also Rev. 20:10; Mk. 9:43-48).

R.

Ransom; the price paid in redemption. Christ is the ransom for His people, (Matt. 20:28; Isa. 53:10, 11; Dan. 9:24, 26; 1 Tim. 2:6; Tit. 2:14; 1 Pet. 1:18, 19).

Reconcile; to placate, appease, make atonement. Reconcile both to God in one body by the cross, (Eph. 2:16); reconcile all things to Himself, (Col. 1:20); reconciling the world to Himself, (2 Cor. 5:19); when enemies, we were reconciled to God by the death of His Son, (Rom. 5:10); be ye reconciled to God, (2 Cor. 5:20); ministry of reconciliation, (2 Cor. 5:18). Christ gave Himself a ransom for sinners with the view to reconciling the world to Himself. The acceptance of the suf-

ferings of Christ by the Father shows the great value of the Son's sacrifice.

Redeem; to buy back, to purchase. Christ hath redeemed us from the curse of the law, (Gal. 3:13); redeemed with His precious blood, (1 Pet. 1:18); redeemed us to God by His blood, (Rev. 3:9); redeemed from among men, (Rev. 14:4); redemption in Christ Jesus, (Rom. 3:24); waiting for the redemption of the body, (Rom. 3:24); Christ is made redemption to us, (1 Cor. 1:30); obtained eternal redemption for us, (Heb. 9:12). Redemption, as coming from the Father, was the result of the gift of His Son, (John 3:16); as coming from the Son, redemption is the result of His voluntary sacrifice for sinners, (Heb. 9:26).

Reign; to rule as King. Reign in life by One, Jesus Christ, (Rom. 5:17); if we suffer with Him, we shall also reign with Him, (2 Tim. 2:12; see also Rom. 8:17); we shall reign on the earth, (Rev. 5:10); they shall reign with Christ a thousand years, (Rev. 20:4)—[this thousand years is the millennium]. The full overcomers are the ones who will sit with Jesus in His throne, and reign with Him, (Rev. 3:21). Suffering with Jesus in the present life is an essential condition of reigning with Him in the life to come. We must suffer the crucifixion with Him (2 Cor. 4:10, 11; Gal. 2:20), and suffer reproach for Him, (Heb. 11:25, 26).

Rejoice. Rejoice that your names have been written in Heaven, (Lu. 10:20); rejoice in hope of the glory of God, (Rom. 5:2); rejoice with those who rejoice, (Rom. 12:15); rejoice in Christ Jesus, (Phil. 3:3); rejoice in the Lord, (Phil. 4:4); rejoice evermore, (1 Thess. 5:16); rejoice with joy unspeakable, (1 Pet. 1:8)); rejoiced because they were accounted worthy to suffer for His name, (Acts 5:41); rejoice in hope, (Rom. 12:12). When Christ is reigning in our hearts, we can rejoice evermore.

Repent, repentance; to change one's mind, to give up sin and turn from it, after-thought. Repent, for the Kingdom of Heaven is at hand, (Matt. 3:2); repent and believe the Gospel, (Mk. 1:15); preached, that men should repent, (Mk. 6:12); except ye repent, (Lu. 12:3); if he repent, forgive him, (Lu. 17:3); repent, and be immersed, (Acts 2:38); repent, and be converted, (3:19); repent of this your wickedness, (Acts 8:22); now commandeth all men to repent, (17:30); that they should repent and turn to God, (26:20); fruits meet for repentance, (Matt. 3:8); immersion of repentance, (Mk. 1:4); that repentance and remission of sins be preached, (Lu. 24:47); God to the Gentiles hath granted repentance, (Acts 11:18); testifying repentance toward God, (20:21); goodness of God leads to repentance, (Rom. 2:4); gifts of God are without repentance, (11:29); Godly sorrow works repentance, (2 Cor. 7:10); found no place for repentance, (Heb. 12:17). Repentance follows conviction of sin, if one yields to conviction; and repentance opens the way for saving faith.

Rest. Come to Me . . . and I will give you rest; . . . ye shall find rest, (Matt. 11:28, 29); we who have believed do enter into rest, (Heb. 4:3; see also vs. 9, 10, 11); the dead in the Lord rest from their labors, (Rev. 14:13); Spirit of God rest upon you, (1 Pet. 4:14).

Resurrection; the rising of the body from the dead. They are sons of God, being sons of the resurrection, (Lu. 20:36); resurrection of life—resurrection of judgment, (John 5:29); preached Jesus and the resurrection, (Acts 17:18); in the likeness of His resurrection, (Rom. 6:5); power of His resurrection, (Phil. 3:10); the out-resurrection, (v. 11); the resurrection discussed, (1 Cor. 15:12-57); a thousand years between the resurrection of the just and of the unjust, (Rev. 20:5).

Reward; compensation, recompense. Great is your reward in Heaven, (Matt. 5:12); they have their reward, (Matt. 6:2); reward is not reckoned of grace, (Rom. 4:4); every man shall receive his own reward, (1 Cor. 3:8); if a man's work abide, . . . he shall receive a reward, (v. 14); let no man beguile you of your reward, (Col. 2:18); receive the reward of the inheritance, (3:24); laborer is worthy of reward, (1 Tim. 5:18); the Lord reward him according, (2 Tim. 4:14); just recompense of reward, (Heb. 2:2); had respect to the recompense of reward, (Heb. 11:26); may receive a full reward, (2 John 8); My reward is with Me, (Rev. 22:12); Rewarder of those who diligently seek Him, (Heb. 11:6).

Rich; riches constitute a great difficulty in the way of salvation, (Matt. 19:23, 24; 13:22; Mk. 10:23-25; 1 Tim. 6:9, 10; Lu. 6:24; 16:1); rich in good works, (1 Tim. 6:18); rich in faith, (Jas. 2:5); I know your poverty, but you are rich, (Rev. 2:9); Jesus was rich, but became poor, that ye . . . may be rich, (2 Cor. 8:9). The dutiful believer may be enriched with the fellowship of each Person in the God-head, (John 17-23; Eph. 3:16-19); with "the fruit of the Spirit," Gal. 5:22, 23); with the gifts of the Spirit, (1 Cor. 12:8-11); with regal honors, (Rev. 3:21); with all things, (Rev. 21:7).

Righteousness; a state of rightness resulting from perfect conformity to the requirements of law, (Deut. 6:25). Happy are those who hunger and thirst after righteousness, (Matt. 5:6); in holiness and righteousness, (Lu. 1:75); Christ is the end of the law for righteousness, (Rom. 10:4); Christ is our righteousness, (1 Cor. 1:30; 2 Cor. 5:21; Phil. 3:9; Rom. 3:22); yield your members as instruments of righteousness, (6:13); servants of righteousness, (vs. 18, 19); righteousness which is of faith, (Rom. 10:6, 10); righteousness of the law fulfilled in us through the life of Jesus in us, (Rom. 8:4). Christ's righteousness is imputed to us in justification, and imparted to us in sanctification.

S.

Saints, holy ones; frequently applied to Christians who are carnal; as, 1 Cor. 1:2; Eph. 1:1, etc., as compared with 1 Cor. 3:1-3; Eph. 3:16, 17. Called saints, (Rom. 1:7; 1 Cor. 1:2; 2 Cor. 1:1; Eph. 1:1; Col. 1:2, etc.). Christians were called saints, not called to be saints. He maketh intercession for the saints, (Rom. 8:27); ministering to the necessities of saints, (12:13); minister to the saints, (15:25); saints shall judge the world, (1 Cor. 6:2); less than the least of all saints, (Eph. 3:8); for perfecting the saints, (Eph. 4:12); coming of Jesus with all His saints, (1 Thess. 3:13); to be glorified in His saints, (2 Thess. 1:10); prayers of the saints, (Rev. 5:8); make war with the saints, (Rev. 13:7); patience of the saints, (Rev. 14:12); blood of the saints, (Rev. 16:6).

Salvation. Salvation is of the Jews, (John 4:22); neither is there salvation in any other, (Acts 4:12); Gospel the power of God to salvation, (Rom. 1:16); now is our salvation nearer than, (13:11); the Gospel of your salvation, (Eph. 1:13); work out your own salvation, (Phil. 2:12); hope of salvation, (1 Thess. 5:8); hath chosen you to salvation, (2 Thess. 2:13); to obtain salvation, (2 Tim. 2:10); wise unto salvation, (2 Tim. 3:15); grace of God brings salvation, (2:11); heirs of salvation, (Heb. 1:14); if we neglect so great salvation, (Heb. 2:3); Captain or our salvation, (Heb. 2:10); Author of eternal salvation, (5:9); kept through faith unto salvation, (1 Pet. 1:5); receiving the end of your faith, the salvation of your souls, (1 Pet. 1:9). Salvation is by grace through faith, (Eph. 2:5).

Sanctify. (See holiness.)

Satan; the Devil, Serpent, Beelzebub. Satan appears to be a fallen angel, (2 Pet. 2:4; Jude 6). The Scriptures represent Satan as the god of this world, (John 14:30); as prince of the demons, (Matt. 12:24); he performed the serpent's work in Eden, (Gen. 3:1-5); tempts the Savior, (Matt. 4:1-11); the agent that ministers disease to people, (Lu. 13:16; Acts 10:38); the accuser of the brethren, (Rev. 12:10); to be cast down from the heavens, (Rev. 12:9); gives his power to the beast, or Anti-Christ, (Rev. 13:2); is cast into the abyss, and kept there for a thousand years, (Rev. 20:1-3); is released again, (Rev. 20:7); stirs up a revolt among the people, (vs. 8, 9); is to be cast into the lake of fire, and tormented forever, (v. 10).

Save; to rescue from Hell, or from Satan. He shall save His people from their sins, (Matt. 1:21); who will save his life shall lose it, (Matt. 16:25); to save that which was lost, (Matt. 18:11); not to judge the world, but to save the world, (John 12:47); save yourselves from this untoward generation, (Acts 2:40); by the foolishness of preaching to save those who believe, (1 Cor. 1:21); to save sinners, (1 Tim. 1:15); to save to the uttermost, (Heb. 7:25); prayer of faith shall save the sick, (Jas. 5:14, 15); converts a sinner shall save a soul, (Jas. 5:20); your faith has saved you, (Lu. 7:50); are there few that are saved? (13:23); He saved others, Himself He can not save, (Matt. 27:42); that the world through Him might be saved, (John 3:17); no other name whereby we must be saved, (Acts 4:12); what must I do to be saved, (Acts 16:30); believe on the Lord Jesus Christ, and you shall be saved, (v. 31); saved by hope, (Rom. 8:24); by grace are ye saved, (Eph. 2:5); righteous scarcely be saved, (1 Pet. 4:18).

Serve; obey, worship. No man can serve two masters, (Matt. 6:24). Ye can not serve God and Mammon, (same); serve Him without fear, (Lu. 1:74); if a man serve Me, let him follow Me, (John 12:26); Whose I am, and Whom I serve, (Acts 27:23); Whom I serve with my spirit, (Rom. 1:9); henceforth should not serve sin, (Rom. 6:6); serve in newness of spirit, (7:6); with my mind I serve the law of God, (v. 25); ye serve the Lord Jesus Christ, (3:24); by love serve one another, (Gal. 5:13); to serve the Living God, (1 Thess. 1:9); serve God acceptably, (Heb. 12:28); serve Him day and night, (Rev. 7:15).

Servant; whosoever will be chief among you, let him be your servant, (Matt. 20:27); well done, good and faithful servant, (Matt. 25:21); the servant is not greater than his lord, (John 13:16); made myself servant to all, 1 Cor. 9:19); if I yet please men, I should not be the servant of Christ, (Gal. 1:10); took on Him the form of a servant, (Phil. 2:7); the servant of the Lord must not strive, (2 Tim. 2:24); yield yourselves servants to obey, (Rom. 6:16); ye became servants of righteousness, (v. 19); be not ye the servants of men, (1 Cor. 7:23); His servant shall serve Him, (Rev. 22:3).

Sheep; used metaphorically to denote God's people. The sheep shall be scattered, (Zech. 13:7); as sheep having no shepherd, (Matt. 9:36); lost sheep of the house of Israel, (Matt. 70:6); have a hundred sheep, and one, (18:12); divideth the sheep from goats, (25:32); set the sheep on His right hand, (v. 33); parable of the sheep, (John 10:2-17); My sheep hear My voice, (v. 27); feed My lambs, feed My sheep, (John 21:15-17). Lambs, when young, are very helpless; it is only when they become sheep that they are skillful in distinguishing voices. This is as true of believers as of lambs and sheep.

Shepherd; this term is often applied to pastors of assembles, as also to Christ. The Lord is my Shepherd, (Psa. 23:1;) see Ezek. 34:2-23; awake, O sword, against My Shepherd, (Zech. 13:7); the good Shepherd giveth His life for the sheep, (John 10:11); there shall be one fold, and one Shepherd, (v. 16); the Lord Jesus, that great Shepherd of the sheep, (Heb. 13:20); returned to the Shepherd and overseer of your souls, (1 Pet. 2:25); when the chief Shepherd shall appear, (1 Pet. 5:4).

Sin; the violation of law [this is a sin of commission]; failing to obey the law, or any commandment of God is a sin of omission. Sin introduced into our race, (Gen. 3:1-15); all the race conceived in sin, (Psa. 51:5); all have sinned, (Rom. 5:12); Christ was made sin for us, (2 Cor. 5:21); Christ put away sin by the sacrifice of Himself, (Heb. 9:26); the blood of Jesus Christ . . . cleanseth us from all sin, (1 John 1:7); if we confess our sins, He is faithful . . . to forgive us our sins, (1:9); Who bore our sins in His own body on the tree, (1 Pet. 2:24); Christ also once suffered for sins, the just for the unjust, (3:18); washed us from our sins in His own blood, (Rev. 1:5).

Soul; man became a living soul, (Gen. 2:7); serve Him with all your heart and soul, (Deut. 11:13); are not able to kill the soul, (Matt. 10:28); the soul that sins, it shall die, (Ezek. 18:4); that the soul be without knowledge is not good, (Prov. 19:2); hear and your soul shall live, (Isa. 55:3); may your spirit, soul, and body be preserved entire, without blame, (1 Thess. 5:23); piercing even to the dividing asunder of soul and spirit, (Heb. 4:12); believe to the saving of the soul, (Heb. 10:39); if he shall gain the whole world, and lose his own soul, (Matt. 16:26); now is my soul troubled, (John 12:27); may you prosper and be in health, as your soul prospers, (3 John 2); shall save a soul from death, (Jas. 5:20).

REMARKS.

1. The word soul in several of the examples above seems to stand for the whole of man's immaterial existence.

2. Soul and spirit are plainly distinguished in 1 Thess. 5:23, and Heb. 4:12.

3. The body allies man to the animal creation; the soul, to the intellectual; and the spirit, to the moral. The soul appears to be the connecting link between the spirit and body.

4. The wreckage, done in the fall to the spirit and soul, resulted in abnormal self-hood, or a being whose original powers were diverted from God, and centered in self; thus constituting him a self-serving, self-interested, and selfish being. Hence the salvation of the soul necessitates the annulment of self-hood, and the impartation of a new spirit (John 3:6), involving a new life in Christ. The cross, which we are to bear, is to be applied to self, and its work will not be done, until self is annulled, and the soul is free.

Sow; used figuratively to denote one's manner of life, or course of conduct. Those who sow in tears shall reap in joy, (Psa. 126:5); blessed are ye that sow beside all waters, (Isa. 32:20); sower went forth to sow, (Matt. 13:3); sow the wind, reap the whirlwind, (Hos. 8:7); if we have sown to you spiritual things, (1 Cor. 9:11); sown in corruption, . . . sown in dishonor, . . . sown a natural body, (1 Cor. 15:42, 43, 44); multiply your seed sown, 2 Cor. 9:10); one sows and another reaps, (John 4:37); sow sparingly, . . .sow bountifully, (2 Cor. 9:6); what a man soweth, that shall he also reap, (Gal. 6:7); soweth to his flesh shall reap corruption, (v. 8).

Spirit; Holy Spirit, the Third Person in the God-head. The Spirit, the Author of the Bible, (1 Tim. 3:16; 2 Pet. 1:21); the Agent Who convicts the sinner, (John 16:8); the Agent of regeneration, (John 3:5, 6, 8); the Bestower of His gifts, (1 Cor. 12:8-11); the Revealer of Christ in the Spirit-filled believer, (John 14:17-20; Eph. 3:16, 17); the Architect of a holy character in the Christ-indwelt believer, (Gal. 5:22, 23; 2 Cor. 3:18); the Teacher of the truly surrendered believer, (John 14:26); the Guide into all truth, (John 16:13); the Revealer of the things of Christ, (v. 14); the Revealer of things to come, (v. 13).

N. B. Let no one suppose that either Person in the Holy Trinity worketh apart from the other Persons in the God-head; what each One doeth, He doeth in co-operation with the Others. It is the Triune God that worketh redemption.

Stand; to occupy a firm position, to maintain a Christian walk, etc. A house divided against itself can not stand, (Matt. 12:25); this grace wherein ye stand, (Rom. 5:2); God is able to make him stand, (Rom. 14:4); by faith ye stand, (2 Cor. 1:24); having done all, to stand, (Eph. 6:13); grace of God wherein ye stand, (1 Pet. 5:12); I stand at the door, (Rev. 3:20); stand fast in the faith, (1 Cor. 16:13); stand fast in the liberty, (Gal. 5:1); stand fast in one spirit, (Phil. 1:27); stand fast in the Lord, (Phil. 4:1); we live, if ye stand fast in the Lord, (1 Thess. 3:8); to his own master he stands or falls, (Rom. 14:4); let him that thinks he stands, take heed lest he fall, (1 Cor. 10:12); the foundation of God stands sure, (2 Tim. 2:12); the Judge stands at the door, (Jas. 5:9). To stand securely, the believer must recognize his standing in Christ, and admit Christ to rule in his heart.

Steward; one who conducts business for another. A true servant of God is only a steward, recognizing that all under his control belongs to the Lord; and he manages the business for the Lord. (See Lu. 12:42; 16:2; 1 Cor. 4:1; Tit. 1:7; 1 Pet. 4:10). God wisheth stewards, and not proprietors, to manage His business. If all professed Christians were God's honest stewards, the world would speedily be evangelized.

Strength; God girdeth me with strength, (Psa. 18:32); the Lord is the strength of my life, (27:1); the Lord will give strength to His people, (29:11); God is our refuge and our strength, (46:1); God is the strength of my heart, (73:26); blessed is the man whose strength is in Thee, (84:5); shall renew their strength, (Isa. 40:31); strength of sin is the law, (1 Cor. 15:56); strengthen with might by Thy Spirit, (Eph. 3:16); God of grace stablish and strengthen you, (1 Pet. 5:10); strengthen the things that remain, (Rev. 3:2);

the Lord stood with me and strengthened me, (2 Tim. 4:17); I can do all things through Christ, Who strengtheneth me, (Phil. 4:13), As we abide in Christ and He abideth in us, He imparts strength to our spirits, souls, and bodies, for His own glory.

Strong; strong in faith, (Rom. 4:20); we who are strong should bear the infirmities of the weak, (Rom. 15:1); when I am weak, then am I strong, (2 Cor. 12:10); out of weakness were made strong, (Heb. 11:34); because ye are strong, (1 John 2:14); be strong, (1 Cor. 16:13). The way to be strong is to abide whole-heartedly in Jesus, and let Him have His own way in us; ever recognizing the fact that, in ourselves, we are but weakness itself.

Suffer; those who would be overcomers must suffer with Jesus—they must suffer the crucifixion with Him, (Gal. 2:20; 2 Cor. 4:10, 11); suffer reproach for His sake, (Heb. 11:25, 26); and have fellowship suffering with Him in His travail of soul for His people, (2 Cor. 1:5; 4:10; Col. 1:24; Phil. 3:8, 10); if we suffer, we shall also reign with Him, (2 Tim. 2:12); if we suffer with Him, we shall be glorified with Him, (Rom. 8:17); Christ suffered for us, leaving us an example, (1 Pet. 2:21); after ye have suffered awhile, (1 Pet. 5:10). Christ was made perfect through suffering, and we must travel the same road, if we would be made perfect, and thus be fitted to be glorified with Him, and reign with Him.

Sufficient, sufficiency; adequate, ample supply. Who is sufficient for these things, (2 Cor. 2:10); not that we are sufficient of ourselves, (3:5); my grace is sufficient for you, (12:9); our sufficiency is of God, (3:5). In ourselves we are insufficient; in Christ we are sufficient; and in His power we become efficient.

Supply; satisfy, give enough. My God shall supply all your need, (Phil. 4:19; see also Psa. 23:1; 2 Cor. 9:8, 12). In Christ is stored up all we need for our souls and spirits, and for our bodies as well. With Christ directing our lives, we shall want no good thing.

T.

Tabernacle; plan for its construction, (Ex. chs. 25-31); an account of its building, (36-38). The tabernacle was 45 feet in length by 15 in width and 15 in height. It was divided into two rooms (that were separated by costly curtains called the vail); the smaller room being called "the holy of holies," and in its dimensions it was 15 feet square; while the other room was 30x15 feet.

This structure was a type of Christ; showing, by a sort of object lesson, how Christ deals with sin; and, cleansing the sinner in His own precious blood, introduces him, finally, into the most holy place, where God in His Tripersonality abides with him. [The student is advised to study some spiritual writer who has studied this subject; and no better work is known to the writer than that of C. M. McIntosh.]

Temperance; moderation in the pursuit or use of good things; as to things wrong in themselves, the language is, "Touch not, taste, not, handle not." As he reasoned of . . . temperance, (Acts 24:25); temperance is an element in the fruit of the Spirit, (Gal. 5:22, 23; see also 2 Pet. 1:6); temperate in all things, (1 Cor. 9:25; see also Tit. 1:8; 2:2).

Tempt; test, try. You shall not tempt the Lord, (Matt. 4:7); have agreed together to tempt the Spirit of the Lord, (Acts 5:9); why tempt God to put a yoke on the neck of the disciples, (15:10); that Satan tempt you not, (1 Cor. 7:5); neither let us tempt Christ, (10:9); Jesus was tempted in the wilderness by Satan, (Matt. 4:1); will not suffer you to be tempted above that ye are able, (1 Cor. 10:13); lest you also be tempted, (Gal. 6:1); lest the tempter have tempted you, (1 Thess. 3:5); in the day of temptation in the wilderness, (Heb. 3:8); rich fall into temptation, (1 Tim. 6:9); blessed is the man who endures temptation, (Jas. 1:12); keep you from the hour of temptation, (Rev. 3:10).

Note: Temptation does not, of necessity, imply that the party tempted has anything in him responsive to the temptation; for Jesus was tempted—i, e., tested or tried—by Satan, but He had no nature responsive to the tempter's lies.

Talent; a talent of gold, about $24,000. The talent varied much in value. The old Hebrew talent was worth about $29,100; while the Roman talent, the one in use during the time our Savior was on earth, was worth about $24,000.

Torment; pain, agony, intense suffering. Lest they come to this place of torment, (Lu. 16:28); I am tormented in this flame, (v. 24); so much torment have they, (Rev. 18:7); the smoke of their torment ascends forever and ever, (Rev. 14:11); he is comforted, but you are tormented, (Lu. 16:25); they—the beast, the false prophet, and Satan—shall be tormented day and night forever and ever, (Rev. 20:10). The torment appears to be soul-anguish because of sin. The place of torment will, no doubt, add much to the sufferings of the lost.

Trust; to rely upon, to believe in, etc. Trust in the Lord, (Psa. 37:3); blessed is the man that makes the Lord his trust, (Psa. 40:4); Thou art my trust from my youth, (71:5); I will trust in Him at all times, (62:8); Thou wilt keep him in perfect peace whose mind is stayed upon Thee, because he trusts in Thee, (Isa. 26:3); how hard is it for those who trust in riches to enter the Kingdom of Heaven, (Mk. 10:24); should not trust in ourselves, (2 Cor. 1:9); who first trusted in Christ, (Eph. 1:12). Trust is a heart term.

Truth; reality, or conformity to fact. God of truth, (Deut. 32:4); speaks the truth in his heart, (Psa. 15:2); Thou desirest truth in

the inward parts, (51:6); the truth of the Lord endures forever, (117:2); full of grace and truth, (John 1:14); I am the way, the truth, and the life, (14:6); guide you into all truth, (16:13, 14); if the truth shall make you free, ye shall be free indeed, (John 8:32); sanctify them in Thy truth; Thy word is truth, (John 17:17); speaking the truth in love, may grow up into Him in all things, (Eph. 4:15); taught by Him, as truth is in Jesus, (4:21); pillar and ground of the truth, (1 Tim. 3:15); having your loins girt about with truth, (Eph. 6:14); purified their hearts in obeying the truth, (1 Pet. 1:22).

U.

Understanding; the faculty of the mind with which we comprehend the truth. Who can understand his errors, (Psa. 19:12); have asked for yourself understanding, (1 Kings. 3:18); astonished at His understanding, (Lu. 2:47); He opened their understanding, (24:45); pray with the understanding, (1 Cor. 14:15); eyes of understanding being enlightened, (Eph. 1:18); peace of God which passes understanding, (Phil. 4:7); filled with all spiritual understanding, (Col. 1:9); riches of full assurance of understanding, (2:2); give you understanding in all things, (2 Tim. 2:7); hath given us an understanding, that we may know Him who is true, (1 John 5:20).

V.

Vengeance. To Me belongs vengeance, (Deut. 32:35; Psa. 84:1); avenge not yourselves, . . . vengeance is Mine, I will repay, saith the Lord, (Rom. 12:19; see also Heb. 10:30); the day of the Lord's vengeance, (Isa. 34:8); these are the days of vengeance, (Lu. 21:22; see also 2 Thess. 1:8; Jude 7; Rev. 6:17).

Victory; He will swallow up death in victory, (Isa. 25:8); till He send forth judgment unto victory, (Matt. 12:20); death is swallowed up in victory, (1 Cor. 15:54); O grave, where is your victory, (v. 55); thanks be to God, who giveth us the victory, (v. 57); this is the victory that overcomes the world, (1 John 5:4). To get full victory over the flesh, self, sin, the world, and the Devil, we must let the Holy Trinity rule in our hearts.

W.

Walk; manner of life, live, conduct. Ye shall walk after the Lord, (Deut. 13:4); though I walk through the valley, (Psa. 23:4); no good thing will He withhold from those who walk uprightly, (84:11); this is the way, walk ye in it, (Isa. 30:21); walk humbly with your God, (Mic. 6:8); how can two walk together, except they be agreed, (Amos 3:3); shall not walk in darkness, (John 8:12); walk in the day, he stumbles not, (11:9); walk in newness of life, (Rom. 6:4); walk not after the flesh, (Rom. 8:4); we walk by faith, not by sight, (2 Cor. 5:7); walk worthy of the vocation, (Eph. 4:1); walk circumspectly, (5:15); if we walk in the light, (1 John 1:7); Enoch walked with God, (Heb. 11:5). To walk with God in unbroken fellowship, we must learn to live the Spirit-filled life, to have heart-union with Jesus, and have the Father make His abode with us, (John 14:17-23; Eph. 3:16-19).

Wisdom; knowledge rightly used. God gave Solomon wisdom, (1 Kgs. 4:29); wisdom is the principal thing—get wisdom, (Prov. 4:7); happy is the man that finds wisdom, (Prov. 3:13-18); wisdom better than gold, (16:16); Christ the . . . wisdom of God, (1 Cor. 1:24); Christ made wisdom to us, (v. 30); wisdom of the world is foolishness, (3:19); fleshly wisdom, (2 Cor. 1:12); filled with all wisdom, (Col. 1:9); walk in wisdom, (4:5); if any man lack wisdom, (Jas. 1:5); wisdom from above is pure, (3:17). As the life and nature of Jesus are built up in the believer more and more, he will increase in wisdom.

NOTE TO READERS, STUDENTS, AND BIBLE TEACHERS.

In studying the different subjects given in this appendix, study the notes on all the Scriptures referred to in the New Testament, and seek to get the true meaning of the word in every passage; praying much that the Holy Spirit Himself may show you the true meaning; and then seek to get a comprehensive meaning of the word as illuminated by all the texts. And may the Lord greatly bless every one who shall study these lessons.